

22 Then said Arauna unto David ; Let my Lord the King take and offer (up) that which is good in his eyes, [That which pleaseth him] behold there (be) the oxen [for Arauna was busie with threshing, whereunto oxen were used, that drew about the threshing-cart, or sledge over the corn : see Deut. 25. on ver. 4.] for burnt-offering and the sledges, and the instruments of the oxen for wood. [to set the offering on fire.]

23 All these things did Arauna the King [Some think that he is called a King, because he behaved himself here so bountiful, as if he had been a King. Others conceive, that he was a King of the Jebusites, before David took the hold of Zion. Others think, that his surname was King] give [as much as concerning him : but David would not accept of it] unto the King : moreover, Arauna said unto the King ; The LORD God take delight in thee, [i.e. Manifest, that he doth graciously behold and accept thee, and also thy ways and offerings in the Messiah : whereof a clearer evidence appeared by the fire, which God sent from heaven upon the Altar of burnt-offering. 1 Chron. 21. 26.]

24 But the King said unto Arauna ; Nay, but I will surely buy [Heb. buying buy] it of thee for the price, for I will not offer burnt-offerings unto the LORD my God for nothing : [Which are given me by another for nothing, but of that which is mine own] so David bought the threshing-floor, and the oxen for fifty shekels of silver. [This is to be understood of the price of the Oxen, and of the other furniture : for he bought the whole place or parcel of ground for six hundred shekels of gold, 1 Chron. 21. 25 : Some conceive that here is spoken of the bargain of the threshing-floor, and of the Oxen ; but 1 Chron. 21. 29. of the bargain of the whole place, or plat of ground, whereon the Temple was built. Of shekels of gold, see Gen. 24. on v. 22.]

25 And David built there an Altar unto the LORD, and offered burnt-offerings and thank-offerings : So the LORD was intreated for the Land, [i.e. Reconciled to the inhabitants of the Land, by the means of Prayers, made in Faith on the Messiah, and his onely Propitiatory sacrifice, whereof these Offerings were a Type and Figure.]

The End of the Second Book of SAMUEL.

THE



THE FIRST
B O O K
OF THE
K I N G S.

The Argument of this Book.

IN this, and the following Book, is described the History of the Kings that governed the people of God, from David's time, unto the Babylonish Captivity. Therefore they are called the first and secōnd Book of the Kings. The first beginneth with the sickness, and death or departure of King David: whereupon followed the Reign of his Son Salomon, who after that he had received of his Father good instruction, to order his life aright; and wise direction to establish his Kingdom; and was honoured of God with his communication, or speaking to him: was also blessed in his person, with wisdome, riches, and honour; and in his Land, with peace, trading, and abundance of all things, having settled his Court and house in order, he buldeith and halloweth a Temple unto the Lord, and besides reareth certain royall buildings: his growth so famous, that he is solemnly visited, and honoured by the Queen of Scheba, and of the Nations round about, with offer of friendship, and with Gifts and Presents. But afterward being fallen to Idolatry, by marrying with many Heathenish wives, he provoketh God to wrath, who raiseth up enemies against him, and denouunceth by his Prophet Achia, the renting of his Kingdome. This now hapned when his son Rehabeam by foolish counsel, estranged ten tribes from himself; who accepted of Jeroboam, the son of Nebat, for their King. Rehabeam kept nothing to himself, save onely Juda, and a part of Benjamin. He likewise is forbidden by God to bring back to himself the revolted tribes by force of arms, as he intended. For his and his peoples sins the Temple of Jerusalem is robbed by Silak the King of Egypt. His son Abiam succeedeth him in his Kingdom, and in his sins: but Asa and Josaphat being godly, reformed the Worship of God. As for the Kings, who after the dividing of the tribes, reigned over Israel, of whom mention is made in this first Book; they were all Idolaters, who corrupted the true Religion by idolatrous abominations. For Jerobeam, besides the rearing of two golden Calves, changed almost the whole Worship of God, and ordained Priests according to his own phansie: whereby he drew aside the ten tribes from the true Religion, and from true Godlinesse. His Successours followed his foot-steps; but especially Ahab. For besides the Idolatry, wherein he exceeded the former Kings, he exercised great tyranny against the true Believers that yet remained in his Kingdom. By reason whereof the Scepter of Israel continued not in one family, as it did in Juda, but by terrible commotions, and cruel blood-sheddings was now and then transported to others. Although now the admonitions of the Prophets Achia, Semaja, Adda, Azaria, Jehu, Amani, Elia, and Mach, sent by God, to call those back-sliding Israchites to repentance, were not wanting; yet amongst the greatest part they were fruitles and unprofitable, even when they were backed also with eminent and powerful Miracles. In Juda the Faith of Doctrine, and the Purity of Worship, was stronger rooted and grounded, because there the godly Kings joyned hand in hand with the Prophets, and with singular zeal raised up that which was fallen. Of this we have in this Book, as also in the following, a very fair Map, wherin is lively pourtrayed unto us the changeable condition, which the visible Church is subject to in this world and the unchangeable faithfulness, which God never ceased to shew toward his chosen remnant, for the most part invisible to the eyes of men. This Book containeth the passages of 118. years: whereof 40. belong to the Reign of Salomon, and 78. to the reign of the following Kings of Juda, and Israel; to wit, whose History is described in this Book.



I. K I N G S.

CHAP. I.

David being old, is ministered unto by Abisag, vers. 1, &c.
His Son Adonia usurpeth the Kingdome, 5. Which is bindred by Bathseba, by the advice of Nathan the Prophet, 11. David reneweth his promise, of leaving the Kingdome to his Son Salomon, 28. Who is anointed King, 32. Tidings thereof is brought to Adonia, and his party, who leave him, 41. Adonia is afraid of Salomon, who pardoneth his faults, and so sendeth him home to his own house, 50.

Now King David was old, [viz. About 70 years, for in his thirtieth year he began to reign, and he reigned 40. years; 7. in Hebron, and 33. in Jerusalem] stricken in years; [Heb. come into dayes; i. e. was of a good age; see Gen. 18. on ver. 11.] and they covered him with clothes, but he gat no warmth. [Heb. to him was no warm.]

2 Then said his servants [i. e. Counsellors, Officers, chiefest Courtiers, see Gen. 20. on v. 8.] unto him; Let my Lord the King seek (out) a Damsel, a Virgin, that may stand before the face of the King, [i.e. Minister unto him; see this phrase, Deut. 1. on v. 38. & 10.8. & 1 Sam. 16. 22. 1 King. 12.6. and compare below vers. 4. and 15.] and cherish him; and let her lie in thy bosome, [see this phrase also, 2 Sam. 12. 3. & Mich. 7. 5. and compare Deut. 13.6. together with the annotat. It's thought that this was done after that he had married her] that my Lord the King may grow warm.

3 So they sought (out) a fair damsel in all the borders of Israel; and found Abisag, a sunamite; [So called, because she was of the city of Sunem, lying in the tribe of Issachar, on the south side of mount Gilboa: see Judg. 19. 18. & 2 King. 4. 8.] and brought her unto the King.

4 And the damsel was exceeding fair, and ministered to the King, and ministered to him; but the King knew her not. [See Gen. 4. on v. 1.]

5 Now Adonia [Who was now the eldest of David's sons: for Amnon and Absalom were dead; as also

Chileab, as is conceived: see of these 2 Sam. 3.2,3,4,5.] the son of Haggith [see also of this woman 2 Sam. 3.4.] exalted himself, saying; I shall be King: and be prepared him charres, and horsemen, and fifty men running before him, [to have a Kingly Retinue, and train, as Absalom also had done, 2 Sam. 15.1. Compare below chap. 14. the annotat. on the 27. verse.]

6 And his father had not grieved him, [viz. To rebuke him for it] from his dayes, [i.e. all his life long, or at any time] saying; Why hast thou done so? and he was also very fair of feature, [see Gen. 6. on v. 2.] and (Haggith) had born him after Absalom, [who was born of another woman named Maacha, 2 Sam 3.3.]

7 And his consultation [Heb. words, which is likewise so taken, Numb. 31.16. Ezek. 38.10.] were with Joab [i.e. he conferred, or advised with these men, the better to attain to his design] the son of Zeruia, and with Abijah the Priest: they helped, following Adonia, [Heb. and helped after Adonia: i. e. helped and followed Adonia: so 2 Sam. 2.10. & below chap. 16.1, &c.]

8 But Zadok the Priest, and Benaja the son of Joada, and Nathan the Prophet, and Simeon, and Reu, and the champions which David had, were not with Adonia. [Heb. Adoniah: so below, ver. 29. &c.]

9 And Adonia slew [viz. To keep a stately feast at his installing. The word slaying is likewise so taken, Gen. 31. 54. 1 Sam. 28. 24.] sheep and oxen, and fat cattle [i.e. both small and great cattle: see Gen. 26. on v. 14.] by the stone of Zobeleth, which is by the fountain of Rogel; [or, En-Rogel: see of this fountain, Jos. 15.7. & 18.26. & 2 Sam. 17.17.] and invited all his brethren the Kings sons, and all the men of Juda the Kings servants.

10 But Nathan the Prophet, and Benaja, and the Champions, and Salomon his brother he invited not.

11 Then spake Nathan unto Bathseba, the mother of Salomon, saying; Hast thou not heard that Adonia the son of Haggith is King? and David our Lord knoweth that not.

12 Now then, come; let me, I pray, give thee counsel [Heb. Let me counsel thee counsel] that thou mayest deliver

ever thine (own) soul, and the soul of thy son Salomon. [i.e. Save thy own life, and thy son Salomons life, which is in danger of Adonia the King. Compare below v.21. And of the word soul taken in this sense, see Gen.19.on v.17.]

13 Go thy ways, and enter in unto King David, and say unto him; Didst thou not, my Lord, (O) King, swear unto thine hand-maid, [So she calleth her self out of humility of heart, and reverence toward the King: Otherwise she was his wife, 2 Sam.11.27.] saying; Surely, Salomon thy son shall be King after me, and he shall sit upon my throne! [i.e. Be King, and reign as King. See Exod.11.5. Deut.17.18. and below ch.16.11. 1 Chr. 29.23.] why then is Adonia King?

14 Behold, when thou shalt yet speak there with the King; then will I come in after thee, and will fulfill thy words. [viz. By adding somewhat thereunto, if thou shalt be too short in thy relation: and by confirming thy sayings with my testimony, and exhorting the King to execute the Will of God, who hath determined that Salomon shall inherit the Crown. See below on verse 17.]

15 And Bathsheba went in unto the King into the inner-chamber; but the King was very old: and Abisag the Sunamite ministered to the King.

16 And Bathsheba bowed the head, [See Gen. 24. on v.26.] and bowed her self down before the King: [understand it of a civil reverence; and see Gen. 18. on ver.2. also, below verl. 23.] and the King said, What ailest thou?

17 And she said unto him: My Lord, thou hast sworn by the LORD thy God [Salomon to be thine heir in the Kingdome, adding withall thereunto glorious promises, see 1 Sam.7.13. 2 Chron.2.8. & 29.1.] unto thine hand-maid, Surely Salomon thy son shall be King after me, and he shall sit upon my throne.

18 And now behold! Adonia is King: and now, my Lord, (O) King, thou knowest it not.

19 And he hath slain oxen, and fat cattel, and sheep in multitude, and invited all the Kings sons, and Abijahar the Priest, and Joab the Commander in chief, but Salomon thy servant hath he not invited.

20 But thou, my Lord, (O) King, the eyes of all Israel are upon thee, that thou shouldest make known to them, who shall sit upon the throne of my Lord the King after him. [i.e. All Israel wait and depend upon thee, that thou wouldst publicly before thy death declare thy Successour in the Kingdom. See the like phrase, 2 Chron. 20. 12. Psal.145.15.]

21 Otherwise it shall come to passe, [Heb. And it shall, or, should, &c.] when my Lord the King shall be fallen asleep [Heb. properly lie down; i.e. be dead according to the body, and according to the soul taken up into the rest of heaven, to expect their the blessed resurrection of the dead. Death is compared unto a sleep, because it happeneth with the remaining of the souls life, and endeth with the resurrection of the dead body: see hereof also Deut. 31. on v. 16.] with his Fathers, that I and my son Salomon shall be (as) sinners: [or, be counted as sinners: i.e. as guilty persons, and worthy of death, as malefactors, or such as had unjustly aspirred after the Crown. See Gen. 43. on v.9. Thus innocent, or guiltless persons are called, that have deserved no punishment at all, Gen.44.10. Jos.2.19.]

22 And behold, she spake yet with the King, when Nathan the Prophet came in.

23 And they acquainted the King, saying; Behold, Naib, the Prophet is there; and he came before the face of the King, [viz. After that Bathsheba was gone out of the chamber, as may be gathered from v.28.] and bowed himself before the King on his face to the ground.

24 And Nathan said, My Lord, (O) King, hast thou said, Adonia shall be King after me; and he shall sit upon my throne?

25 For he is gone down [viz. To the stone of Zohe-

leth, by the fountain of Rogel. See above ver.9.] this day, and hath slain Oxen, and fat cattel, and sheep in abundance, and hath invited the Kings sons, and the Commanders of the host, and Abijahar the Priest, and behold, they eat and drink before his face, and say; Let King Adonia live. [i.e. We wish, that the King may have a long and prosperous life in his reign. So below v.34; and 39.2 Sam. 16.16.]

26 But me that am thy servant, and Zadok the Priest, and Benaja the son of Joahada, and thy servant Salomon hath he not invited.

27 Is this thing done by my Lord the King? and hast not acquainted thy servant therewith, who should sit upon the throne of my Lord the King after him?

28 And King David answered, and said, [viz. To the Grooms, or Ministers, that waited upon him in the chamber] Call me Bath-Seba; and she came before the face of the King, [viz. After that Nathan the Prophet was gone out of the chamber, as may be gathered from ver.32.] and stood before the face of the King.

29 Then the King swore, [David reneweth the Oath which he had made unto Bath-Seba, not out of lightness, or rashnes, but, 1. By this resolute and zealous steadfastnes to oppose the practise and bold attempt of Adonia. 2. To comfort Bath-Seba. 3. To leave to all men after his death a sure testimony, that he had kept close, as in this, so also in all other things, to the word, and will of the Lord, even to the end of his life] and said: (As true as) the LORD liveth, who delivered my soul out of all distress.

30 Assuredly, as I swear by the LORD the God of Israel saying: Assuredly, Salomon thy son shall be King after me, and shall sit upon my throne in my stead: assuredly so will I do this day.

31 Then Bathsheba bowed her self with the face to the ground, and bowed her self down before the face of the King; and said, Let my Lord King David live for ever. [i.e. A very long time: intimating, that she wished not for the Kings death, when she petitioned, that the right of succession might be settled in her son; but prayed unto God, notwithstanding her petition, for the Kings long life. So is the word Olam taken for a long and unlimited time, below chap.2.33. Dan.2.4. This is a manner of salutation or greeting, wherewith Kings and Princes were spoken to. Of which see also Dan. 2.4. and 3.9. and 5.10. & 6.6.]

32 And King David said, Call me Zadok the Priest, and Nathan the Prophet, and Benaja the son of Joahada: [Heb. Febojada] and they came before the face of the King.

33 And the King said unto them; Take with you the servants of your Lord, [i.e. My servants, who have hitherto faithfully served me. Otherwise, of your Lords, in the plural number: that is, mine and Salomons servants; understand by these the Kings Foot-men, Lifeguard, and who in the war fought round about his person] and cause Salomon my son to ride upon the mule which is for me; [This was a token of kingly dignity and honour, unto which the King would advance a man. Compare Gen.41.43. Esth.6.8.] and bring him down to Gihon. [The name of a Fountain flowing on the West side of Mount Zion, 2 Chron.32.30. and is to be distinguished from a River of Paradise: so likewise called, Gen.2.13.]

34 And let Zadok the Priest, with Nathan the Prophet, anoint him there King [Thus were the Kings, whose choice had somewhat extraordinary in it, installed into their office, 1 Sam.10.1. & 16.12,13. 1 King. 19.15,16. 2 King.9.3. This ceremony of anointing, signified, that they are called by God to their office, and should receive from him gifts needful thereunto] over Israel: and after that ye shall blow with the trumpet, and say, Let King Salomon live.

35 Then ye shall come after him, and he shall come and shall sit on my throne, and he shall be King in my stead : for I have commanded him that he should be a Leader, [Or, Conductor, Prince, &c. to below chap. 14.7. and 16.2.] over Israel, and over Juda.

36 Then answered Benaja, the son of Jojada, unto the King, and said, Amen ; The LORD God of my Lord the King say so, [i.e. Well, let him, and do so to : for his saying is his doing : see Gen. 1. on v.3.]

37 According as the LORD hath been with my Lord the King, so be he with Salomon ; and make his throne greater than the throne of my Lord King David.

38 Then Zadok the Priest went down with Nathan the Prophet, and Benaja the son of Jojada, and the Cretihi, and the Plechi, [Manning men, and Guard-men of War, which ordinarily, in time of peace, or war, attended upon the Kings person, who above ver. 33. are called his servants. See likewise of these, 2 Sam. 8.18, & 15.18.] and caused Salomon to ride upon King Davids Mule, and conducted him to Gibon.

39 And Zadok the Priest took the horn of oil out of the Tent, [viz. In which David had set the Ark of the LORD, 2 Sam. 6.17.] and anointed Salomon : [Understand this of the first anointing of Salomon, which was only done before the men of Jerusalem ; not of the second, which was done afterward in a more solemn manner before all Israel. see 1 Chron. 29.22.] and they blew with the Trumpet, and all the people said, Let King Salomon live, [see 1 Sam. 10.25.]

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. [This is an Hyperbolical expression. Compare Genesis 13. on verse 16.]

41 And Adonia heard it, and all the guests that were with him, who now had made an end of eating : Joab also heard the sound [Heb. voice] of the trumpets, and said, Wherefore is the noise [Heb. voice : and so in the sequel] of the city, that is in an uproar ?

42 As he yet spake, behold, then came Jonathan the son of Abijahath the Priest, and Adonia said, Come in, for thou art a valiant man, [Heb. a man of courage, or, valour] and wilt bring tidings of good. [Or, that which is acceptable and well-pleasing : to below chap. 12.7. & 22.8. 2 King. 25.8. 2 Chron. 20.7. Jer. 12.6. & 52.32.]

43 And Jonathan answered, and said unto Adonia : Tea but my Lord King David hath made Salomon King.

44 And the King hath sent with him Zadok the Priest, and Nathan the Prophet, and Benaja the son of Jojada, and the Cretihi and the Plechi, and (they) have caused him to ride upon the King's Mule.

45 Besides, Zadok the Priest, and Nathan the Prophet, have anointed him King in Gibon, and are come up [viz. Into the City of David, which was the hold of Zion, 1 Chron. 11.5. 2 Chron. 5.2.] from thence rejoicing, so that the City is in an uproar : this is the noise that ye have heard.

46 And also Salomon sitteth [Or, Hath sat : which served as a publick Evidence, that he was made King : see above on v. 13.] upon the throne of the Kingdome.

47 So likewise the Kings servants came, to bless our Lord King David, [i.e. To bid him joy with the instalment of his son Salomon into the Kingly Office] saying, Thy God make the name of Salomon better [i.e. more excellent, more glorious, more renowned] than thy name, and make his throne greater than thy throne, and the King worshipped [understand this of a religious worship, which he performed to give God thanks, that he had fulfilled his promise toward Salomon, and to beseech him to bless him

in his Government : compare Gen. 47.31. & see Gen. 34. on v.26.] upon the bed-stead.

48 Yea also the King said thus : Praised [Or, blessed : see Gen. 14. on v.20.] be the LORD the God of Israel, who hath given this day, one sitting on my throne, that mine eyes have seen it. [or, do see it.]

49 Then all the guests, that were with Adonia, were afraid, and rose up, and went every man his way.

50 But Adonia feared before Salomon, and he arose, and went his way, and caught hold on the horns of the Altar, [Which was at Gibcon, where the Tent of the Congregation was at that time : see 1 Chron. 1.3,5. The taking hold of the horns of the Altar was an ancient custom, whereby those that were guilty of any crime or fact, and feared immediately to be punished, betook themselves to both places for refuge, to find mercy and favour, and to escape the punishment of death : which sometimes succeeded well, as here in Adonia ; sometimes ill, as in Joab : below chap. 2.28. for that against some sins there was a Law to the contrary, Exod. 21.14.]

51 And they told Salomon, saying ; Behold, Adonia feareth King Salomon : for behold, he hath caught hold on the horns of the altar, saying ; Let King Salomon swear unto me as this day, that he will not slay his servant [Thus Adonia calleth himself, to declare, that he now acknowledged his brother for his Sovereign, and was ready to serve and obey him. Compare below chap. 18.12,13. & 20.32. 2 King. 5.15, 17.] with the sword ! [Heb. If he shall slay his servant with the sword !]

52 And Salomon said ; If he will be a worthy man, [Heb. a son of worthiness, or, honesty. The Hebrew word signifieth not only strength, and worth, or valour of body, but also virtue and valour of mind or spirit, as here ; and Ruth 3.11. Prov. 31.10.] there shall none of his hair fall on the ground : [i.e. the least harm shall not be done to him : see this proverbial phrase, 1 Sam. 14.45. and 2 Sam. 14.11.] but if evil shall be found in him, then he shall die.

53 And King Salomon sent forth, and they made him depart from the Altar ; and he came, and bowed himself down before King Salomon : And Salomon said unto him, Go thy ways to thine house. [i.e. Live a private life, busie thy self with thine own affairs, and rest satisfied therewith, without intermeddling with, or causing any disturbance in the Government.]

C H A P. II.

David lying on his death-bed, exhorted Salomon to a godly life, and to courageous governing, verse 1, &c. He exhorteth him to punish Joab, for his murders, 5. Recompense Barzillai his kindness, 7. And to punish Simei, 8. David dieth, 10. Salomon reigneth, 12. Adonia sueth to have Abisag to wife, 13. Is denied, and put to death, 22. Abiathar deposed, 26. Joab put to death, 29. and Simei, 36.

Now when Davids dyes were near that he should die, then he charged his son Salomon, saying ;

2 Depart in the way of all the earth : [This phrase is also found, Job. 23.14. and signifieth the departure of man out of this world, by bodily death, which none can escape, Heb. 9.27.] so be strong, and be a man. [Heb. for, or, to a man : although thou art yet but young, 1 Chron. 22.5. nevertheless labour to get the vertues of a man, confuting chiefly in wisdom and understanding, a courageous mind, and stedfastness.]

3 And take heed to the guard of the L O R D thy God, [This phrase is elsewhere used of the service of the Tabernacle, as Lev. 8.35. Numb. 3.7. but here and in some other places of the civil Duties, which Princes and other Governors were to minde and obserue, according to the order prescribed them by God. See Jos. 22.3. & King. 11.5. But the word *guard* is also translated *command*, or *charge*, signifying in general all that the Lord hath prescribed us, either to do, or to omit. See Genes. 26. on ver. 5.] to walk in his wayes, to keep his Statutes, and his commandments, and his judgments, [These three first words are thus distinguisched, that the first is taken for the ceremonial, the second for the moral, the third for the judicial, or civil lawes. See Genes. 26. on ver. 5. Deut. 5. on ver. 31.] and his testimonies, [understand the doctrine of salvation, which fully testifieth of Gods will toward us, and of our duty toward him. See Deut. 4. on ver. 45.] as is written in the law of Moyses : [See Deut. 17.18.] that thou mayest deal understandingly in all that thou shalt do; and whithersoever thou shalt turn thy self. [or, make all prosper, &c. See this phrase, Deut. 29. 9. Jos. 1.7.]

4 That the L O R D may confirm his word, which he shalke concerning me, saying : If thy sons keep their way, [i.e. Order themselves in affections, purpose, words and works, according to my will : so below chap. 8. 25. 2. King. 20. 3. & Chron. 6. 16.] This Moyses calleth keeping of the soul, Deut. 4.15.] to walk faithfully before my face, [i.e. to live uprightly, as in the presence of God, (who knoweth the heart) according to all the commandments : see 2 King. 20.3. & 2 Chron. 6. 18.] with all their heart, and with all their soul : [i. e. to obey God uprightly, and without dissembling, not according to some, but according to all his Commandements, which obedience he looketh on, not in its own nature, (according to which it is here yet defective and wanting) but according to his grace in Christ, in whom it is perfect, Colos. 2. 10.] then shall not a man said he, be cut off unto thee from the throne of Israel. [The meaning is, that none of his Posterity should fail to govern ; to wit, until the Messiah shall come, whose Kingdom shall be everlasting.]

5 So thou knowest also what Joab the son of Zeruiah did to me, [viz. Being ever most proud and spiteful against me, because he was very gracious with the soul-diseis : see 2 Sam. 3. 39. & chap. 19. of the same book] (and) what he did to the two Commanders of Israel, Abner the son of Ner, and Amasa the son of Feisher, whom he slew, [See 2 Sam. 3.27. & 2 Sam. 20.10.] and shed the blood of war in peace : [Heb. set bloods of war, &c. that is, committed murders. Now that is called the blood of war, which is shed in war ; but Joab had shed blood in time of peace] and he put the blood of war upon his girdle, [viz. putting up his bloody sword into the scabbard, after that he had murdered those two men] that was on his loines, and upon his shoes, [on which some of the blood of the parties that were stabbed fell] that were on his feet.

6 Do thou according to thy wisdom, [viz. According to which thou shalt surely finde occasion to punish him, he being a man inclined to changes and commotions,] that thou let not his gray hair, [Heb. his hoariness, or, grayness, i.e. his gray age] go down into grave in peace. [The meaning is, that Salomon should not let Joab die his natural death, but cause him to suffer a violent death, or inflict a violent death upon him. See the Exposition below verl. 8. & compare Gen. 42.38. & 44.29. and 31.]

7 But thou shalt shew kindness unto the sons of Barzillai the Gileadite, [See 2 Sam 17.27. & 19.31.] and they shall be among those that eat at thy table : [Heb. among thy table-eaters : i. e. that eat of the meat of thy table] for so they drew near to me, [viz. Bringing to

me, and setting before me all manner of provision, which I indeed lacked in a dry and desert place : see 2 Sam. 17. 27.28.29.] when I fled before the face of thy brother Absalom.

8 And behold, Simei, the son of Gera, the son of Jemini [Oth. a Benjamite : see Judg. 19. on ver. 16 & 2 Sam. 16. on ver. 11.] of Bahurim, is with thee, who cursed me with a grievous curse, [see 2 Sam. 16.5. & 19.19.] in the day when I went to Mahanaim : [a city lying beyond Jordan in the Land of Gilead, in the tribe of Gad, by the brook Jabbok.. Why it was so called, see Gen. 32. on verse 2.] but he came down to meet me at the Jordan, and I sware unto him by the L O R D, [see 2 Sam. 19.23.] saying : If I slay him with the sword ! [Heb. If I slay thee with the sword, (let God punish me) or, (do this, or that unto me.) for the Hebrews in swearing are wont to conceal the punishment : see Genes. 14. on verse 23.]

9 But now, hold him not guilty [i. e. Let him not go unpunished : so Exod. 20.7. & 34.7. & Job. 9.28.] for thou art a wise man ; and thou shalt know what thou shalt do unto him, [viz. according to the wisdome which the Lord hath given thee, leaving to him the manner how thou shalt put him to death : compare above ver. 6.] that thou mayest cause his gray hair to go down into the grave with blood.

10 And David fell asleep [See above chap. 1. on verse 21. & Deut. 31. on verle 16.] with his fathers, and was buried [See Act. 2.29. & 13.36.] in the City of David, [meaning the hold, where Davids house was : so below chap. 3.1. see 2 Sam. 5.7. 1 Chron. 11.5. 2 Chron. 5. 2.]

11 Now the dayes [i.e. The time] that David reigned over Israel, are forty years ; for 11 years reigned he in Hebron, [the name of a city ; of which see Genes. 23. on verle 2.] and thirty and three years reigned he in Jerusalem, [see 1 Chron. 29.23.]

12 And Salomon sat upon the throne of David his father, and his Kingdom was established greatly. [See 1 Chr. 29.23. 2 Chron. 1.1.]

13 Then came Adonia, the son of Haggith, unto Bathsheba, the mother of Salomon, and she said ; Is thy coming peace ? [Heb. Is thy coming (a verb of the infinitive mood) peace ? She speaketh out of fear, that he would raise some trouble or commotion, because he had aspirid after the Kingdom. 'Tis as much as if she had laid, tendeth thy coming to the welfare of the Kingdom, and of the Common-wealth ? What Peace signifieth with the Hebrews, see Genes. 37. on verse 14.] and he said. Peace.

14 After that he said, I have a word to thee ; and she said, Speak.

15 Then he said, Thou knowest that the Kingdome was mine, [viz. Because I am the eldest of my fathers sons; see above chap. 1. on ver. 5.] and all Israel had set his face on me, that I should be King : [i. e. all the men of Israel had kept their eyes on me, expecting that the Kingdome should be mine, and wishing the same with all their heart. Compare Jer. 42. 15. with the annotat.] howbeit, the Kingdome is turned about, and is become my brothers, for it became his from the L O R D. [He signeth, as if he desired with all his heart that the Kingdome might be his brother Salomons, to this end taking Gods name in vain, and very cunningly hiding his sinfull intent and design, which was by means of the Sunamite to make a party, and so to draw the Kingdome to himself : which King Salomon straightway perceived ; as appeareth by v.22.]

16 And now I ask one Petition of thee, refuse not my face, [i.e. Reject not my Petition : so v. 17. & 20.2 Chron. 6.42. Psal. 132.v.10. contrary to this phras, to accept a mans face : see Gen. 19. on v.21.] and she said to him, Say on.

17 And he said, Speak, I pray, unto Salomon the King, for he will not refuse thy face, that he give me Abisag the Sunamite to wife.

18 And Bathsheba said, It is good, I will speak for thee unto the King.

19 So Bathsheba came unto King Salomon, to speak unto him for Adonia; and the King rose up, to meet her, and bowed himself before her, as far that he sat upon his throne, and caused a seat to be set for the Kings mother, [i.e. For his mother; it is an Hebrew phrase: so below chap. 8. 1. & 9. 1. & 11. 9. Compare Gen. 5. 5. 3 and she sat on his right hand.] Being thus honoured with equal dignity and worship, as her son, and that according to the custome and practice of the great ones, who are wont to place them on their right hand, to whom they will give equal honour with themselves, or the next honour to themselves: compare Mat. 20. 21.]

20 Then she said, I desire one small Petition of thee, [viz. Small in her opinion, but not in the Kings judgment; as appeareth by his answer] refuse not my face, and the King said unto her, Ask on, my mother, for I will not refuse thy face.

21 And she said, Let Abisag, the Sunamite, be given to Adonia, thy brother, to wife.

22 Then King Salomon answered, and said unto his mother, [i.e.] And why doest thou ask Abisag the Sunamite for Adonia? ask for him the Kingdom also, [Salomon perceived whither Adonia's Petition tended, viz. to a new tumult and commotion, by means of the desired match the better and easier to attain to the Crown. Hence those that aspired to be great, have frequently used this course: See 2 Sam. 3. 7. & 16. 21.] (for he is my brother, who is elder [Heb. greater, or bigger, viz. of age] than I am) yea for him, and for Abiathar the Priest, and for Joab the son of Zeruia, [Who were addicted to Adonia, doubtless they might continue in their offices and places, and be free from danger.]

23 And King Salomon sware by the LORD, saying, Let God do so to me, and let him so addre thereunto, asf
redly Adonia shall have spoken that word against his (own) life, [Heb. against his own soul:] that is, to the endangering of his life. The word soul is oftentimes taken for life. See Gen. 19. on v. 17.]

24 And now (as true as) the LORD liveth, who hath established me, and hath caused me to sit on the throne [i.e. Caused me to reign as King. So 2 King. 10. 3. and 2 Chron. 22. 20. Compare above chap. 1. the annotation on verse 13.] of David my father, and who hath made me an house [i.e. a Family, and Court according to the seat and dignity of a King: for the word House signifieth often the whole Court, and the whole train or retinue of Courtiers. See Gen. 34. on ver. 19.] according as he had promised: Assuredly Adonia shall be put to death this day: [as being guilty of High-Treason against the King.]

25 And King Salomon sent by the hand of Benaja, the son of Jojada, [i.e. Sent Benaja, commanding him with his own hand to slay Adonia: See Gen. 12. on ver. 15.] the same fell upon him, that he died. [viz. he fell upon him with a weapon, fit to kill.] So also ver. 31; 32, 34; 46. the 32. verse speaketh of two fallings on that were done with the sword.]

26 And the King said unto Abiathar the Priest; Go to Annothoth; [The name of a city belonging to the Priests, lying in the tribe of Benjamin; where Abiathar the Priest, and Jeremias the Prophet were born. See of this city, Jos. 21. 18; Jer. 1. 1.] unto thine (own) fields, for thou art a man of death; [i.e. guilty of death, or, that is worthy of death. So 2 Sam. 12. 5. Item, sons of death, 1 Sam. 25. 16.] but I will not put thee to death this day; [Which may be thus understood, that Salomon was for the present satisfied with inflicting a lesser punishment upon him then death; keeping him in the mean while still]

under the guilt of death, so that if in time to come he should commit the like offence again, he should be sure to die for it.] because thou barest the Ark of the Lord the LORD, before the face of David my Father, and because thou hast been afflicted in all wherein my Father was afflicted. [See 1 Sam. 22. 20, &c.]

27 Then Salomon thrust out Abiathar, that he should not be the LORDS Priest: [Heb. From being Priest unto the Lord, or, of the Lord: Not that Salomon properly deposed, or removed him from his Priestly Office; for he was already deposed in Davids life-time, for his offence committed against the Kings Majesty, when Zadok was anointed Priest in his room, 1 Chron. 29. 22, but he thrust him out, that is, banished him to his own house at Annothoth; from whence it must needs follow, that he could not administer the office of Priest at Jerusalem, being as it were dead in law] to fulfill the word of the LORD, which he had spoken [which indeed was thus performed by Salomon, but by the secret over-ruling providence of God, which it may be Salomon thought not of at that time. See the fore-telling of this fulfilling, 1 Sam. 2. 33. and compare Matth. 13. 35. and 27. 5. John 12. 38. and 19. 25. which places shew that the Prophecies of God are very often fulfilled by men without their knowledge] concerning the house of Eli [viz. that the house of Eli, which descended from Ithamar, should be removed from the Priesthood, and that another house should come into its room: which was fulfilled in Zadok, who descended from the family of Eleazar. See 1 Sam. 2. 35. and compare Ezek. 44. 15.] at Silo. [a city in the tribe of Ephraim, where the Ark of the Lord was a long time, Jos. 18. 1. Judg. 21. 19. Psalm 78. 60.]

28 When tidings came to Joab, (for Joab had turned after Adonia, though he had not turned after Absalom) then Joab fled to the tent of the LORD, and caught hold on the horns of the Altar. [See above chap. 1. on verse 50.]

29 And it was told King Salomon, that Joab was fled to the tent of the LORD; [Which together with the altar, being made in the Wilderness by Gods appointment, Exod. 36. 1, 2, 3, &c. & 38. 1, &c. were at this time in Gibeon, 2 Chron. 1. 3, 5.] and behold he is by the altar: Then Salomon sent Benaja, the son of Jojada, saying, Go thy ways, fall upon him.

30 And Benaja came to the Tent of the LORD, and said unto him, Thus saith the King, Come forth; and he said, Nay, but I will die here: and Benaja brought the King answer again, saying; Thus spake Joab, and thus he answered me.

31 And the King said unto him; Do according as he [viz. Joab] hath spoken, [Understanding this according to the Law, Exod. 21. 14.] and fall upon him, and bury him, that thou mayest take away from me, and from my fathers house, the blood which Joab hath shed without a cause.

32 So the LORD shall curse his blood to return upon his own head, [viz. Which he hath shed unjustly. God returneth the blood of another man upon a mans own head, when he recompenseth the death of another wilfully procured by him, with his own death; and that either immediately by himself, Gen. 4. 11. or mediately by the means of man, Gen. 9. 6. so below ver. 44. Judg. 9. 24.] 27. 2 Sam. 15. 8.] because he fell upon two men more righteous and better than he, and slew them with the sword, whereas my Father David knew it not, [i.e. My Father not being privie thereunto, before it was done, nor consenting thereto after it was done: See 2 Sam. 3. 28, 29; and above v. 5.] Abner the Son of Ner, the Commander in chief of Israel, and Amasa the son of Jether, the Commander in chief of Juda;

33 So shall their blood [Heb. *bloods*. The word *blood* is put in the plural number, not only because Joab had smitered two men, but because this word being often so put, signifieth the guilt and punishment of death, which the murderers bring upon themselves, *Exod. 22. 2. 3. Psa. 51. 16.*] return upon the head of Joab, and upon the head of his seed for ever: [i.e. a long time, so long as Joabs posterity shall continue. See 2 Sam. 3. 39. and compare above chap. 1. 31. with the annotat.] but David, and his seed, and his house, and his throne shall have peace from the LORD for ever. [understand in respect of the outward welfare a long time, as immediately before 3; and in respect of the spiritual prosperity in Christ, time without end.]

34 And Benaja the son of Jojada went up, and fell upon him, and slew him, and he was buried in his house in the wilderness.

35 And the King put Benaja the son of Jojada in his room over the host: and the King put Zadok the Priest [Who before while David yet lived, was anointed with the general consent of all the congregation. See 1 Chron. 29. 22. which Solomon here approveth and ratifieth in deed] in the room of Abijah.

36 After that the King sent and called Simei, and said unto him: build thee an house in Jerusalem, and dwell there; and go not forth thence, hither, or thither.

37 For it shall come to pass in the day of thy going out, when thou shalt go over the brook Kidron, [It was a brook running between Jerusalem and the mount of Olivet, thorow a dark valley Eastward from the city. See of this brook, 2 Sam. 15. 23. 2 Kings 23. 4. Jos. 18. 1.] know assuredly [Heb. *knowing know*. So below v. 42.] that thou shalt die the death: [Heb. *dying shalt die*. So below v. 42.] thy blood shall be upon thine head. [see Lev. 20. on v. 9.]

38 And Simei said unto the King; that word is good, according as my Lord the King hath spoken, so will thy servant do: and Simei dwelt at Jerusalem many daies.

39 But it came to pass at the end of three years, that two servants of Simei ran away to Achis, [See of this man, 1 Sam. 21. 10.] the son of Maachah, [otherwise called Maach, 1 Sam. 27. 2.] the King of Gath, [the name of a city in the tribe of Dan, inhabited by Giants that descended from the Philistines, Josh. 14. 22. So likewise the Giant Goliath was of this city, 1 Sam. 17. 4.] and they told Simei, saying; Behold, thy servants be in Gath.

40 Then gimei gat him up, and saddled his asse, and went his wayes to Gath to Achis, to seek his servants: So Simei went his waies, and brought his servants from Gath.

41 And it was told Solomon, that Simei had gone from Jerusalem to Gath, and was come again.

42 Then the King sent and called Simei, and said unto him. Did I not make thee to swear by the LORD, and protested unto thee, saying; in the day of thy going out, when thou shalt go hither, or thither, know assuredly that thou shalt die the death? and thou saidst unto me, that word is good, (which) I have heard.

43 Why then hast thou not kept the oath of the LORD; [Understand the oath made by the name of the Lord, which Solomon had added to his threatenings uttered against Simei. See the foregoing 41. verse] and the commandment which I had charged upon thee.

44 Moreover the King said unto Simei; thou knowest all the wickednes which thine heart is privy to, that thou didst to David my father: [See 2 Sam. 16. 5, 6, 7.] therefore the LORD hath caused thy wickedness to return upon thine own head. [see above on v. 32.]

45 But King Solomon is blessed, and the throne of David shall be established before the face of the LORD for ever.

46 And the King commended Benaja the son of Jojada, who went out, and fell upon him, that he died: so the Kingdom was established in the hand of Solomon. [See 2 Chron. 1. 1.]

CHAP. III.

Solomons marriage with the daughter of Pharaoh, v. 1, &c. his worship; 2. The LORD appeareth to him in a dream, to whom he prayeth for wisdom, 5. he obtaineth it, together with riches and honour, 10. and giveth evidence of his wisdom by the sentence passed upon the two women that were at variance about a child. 16.

And Solomon made affinity with Pharaoh the eleventh King of Egypt, and took Pharaohs daughter, [viz. to wife. See 1 Kings 7. 8.] and brought her into the city of David. See above chap. 2. v. 10. Here Solomon had his Royal Palace or Habitation, from whence he removed, when he had built another dwelling-place in Jerusalem. See below chap. 7. ver. 1. and 8.] until he had made an end of building his (own) house, and the house of the LORD, [see below chap. 6. Understand an house set apart to the outward worship of God, wherein the Ark, a token of God presence, was to be placed, and wherein God would dwell by his spirit and word. Hence the temple is called the Lords habitation, or dwelling, 2 Chron. 6. 2.] and the wall of Jerusalem round about. [see below chap. 9. v. 15. 19.]

2 Only the people offered on the high places: [i.e. although things went generally well in Solomons reign, yet there was this default against the lawfull worship of God, that they offered upon the high places, and on strange altars; and not only in the tent of the congregation, and on the altar of the Lord. In this case they took too much liberty, chusing yet other places and altars to offer sacrifice unto the Lord; which was expressly forbidden them, Lev. 17. 3. 4. against which they likewise often sinned at other times. See below chap. 22. 44. 2 Kings 14. 4. and 2 Chron. 33. 17. What these high places were, see Lev. 26. on v. 39. Although there be spoken of the high places, on which they offered unto Idols, but here of those, on which they offered sacrifice unto the Lord; so 2 Chron. 33. 17.] for (there) was no house built unto the name of the LORD, until those days. [see Deu. 12. 5.]

3 And Solomon loved the LORD, walking in the institutions of David his father, [i.e. according to the prescript and institution which he had given him in his life-time, and especially when he lay on his death-bed] only he offered and burnt incense upon the high places, [i.e. he followed the common abuse of his people; and though God did in some sort wink at it, as long as the temple was not yet ordained for the outward worship of God, yet we read not that ever David did it, who without doubt offered by the Ark, and on the altar of Moses. For in that he offered sacrifice in the threshing-floor of Arauna, the same was done by Gods extraordinary command, 2 Sam. 24. 18.]

4 And the King went to Gibeon, [A city belonging to the Levites, lying in the tribe of Benjamin, Jos. 9. 3. and 18. 5. and 21. 17. where the tent of the Congregation was, as also the altar which Behuel had made in the wilderness, 2 Chron. 1. 3, 5. for which cause they had made there an high place on which they offered. So they had likewise an high place at Jerusalem, where the Ark of the Lord was, below v. 15. and 2 Chron. 1. 4.] to offer there, because that high place was great: [i.e. of great esteem, and very famous, because the tent of the congregation, and the altar of burnt-offering were there]

there] a thousand burnt-offerings did Solomon offer upon that altar.

5 At Gibeon the LORD appeared to Solomon in a dream [Understand not a natural, but a divine dream, which remained firm in his memory, with an assurance, that he was extraordinarily raised up by God : whence arose an actual experience and feeling of the singular wisdom, which God in a wonderful manner had poured out upon him. Compare Gen. 28. on ver. 12.] by night : [viz. the same night, after that he had sacrificed : compare 2 Chron. 1. 7.] and God said, Ask what I shall give thee.

6 And Solomon said, Thou hast shewed great kindness unto thy servant David my father, according as he walked before thy face, in truth, and in righteousness, and in uprightness of heart with thee : [i. e. In believelling, professing, and defending the true doctrine, and in leading a godly and virtuous life, as well in his person, as in his office : and all this out of an upright zeal, without hypocrisy of spirit] and thou hast kept for him this great kindness, that thou hast given him a son sitting on his throne, as at this day.

7 Now then, (O) Lord my God, thou hast made thy servant King in stead of David my father : [See 2 Chron. 1. 8.] And I am (but) a little lad, I know not (how) to go out, nor to come in. [see Deut. 31. on v. 2.]

8 And thy servant is in the midst of thy people, which thou hast chosen : a great [Or, manifold] people, that cannot be numbered, nor counted, for multitude. [see 2 Chr. 1. 9.]

9 Give then thy servant an understanding heart, [Heb. An hearing heart : i. e. which can apprehend wisdom : so bearing is often taken for understanding : see Genes. 11. on v. 7. and the Exposition here below v. 11.] to judge thy people understandingly, discerning between good and bad : for who is able to judge this thy heavy people, [i.e. many in number, and great in power: compare Gen. 50. 9. and see the annotat.]

10 Now that thing was good in the eyes of the Lord, [i. e. Pleased the Lord well : see Gen. 19. on verse 8.] that Solomon had asked this thing.

11 And God said unto him : Because thou hast asked this thing, and hast not asked for thy self many dayes, [i.e. Long life : so below verse 13.] all thy dayes, [for all thy life : so a long life is called lengthning of dayes, below verse 14. also, multiplying of dayes, Job 29. 18, &c.] neither hast asked riches for thy self, nor hast asked the soul of thine enemies : [i. o. their life, to deprive them of it] but hast asked for thy self understanding, to hear causes. [i.e. to be able to discern between good and bad, right and wrong, when he should hear causes, that should be brought before him to judge and determine.]

12 Behold, I have done according to thy words : behold, I have given thee a wise, and an understanding heart, [2 Chron. 1. 10, 12. wisdom and knowledge. Understand here by wisdom, a firm and grounded knowledge of all divine and humane Laws, according to which a King ought to live, and reign, to please God, and to preserve his people. Knowledge, or Understanding, is a faculty of the spirit, infused into him by God in an extraordinary manner, to use wisdom aright, and to practise the same according to the Laws and Statutes, or Judgments. Compare Job 12. 12. & 28. 12. Prov. 1. 2.] (so) the like unto thee, (there) hath not been (any) before thee : neither after thee shall any arise like unto thee. [Understand this in respect, 1. Of Kings, Princes, and Potentates, among whom he was exceeding eminent in wisdom. 2. Of natural, politick, and civil things, whose properties, workings, and casualties, he wonderfully reached. 3. Of the manner how he attained to so great a wisdom, viz. not barely by humane instruction, and in-

dstry, but by divine instinct, and secret inspiration of the spirit.]

13 I have also given thee even that which thou hast not asked, [See Matth. 6. 33. Ephes. 3. 20.] both riches and honour : (so) that there shall not be any among the Kings like unto thee all thy dayes. [i. e. In all thy lifetime, or as long as thou livest.]

14 And if thou shalt walk in my wayes, keeping my Statutes, and my Commandements, according as David thy father walked : then I will also lengthen thy dayes.

15 And Solomon awaked, and behold it was a dream : and he came to Jerusalem, and stood before the Ark of the Covenant of the LORD, [Which David had set in the Fort of Zion, 2 Sam. 6. 17.] and offered up burnt-offerings, and prepared thank-offerings, [viz. to thank God, 1. For that favourable apparition, wherein he offered him the choice, of asking any thing of him: 2. For the liberal promise, which he there made unto him. 3 For the sense and apprehension of the fulfilling thereof. 4. For the prosperous confirmation of his Kingdome] and made a feast to all his servants. [see Genes. 20. on verse 8.]

16 Then came there two women that were harlots, [See of the Hebrew word, Job. 2. on v. 1.] unto the King, and they stood before his face.

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 that house.

18 Now it came to passe 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 womans son died in the night, because she had lain upon him, [or, overlaid him : viz. So that she had pressed her child dead in her sleep.]

20 And she arose at midnight, and took my son from by me, when thine hand-maid slept, and laid him in her bosom, and she laid her dead son in my bosom.

21 And I arose in the morning, to give my son suck, and behold, he was dead : but I considered [The Hebrew word signifieth often, to consider and observe a thing very diligently, Job 37. 14. Psal. 119. 95. Isa. 43. 18.] him in the morning, and behold, it was not my son, whom I had born.

22 Then said the other woman, Nay, but the living (childe) is my son ; and the dead is thy son ; on the contrary that said, No, but the dead is thy son, and the living is my son ; thus they spake before the face of the King.

23 Then said the King : This (woman) saith, This is my son that liveth, but thy son is that which is dead : and that (woman) saith, Nay, but the dead is thy son, and the living (is) my son.

24 Moreover the King said, Fetch me a sword : [Heb. Take me a sword ; i.e. Taking (bring) me. See of this phrase, Gen. 12. on ver. 15.] and they brought a sword before the face of the King.

25 And the King said, Divide the living childe asunder in two ; and give half to the one, and half to the other.

26 But the woman whose son the living (child) was, spake unto the King, (for her bowels yerned upon her son) [Understand hereby the natural affection, and stirring, that a motherly heart hath, when she sees her child in any distress or danger. See this phrase, Gen. 43. ver. 30. and the annotat.] and said, O my Lord, Give her that living child, and in no wise slay it : [Heb. Slaying, slay it not : so in the following verse] this on the contrary said, Let it be neither thine nor mine, cut it asunder. [Heb. also mine, also thine let it not be, cut it asunder.]

27 Then the King answered, and said, Give unto that (woman) the living child, and in no wise slay it: she is his mother.

28 And all Israel heard that judgment which the King had judged, and feared before the face of the King: for they saw that the wisdom of God [A most excellent, and extraordinary wisdom, given him of God] was in him [Heb. in the midst of him. See Job 20.on ver. 14.] to do right.

C H A P. IV.

Salomons chieffest Princes, and Officers, ver. 1, &c; The largeness of his Kingdome, 20, 24. His daily provision for his Court, 22. The stables for his horses, 26. His great wisdom, 29.

SO King Salomon was King over all Israel. [i.e. Over the twelve Tribes: which is affirmed of Salomon, to distinguish him from the succeeding Kings: whereof some (namely those who after him descended from the house of David) reigned only over two tribes, viz. Juda and Benjamin. Others over the ten other tribes.]

2 But these were the Princes [Meaning chief Officers, or Commanders] which he had: Azaria the son of Zadok was suprem Officer. [Or, Deputy, viz. of the King, in the whole government of the Kingdom. This Zadok is not held to be the High Priest mentioned in the foregoing Chapters, but another of that name, sprung from another tribe, and that he was chief President in the Government of all the Land next to the King, and therefore named first of all. For the Hebrew word signifieth not only a Priest, but also a civil Governour. See Gen. 41.on v. 45, and below v. 5. Others think that he was Zadoks Nephew, or the son of Ahimazz, of whom mention is made, 2 Sam. 15. 27. and that son called Azariah was a particular Priest, to minister unto Salomon and his family in divine things.]

3 Eliboreph, and Achia, the son of Sisa, were Scribes: [Or, Secretaries. See likewise of such Officers, 2 Sam. 8. 17. Esth. 3. 12.] Josaphat, the son of Achilud, was Chancellour. [Or, Register, Master of the Rolls, or, Recorder: see of this office, 2 Sam. 8. 16.]

4 And Benaja the son of Jojada was over the host: and Zadok and Abjaibar [Who kept the name of Priest while he was alive, without the deed or actual Ministry: see above chap. on v. 26, 27.] were Priests.

5 And Azaria, the son of Nathan, was over the Surveyors: [Heb. Appointers, or, appointed. Understand the twelve Officers hereafter named from the 7. verse to the 19. who were appointed and ordained, every one in his moneth to furnish the King and his Household with a set quantity, or provision of meat and drink. The Hebrew word is elsewhere taken for a Kings Deputy, or, Lieutenant, who supplyeth the Kings place in the Government of the Land: Below chap. 22. 48. Item, for any other Governour, or, Commander, below chap 5. 16. 2 Chron. 8. 10.] and Zabud, the son of Nathan, was principal Officer, [Or, President, viz. in the Kings Privie Council; for which cause he had daily access to the King, as his familiar and special friend. He is to be distinguished from the supreme Officers, mentioned verse 2. Compare the annotat. to the Kings friend.]

6 And Abisar was a Steward; [Heb. Was over the house: i.e. over all the Kings Court-Houshold, as the word house was so used above chap. 2. ver. 4. See Gen. 34. on ver. 29.] and Adoniram, the son of Abda, was over the tribute, [i.e. over the Kings Moneyes, Treasures,

yearly Revenues, Tolls, Customes, Taxes, Tributes, &c. So that this Officer might well be called the Kings Receiver General, Cash-keeper, Treasurer, or Master of the Kings Treasure. Others understand here, him that is set over the Leavie of the chosen men, which were given to the King as a tribute to minister unto him: so below, chap. 5. 13, 14.]

7 And Salomon had twelve Purveyors over all Israel, which provided [viz. Meat and drink] for the King [i.e. for him] and his household: each man had a moneth in a year (allotted to him) to make provision.

8 And these be their names, the son of Hur [Oth. Ben-Hur; and so in the following verses] was in the mountain of Ephraim.

9 The son of Deker in Makaz, and in Sarabbim [These Cities, and those which follow, are mostly in the tribe of Dan: see Jos. 19. 41, 42, 43.] and Beth-Semes; [called Ir-Semes, Jos. 19. 41.] and Elon-Beth-Hanan.

10 The son of Hesed in Aruboth, [This was a part of the Land of Juda] he had (besides) Socho, [see of this City, Jos. 15. 35.] and all the Land of Hepher, [see Jos. 12. 17.]

11 The son of Abinadab all the Region of Dor: [Which was in the tribe of Manasseh beyond Jordan, Jos. 17. 11. Judg. 17. 27.] this (man) had Taphath the Daughter of Salomon to wife.

12 Baana the son of Achilud had Taanach, and Megiddo, and all Beth-Sean, [These belonged to the tribe of Manasseh, Jos. 17. 11.] which is by Zartana. [see of other Zartans, Jos. 3. 16.] beneath Jezreel; [a city in the tribe of Issachar, Jos. 19. 18.] from Beth-Sean [see Jos. 17. 11. & Judg. 1. 27] to Abel-Mehola; [see Judg. 7. 22.] unto the other side of Jokneam: [which was in the tribe of Zebulon, Jos. 19. 12.]

13 The son of Geber was at Ranoth, [See Deut. 4. 43. & 1 King. 22. 20.] in Gilead: [see Gen. 31. on ver. 21.] he had the villages of Jair [see of these Numb. 32. 41.] the son of Manasseh, which are in Gilead; he had also the region [see Deut. 3. 4.] of Argob, [see Deut. 3. 14.] which is in Basan, threescore great cities, with walls, and copper bars.

14 Abinadab the son of Iddo, was at Mahanaim. [See Gen. 32. on v. 2.]

15 Abimazz was in Naphtali: this man took also Basmath, the daughter of Salomon, to wife.

16 Baana the son of Husai, was in Asor, and in Aloth. [Some take this word not for a proper name, but interpret it upper parts, lying in or on the mountains, and belonging mostly to the tribe of Dan, and Aser.]

17 Josaphat the son of Paruah, in Issachar.

18 Simei the son of Ela, in Benjamin.

19 Geber the son of Uri, was in the land of Gilead [understand the remaining part of this Land, of that which was mentioned before v. 13.] the Land of Sihon, King of the Amorites, and of Og King of Basan, and was the only Purveyor which was in that Land.

20 (Now) Juda and Israel were many, as the sand which is by the sea in multitude, eating and drinking, and being cheerful.

21 And Salomon reigned over all Kingdoms, from the River [viz. Euphrates: see Gen. 2. on v. 14. This River was the Israelites border North-Eastward] (unto) [this word is here inserted out of 2 Chron. 9. 26.] the Land of the Philistines. [which was their border Westward] and unto the border of Egypt, [understand the River Sichor the South-border of their Land. Here we have the fulfilling of the promises heretofore frequently made; as Genes. 15. 18. Exod. 23. 31. Deut. 11. 24. Jos. 1. 4.] they brought Presents, and served Salomon all the dages of his life.

22 Now Salomons meat [Heb. Bread] for one day was thirty Cor [Understand by this word the great measure of the Hebrews of dry Wares, containing ten Ephah's, one Ephah 432 common egge-shels, and consequently one Cor 4320. egge-shels. This measure is also called an Homer, Lev. 27. 16.] of meat-flower, and threescore Cor of meat.

23 Ten fat oxen, and two my pasture-oxen, and an hundred sheep; besides the Harts, and roe-Bucks, and wilde oxen, and fatted fowls.

24 For he had dominion over all that was on this side the river [viz. Euphrates. See above v. 21. See the annotat.] from Tiphsah [the name of a city lying on the north-east border of the Kingdom of Israel. See of this also, 2 King. 15. 16.] unto Gazzah, [Heb. Hazza. a city lying on the South-west-border of the Land of Canaan, Gen. 10. 19. Deut. 2. 23.] over all the Kings on this side the river, and he had peace on all his fides [Hib. passages] round about.

25 And Juda and Israel dwelt safely, [See Lev. 26. 5.] every man under his vine, and under his fig-tree; [a parale, signifying a time of great peace, plenty, and prosperity in all things, not only in temporals, as here, but also in spirituals; as Mich. 4. 4. Zach. 3. 10.] from Dan to Ber-Seba, [i. e. from the North-border of the Land of Canaan, to the South-border. So Judg. 20. 1. Of Dan, see Gen. 14. on v. 14. Of Berseba, Gen. 21. on v. 31.] all the dayes of Salomon.

26 Salomon had also fourty thousand stalls of horses, [Understand this of places for horses, in each whereof one horse stood. Now Salomon had also four thousand stalls for horses, 2 Chron. 9. 25. whereof each had ten partitions for horses, making together the number of fourty thousand] for his charrets, [the number of these was a thousand and four hundred, below chap. 10. 26.] and twelve thousand horsemen.

27 Now those Purveyors, [Which were named above, ver. 7. &c.] every one in his moneth, made provision for King Salomon, and for all them that approached to King Salomon; able; they let nothing be wanting.

28 Now they brought the barley and the straw for the horses, and for the swift camels, [Called Dromedaries. Others interpret the Hebrew word Polt-horses, Swift-horse, or Mules, who were likewise very swift in running. See Esth. 8. 10, 14.] to the place where he was, [viz. King Salomon. Oth. unto the place where it was (appointed) or, where they were, or, where every man was, according to this charge] every man according to his charge.

29 And God gave Salomon wisdom, and understanding exceeding much, [See above chap. 3. on ver. 12.] and a large capacity of heart, [Heb. wideneſſ, or, breadth of heart; which is sometimes taken in a bad sense, signifying loftiness, or pride of heart, Prov. 21. 4. sometimes in a good sense, as here, and signifieth a great measure, or capacity, not only of knowledge, discerning, and memory, but also of boldnes, courage, and desire to effect and perform every thing most bravely and nobly] as the sand which is on the sea shore, [Heb. lip of the sea. The meaning is, he had as much of the aforesaid things, as the sand, &c. an hyperbole, or excessive kind of speech, as above chap. 1. ver. 40.]

30 And the wisdom of Salomon was greater then the wisdom of all those of the east, [Heb. Children of the East. See Gen. 29. on v. 1. These, as also the Egyptians, were renowned for their great wisdome and skill in all manner of Arts and Sciences, although afterward they declin ned to vain and superstitious arts, Isa. 2. 6.] and then all the wisdom of the Egyptians:

31 Tea, he was wiser then all men; then Ethan the Ezrahite, and Heman, and Chalcol, and Darda the sons of Mahol: [See of these men, 1 Chron. 2. 6.] and his name was among all the Heathen round about.

32 And he spake three thousand sentences [Whereof a part are in the books of the Proverbs, Ecclesiastes, and Salomons Song. The Hebrew word translated Proverb, signifieth a speech or sentence, which for its brevity, wit, and deep learning, exceedeth all the rest, Prov. 1. 1.] besides, his songs were a thousand and five.

33 He spake also of trees; [The Writings hereof are not now extant, and that without diminishing the holy Scripture, or hinderance of our salvation] from the Cedar-tree, [See Judg. 9. on v. 15.] which is on Lebanon, [an excellent mountain, lying on the North border of Palestina. See Deut. 3. 25. & 11. 24. Jos. 9. 1. Psal. 92. 13. Isa. 35. 2.] unto the hyſop that groweth out of the wall: [the Hebrew word ḥȳsōp, the Greek Translators have translated it ἡγγόποιον, which word the Apostle retaineth, Heb. 9. 19. although some hold it to be wilde marjoram, others, wilde faverie; others, Rosemary, or, *Parsecaria*, i.e. Pellitory of the wall: so that it is uncertain what kind of herb it was among the Ancients: see Exod. 12. 22.] he spake also of cattel, and of fowl, and of creeping (beasts), and of fishes.

34 And there came of all people, to hear the wisdome of Salomon; from all Kings of the earth, which had heard of his wisdom.

CHAP. V.

Hiram maketh friendship with Salomon, ver. 1, &c. He requesteth of him materials for the building of the Temple, 2. &c. Hiram praising God for such a Successor of David, lendeth them to him, together with order touching the conditions, 7. The number of labourers, and workmen employed about the Temple, 13.

AND Hiram [He is also called Hiron, below v. 10 & 18. also Haram, 2. Chron. 2. 3. and is to be distinguished from another Hiram, who was a skilful artificer, a widows son; of whom see below chap. 17. 13, 14. & 2. Chron. 2. 14.] King of Tyrus, [the Metropolis or chief city of Phænicia, lying in the midland sea, seven hundred paces from the Continent or firm land, before Alexander the Great his time, very rich, mighty and renowned for their Navigation and Merchandise. See Isa. 23. Item, chap. 26, & 27, & 28.] sent his servants unto Salomon [to declare his joy, that Salomon was made King in his Fathers room, to obtain his friendship, and to enter into a Covenant with him; as it came to pass also: see ver. 12.] (for he had heard that they had anointed Salomon King in the room of his Father,) because Hiram had ever [Heb. all the dayes] loved David. [or, been Davids friend, See 2 Sam. 5. 11. 1 Chron. chap. 14. verse 1.]

2 After that, Salomon sent to Hiram, saying:
3 Thou knowest that David my father could not build an house [Compare Gen. 28. on v. 27. and 22.] unto the name of the LORD his God, [i.e. unto the LORD himself, who revealed himself in his word and works: so below, and Psal. 20. 2. and 52. 11. &c. See Deut. 28. on v. 58.] because of the war, wherewith they [viz. the enemies that made war against him] compassed him about; until the LORD gave them under the soles of his feet. [i. e. subdued and brought them under his dominion. See the like phrase, Psal. 8. 7. 1 Cor. 15. 27. Eph. 1. 22.]

4 But now the LORD my God hath given me rest round about: there is no adversary, nor encroaching of evil. [Or, evil occurrent: viz. which might hinder me from building the Lord an house.]

5 And behold, I purpose [Heb. I say, viz. In mine heart, as such saying is expounded, Gen. 17. 17. Psal. 14. 1. & 36. 2. Rom. 10. 6. saying in his heart, is as much as thinking, pondering, conceiving, purposing, concluding; see Gen. 20. on v. 11. And the meaning here is, that Solomon not only thought, but also purposed, and firmly determined to build an house unto the Lord] to build an house for the Name of the LORD my God: according as the LORD spake unto David my father, saying; Thy son whom I will set upon thy throne in thy room, he shall build that house unto my Name. [see 2 Sam. 7. 13. 1 Chron. 22. 10.]

6 Now then command that they hew me Cedars [See above chap. 4 on v. 33.] out of Lebanon, and my servants shall be with thy servants, and I will give the hire of thy servants unto thee, according to all that thou shalt say: for thou knowest, that (there) is none among us, that knoweth to hew wood like unto the Sidonians. [i.e. the Natives and Citizens of the city of Zidon: of which see Gen. 10. on v. 15.]

7 And it came to pass, when Hiram had heard the words of Solomon, that he rejoiced greatly: and said, Blessed [see Gen. 14. on v. 20.] be the LORD this day, who hath given unto David a wise son, over this great people.

8 And Hiram sent unto Solomon, saying; I have heard wherefore thou hast sent unto me: I will do all thy will concerning Cedar-wood, and concerning Fir-wood. [Or, sort of Cedars, of which they made Arrowes, Lances, Chests, Musical Instruments, &c. Others Poplar-wood: see of this 2 Sam. 6. 5. below chap. 6. 15; 34. 2 King. 19. 23. 2 Chron. 3. 5.]

9 My servants shall bring them down from Lebanon [See above chap. 4. on v. 33.] unto the sea, [viz. of Japho, or Joppe, 2 Chron. 2. 16.] and I will cause them to be carried over the sea in floats [Heb. cause them to be laid, &c. i.e. I will lay them on floats, and cause them to be transported by the sea. It is an Hebrew phrase, which often occurreth, see Gen. 12. on ver. 15.] unto the place that thou shalt signify unto me, [Heb. that thou shalt send me: by sending, acquaint me, or let me know] and will loosen [or, undo, untie. The Hebrew word signifieth properly to scatter, divide, loosen one thing from another: as this also is done with the floats] them there, and thou shalt take them away; thou shalt also do my will, that thou give food [Heb. bread: under which other food is likewise comprehended, as the 11. verse sheweth: see Gen. 3. on verse 19.] for my house. [Although Tyre and Zidon were rich cities, in respect of navigation, yet they had but a dry and barren countrey that yielded not much fruit, for which cause they were to be furnished with provision of food out of other countreyes, and especially out of the Land of Israel, Act. 12. 20.]

10 So Hiram gave Solomon Cedar-wood, and Fir-wood (according to) all his will.

11 And Solomon gave Hiram twenty thousand Cor [See of this measure above chap. 4. on ver. 22.] of Wheat, for food of his house, and twenty Cor of beaten oil: [It appareth by this place, as also by Ezek. 45. 14. that this measure was likewise used in liquid wares, although it was properly of dry wares, 2 Chron. 2. 10. mention is made of twenty thousand baths of oil: Item, hereunto are yet added twenty thousand Cor of Barley; and twenty thousand baths of wine. But it's conceived, that both here, and 2 Chron. 2. 10. is spoken of divers deliveries in: here, of that which belonged to the yearly maintenance of Hiram's household; and there, of that which the work-folks and labourers had need of] such gave Solomon to Hiram year by year.

12 The LORD then gave Solomon wisdom, according as he had spoken unto him: [See 1 King. 3. 12.] and there was peace between Hiram, and between Solomon, and they both made a Covenant.

13 And King Solomon raised a Leavie out of all Israel, and the Leavie was thirty thousand men. [By Leavie here is meant a Tax, not of goods, or monies, but of persons and men, that were chosen and taken up, to hew wood, &c. upon mount Libanon, for the building of the Temple. Compare below chap. 9. 21. and the annotations.]

14 And he sent then to Libanon ten thousand a moneth by turns, [Heb. with changes] a moneth they were in Libanon, two moneths every man in his (own) house; and Adoniram was over this Leavie. [i.e. He had a chaise to raise this Leavie, or to be an Overseer thereof, after it was raised, or he was put in trust for both. See likewise of this Adoniram above chap. 4. 6.]

15 Besides, Solomon had threescore and ten thousand that bare burdens: [These were strangers, as appeareth 2 Chron. 2. 17. 18.] and fourscore thousand hewers [The Hebrew word signifieth as well hewers of stone, 1 Chron. 22. 2. as hewers of wood, Ezek. 3. 7.] on the mountains.

16 Besides the Commanders of Salomons appointed men [i.e. Officers, Commissioners, Overseers. Compare above chap. 4. 5. and the annotat.] which were over that work, three thousand and three hundred [2 Chron. 2. 2. is mentioned six hundred, which is thus understood, that the three hundred here omitted, were the overseers of these Commanders. Some conceive that there were three thousand and three hundred over those that carried burdens, and hewed stone, and three hundred over those that were employed in mount Libanon] which ruled over the people that did that work.

17 Now when the King commanded, then they brought great stones, costly stones, [Understand, not precious stones, which are likewise so called below chap. 10. ver. 2, 10. but such as were eminent for size and greatness] hewed stones, to lay the foundation of that house,

18 And Salomons builders, and Hiram's builders, and the Giblites [The opinion of some is, that these were the Inhabitants of the city of Gebal, which lay by Zidon in Phenicia: of which see Psal. 83. 8. & Ezek. 27. 9. It's conceived likewise that Giblin was the name of famous Artificers in stone-works] did bew them, and prepared the wood, and the stones, to build that house.

CHAP. VI.

The time of the building of Salomons Temple, ver. 1, &c. The form and largenes thereof, 2. The Windowes, Chambers, and Materials, 4. The Promise pronounced by God concerning the Temple, 11. The covering of the Walls and Floor, 14. The Oracles place, 16. The Cherubims, 23. Divers Ornaments, 28. Doors, 31. The inner Court, 36. The time how long the Temple was in building, 37.

Now it came to passe in the four hundred and four score year, [Some count these years thus; the children of Israel were forty years under Moseh in the Wilderness, seventeen under Josua, and two hundred ninety nine under the Judges, eighty under Eli, Samuel and Saul, forty under David. These being summed up together, with four years of Salomons Reign, make in all four hundred and eighty years] after the departure of the children of Israel out of Egypt, in the fourth year of Salomons reign over Israel [see 2 Chron. 2. 2.] in the moneth Zibu, [almost agreeing with our April, and partly with our May. See of this moneth also below v. 37. Item, Numb. 1. on v. 1.] (this is the second moneth) [according to Gods appointment, Exod. 12. 2.] that he built [i.e. began to build: so Gen. 5. 22. See hereof further

further below v. 37, 38. 2 Chron. 3. 1.] the house of the LORD. [See Acts 7. 47.]

2 And that house which King Solomon built unto the LORD, was three score ells (or cubits) [viz. of the sanctuary. See of this measure, Gen. 6. on ver. 15.] in the length thereof, [this extended from the East to the West] and twenty in the breadth thereof, [this was from the South to the North] and of thirty ells in the height thereof.

3 And the Porch before the Temple of that house, [See Jos. 10. 23. Acts 3. 11. and 5. 12.] was twenty ells in the length thereof, according to the breadth of the house, [i.e. this porch was just as long as the Lords house, or the Temple was broad. Compare the foregoing verse] ten ells in the breadth thereof, before the house. [here is only spoken of the length and breadth thereof: but 2 Chron. 3. 4. we find also the height thereof, which was of a hundred and twenty ells.]

4 And he made windowes to the house of close looking out. [i.e. which were partly narrow, and as it were shut against the looking in and inconvenience of the weather, partly broad; and so consequently fit to let in the sunbeams, and to look out. Thus according to the opinion of some, the windowes in the wall, (which was very thick) were narrow without, and wide within. Others think that they were wide without, and narrow within: others, that they were wide both without and within, but by degrees narrow on both sides, entring to the middle of the wall, where they were shut close with glas, against foul weather. Oth. which might be opened and shut.]

5 And round about, [viz. on the South, West and North-side of the house, and not on the East-side, which was filled up with the entry or porch] at the wall of the house [i.e. at the wall of the Temple; and that so, as that the beames of the chambers here mentioned, were not wrought into the wall of the Temple, but lay upon the buttresses of the same wall, where it was narrowed from without. This narrowing hapned three times at each, with the raising of i five ells or cubits, and then upon those sticking out were buttresses laid and fitted for the beams of the chambers, which were three stories high] be built chambers. [Heb. floors, i.e. chamber-buildings and with-drawings, rooms without the Temple for the Priests use, when they executed their office, and to lock up in them the first fruits, tenths, Priestly garments, offerings and other things appertaining to the service of God, &c. See 2 Kings 11. 2. and 1 Chron. 28. 12. and Ezek. 42. 13, 14.] against the walls of the house round about (both) of the Temple, [understand the foremost part of the Temple, otherwise called the holy place, into which the Priests daily entred to burn incense, and to dress the Lamps] and oracles-place: [or answering-place. The Hebrew word hath its name from communing, or speaking to. Understand the innermost place of the Temple, otherwise called the holy of holies, from whence God gave his oracle and answer. Compare below ver. 16. and 20.] So he made side-chambers [Heb. ribs. Understand the same chambers, whereof was spoken in the beginning of this verse, or certain passages of galleries, which were before, all along the second and third story of these chambers] round about.

6 The lowermost chamber was five ells in the breadth thereof, and the middlemost six ells in the breadth thereof, and the third seven ells in the breadth thereof: [The wall of the Temple having three narrowings, the lowermost, the middlemost and the uppermost, the lowermost storie of the chambers was an ell narrower than the middlemost, and the middlemost was again so much narrower than the uppermost] for he had made narrowed rests round about at the house, [he each time had made the thickness of the wall an ell narrower, to lay the beams of the chambers without upon the rests. This narrow-

ing or shortning was in the top of the wall of 5 and 10 and 15 ells] that they [viz. the chambers] should not be fastned in the walls of the house. [i.e. that they might not with their beams be fastned in the wall of the temple by boring thorow or breaking the wall. Compare Ezek. 41. 6.]

7 Now the house when it was built with perfect stone, [i.e. which was before perfectly prepared and fitted for the work, which is likewise affirmed of the wood or timber, above chap. 5. 18.] as it was brought thither [Heb. of bringing thither, i.e. as it came (being brought) thither] so that no hammers, nor ax (or) iron tool was heard in the house, when it was built.

8 The door of the middlemost side-chamber, [i.e. thorow which they went up to the middlemost side-chamber] was on the right side of the house: [Heb. shoulder, &c. The right side of the Temple as they went forth, was the south, for the entrance of the Temple stood in the East, and the most holy place in the West] and they went by winding stairs to the middlemost (side-chamber), and from the middlemost to the third. [viz. side-chambers. By the plural number here may be understood that every story had divers chambers and corners. See 2 Kings 11. 2.]

9 So he built the house, and perfected it: and covered the house [viz. within on its roof] with arches, [Heb. according to the opinion of some, backs] and rows of Cedars, [Heb. orderings in, or with Cedars, i.e. with orderly fastening or joining together of Cedar-beams, planks or boards.]

10 He built also the chambers against all the house, five ells in the height thereof: and joyned them fast to the house, [i.e. he joyn'd and fitted them on the narrowings of the wall of the Temple. See ab.v.6.] with Cedar-wood.

11 Then came the word of the LORD unto Solomon, saying;

12 Concerning this house that thou buildest, if thou walkest in my statutes, and executest my judgements, and keepest all my commandments, [How these three words, statutes, judgements, and commandments are distinguished, see above chap. 2. on v. 3.] walking in the same: then will I confirm my word with thee, which I speakes unto David thy Father. [See 1 Kings 2. 4. and 9. 4. 2 Sam. 7. 13. 1 Chron 22. 10, 19.]

13 And I will dwell in the midst of the children of Israel: [See Lev. 26. on v. 12.] and I will not forsake my people of Israel.

14 So Solomon built that house, [i.e. he went on in the building of the Temple, to perfect and adorn the same within] and finished it.

15 He also built the walls of the house within with Cedar-planks: [Heb. sides, and so in the following verse, i.e. he covered the walls with Cedar-planks, &c. so in the following word] from the floor of the house to the roof of the walls, [Heb. to the the walls of the roof; i.e. to the uppermost part of the wall, on which the roof iesteth] he covered it within with wood: and covered over the floor of the house [understand this not of the innermost part of the house, but of the foremost, called the holy place] with planks of fir.

16 Besides he built twenty ells [The length of the Temple was three score ells, above v. 2. whereof the foremost part had forty, and consequently the innermost twenty] with planks of Cedar, on the sides of the house, [the meaning is, that he covered the partition-wall (whereby the holy place was distinguished, or divided from the holy of holies) with planks of Cedar] from the floor to the walls: [i.e. the whole floor from one wall to another] he built this for him [viz. for the Lord, of whom was spoken immediately before ver. 13.] within for an oracles-place for the holy of holies.

17 Now that house was fourty ells; (namely) the Temple, [Called, the holy place. This was as long again as

the holy of holies, which had but twenty ells in length below v. 20.] that was before it.

18 And the Cedar on the house within was carved with knobs, [Others, wild gourds, so below chap. 7. 24.] and open flowers: [Heb. opening of flowers. So in the sequel] it was all Cedar, (there) was no stone seen.

19 And the Oracles-place he prepared in the house [Heb. in the midst of the house. The word house signifieth here the whole fabrick or building of the Temple] within [viz. the place where the holy of holies was. in the outermost part of the Temple] to set there the Ark of the covenant of the LORD.

20 And the Oracles-place in the forepart [i.e. which as a man entered from the East to the West, lay before him in the end of the holy place. Oth. the space, (or the faces) of the Oracles-place] was twenty ells in length, and twenty ells in breadth, and twenty ells in the height thereof, [indeed above v. 2. is mentioned concerning the whole house that it was thirty ells high: but seeing they were to go up by steps or staires from the first court into the second, and from the second into the holy place, and from this into the holy of holies, as may be gathered from Ezck. 49.6. It's no wonder that the floor was certain ells higher, and nigher to the roof] and he over-laid it with close gold; [i.e. plate-gold, fine, pure gold. See 2 Chron. 3. 4. or so called, (as others conceive) because it was lockt up; and kept by David for the building of the Temple, 1 Chron. 29. 3. 4. where it is also called gold of Ophir, which for its worth and value was ever held in great esteem, Job 22. 24. but the costliest and most precious gold was likewise generally so called, because they were wont to lock it up very close, Job 28. 15.] he likewise over-laid the Cedar-altar. [Meaning the altar of incense; of which also mention is made below v. 22. and 23. This Solomon likewise over-laid with gold, and is therefore called the Golden altar, below chap. 7. 48.]

21 And Solomon over-laid the house [Meaning, the holy of holies, as is expounded in the end of this verse] within with close gold: and he drew (a veil) thorow it with golden chaunes before the Oracles-place, [the meaning is, that Salomon caused a veil to be made, which he drew all along to the partition, which divided the holy from the most holy place, hanging on golden chains. See of this veil, Exod chap. 26. veil. 31, 32, 33.] and overlaid it with gold.

22 So he over-laid the whole house with gold, untill all the whole house was finished: besides, he over-laid with gold the whole altar, [See above on ver. 20.] which was before the Oracles-place.

23 Now in the Oracles-place he made two Cherubims [See Gen. 3. on v. 24.] of oily wood: [The Cherubims which Moses caused to be made, were of beaten-gold, Exod. 25. 18. Now some hold these oily trees not to be olive-trees, but some other trees, that also yield oil, as Cedar-trees, and Pine-trees, &c. for the Olive-trees are sometimes distinguished from the oily-trees, as Neh. 8. 16.] the height of each was ten ells.

24 And five ells was the one wing of the Cherub, and five ells the other wing of the Cherub: from the end of his one wing, to the end of his other wing, [Heb. from the ends of his wings to the ends of his wings] were ten ells.

25 So the other Cherub was ten ells: both Cherubims had one kind of measure, and one kind of cutting. [i.e. shape.]

26 The height of the Cherub was of ten ells, and so of the other Cherub.

27 And he set these Cherubims in the midst of the innermost house, [i.e. the holy of holies, so the holy place is called the Temple, which was before it, above v. 17.] and the Cherubims spread forth the wings, so that the

wing of the one touched this wall, and the wing of the other Cherub touched the other wall, and their wings in the midst of the house reached wing to wing. [the meaning is, that the two Cherubims ending in the holy of holies, each with their one wing touched the wall, the one the wall that was on the South side; the other, on the North-side; and that they then touched one another with their other wings: so that with the same they reached over the whole breadth of the place: for as this was twenty ells broad, above ver. 20. so was every wing five ells long, above ver. 24. and consequently both the Cherubims stood ten ells distant one from another, and each five ells distant from the wall of his side, making together twenty ells. Compare 2 Chron. 3. 11, &c.]

28 And he overlaid these Cherubims with gold.

29 And he carved all the walls of the house round about, with carved ingrauings of Cherubims, and of Palm-trees, and of open flowers; within and without. [Some understand by this the wall which parted the holy of holies from the holy place, which he adorned not only within, on the side, which was in the most holy place, but also without on the side, which stood in the holy place. Others understand it of the walls in general both of the most holy and holy place.]

30 He also overlaid the floor of the house with gold within and without. [i.e. in the most holy and in the holy place.]

31 And at the entring of the Oracles-place he made doors of oily wood; the lintel, (with) the posts was the fifth part (of the wall). [i.e. it was as broad and high, as the fifth part of the wall; to wit, four ells: for the wall of the Oracles-place was twenty ells broad and high. See above v. 16. Others interpret this thus, that the lintel and posts were five square, or five-corner'd.]

32 The two doors also were of oil-trees, and he carued upon them carvings of Cherubims, and of Palm-trees, and of open flowers, which he overlaid with gold: he also spread gold upon the Cherubims, and upon the Palm-trees. [Hercby the making might ever be discerned from the carved work.]

33 And he also made at the door of the Temple posts of oily trees: out of the fourth part (of the wall). [For the posts (the door being also counted) were five ells broad, and high, which is the fourth part of twenty. Others understand this of the posts, that they were four-square, or four-corner'd. Compare above the 31 verse with the annotat.]

34 And the two doors were of fir-wood, [See above chap. 5. on v. 8.] the two sides of the one door were turning about, so the two carved (sides) of the other door were turning about.

35 And he carued them with Cherubims, and Palm-trees, and open flowers; which he overlaid with gold; fitted to the carved work.

36 Then he built the innermost Court [Meaning the Court that was next to the Temple, and was called the Priests court, 2 Chron. 4. 9. because none but they and the Levites might enter into it, and because the Priests offered there upon the Altar of burnt-offering, and observed the worship of God] of three rows of hewed stones, and a row of Cedar-beams.

37 In the fourth year was the foundation of the house of the LORD laid in the moneth Ziu: [See above on ver. 1.]

38 And in the eleventh year the in moneth Bul, which is the eighth moneth, [This moneth answereth partly to our October, and partly to our November] was this house finished according to all its parts, [Heb. things, or words, i.e. according to all that was said and ordered concerning it] and according to all its appurtenances; so was he seven years in building it.

C H A P. VII.

The building of Solomons house, v. 1. &c. Of the house of Libanon, 2. Of the porch of pillars, 6. of the porch of judgement, 7. of the house of Pharaos daughter, 8. Of Hiram the skilfull artificer, 13. Of the two copper pillars, 15. The molten sea, 23. The ten copper bases, 27. The ten copper Lavers, 38. Briefly, all work-tools, and vessels, copper, and golden, 40. The dedicated things are brought into the Temple, 51.

But Salomon was fifteen years [Almost as long again as in building the Temple, above v. 6.38. The same requiring more haste, both in regard of Gods command, and of his worship, and wherein more workmen were employed, and for which more provision of materials was made] in building his (own) house; [serving him and his Court-houshold for a dwelling place. See below v. 48. and chap. 9. 10.] and he finished all his house.

2 He built also the Forest of Libanon [So called (as some conceive) because it was built in a very pleasant and exalted place in Jerusalem, or without the city, and was beautified with many fair and high trees, like the forest of Libanon, serving the King for an house of pleasure, and recreation. Compare below chap. 9. 19.] an hundred [understand common ells: and see concerning this length, Gen 6. on vers. 15.] and fifty ells in the breadth thereof, and thirty ells in the height thereof; upon four rows of Cedar-pillars, [this house being six stories high, and having three dwellings one above another, this is to be understood of the lowermost] and Cedar-beams [which made the floor of the middlemost dwelling] upon the pillars.

3 And it was covered with Cedar above [Whence arose the third or uppermost flooring] upon the ribs [or, beams, lofts, chambers] which were upon five and fourty pillars, fifteen in a row. [understand the uppermost part of this house, which (because it had a less burden or stres to bear then the lowermost) had only three rows of pillars, whereas the lowermost had four, above v. 2. each row consisting of fifteen pillars.]

4 There were three rows of lookings out: (so) that the one window was against the other window in three ranks. [As the house was three stories high, so it had likewise three rows of windowes, in every story one row, whereof the uppermost stood right against the lowermost.]

5 Also all the doors and potts were four square of (one manner of) looking out: and window was over against window, in three ranks. [Heb. three times. The meaning is, the windowes and gates of both sides, were in each loft raised up just one above another, so that a man could extend his sight from the one to the other being over against it. Others interpret it thus, all the doors and potts were four square with the lookings out, &c.]

6 Then he made a porch [Here three porches are mentioned, whereof this is the first, and was in the fore-part of the house of the forest of Libanon. See of the second, v. 7. and of the third, v. 8.] of pillars; [i.e. consisting of many pillars, and from the roof resting upon them] fifty ells was the length thereof, [according to the breadth of the house. Compare above v. 2.] and thirty ells the breadth thereof: and the porch was over against them, [viz. the doors, of which mention is made in the former verse, or the pillars, or house of the forest. The meaning is, that this porch was before the house of the forest; so that the pillars and beames, of which this porch consisted, were right against the doors, and consequently in the sight of the fore-mentioned house] and the pillars with the thick beams over against the same.

7 He also made a porch [viz. in Jerusalem, before his house, very convenient for the people, which came for judgement, to be sheltered there against the intemperateness or foulnes of the weather] before the throne, where he judged, (to be) a porch of judgement, which was covered with Cedar, from floor to floor. [i.e. from the one end of the floor to the other. Some understand this of the walls, viz. that they were covered with Cedar, from below on the floor, to the ceiling above which is a floor likewise.]

8 And (at) his house where he dwelt, there was a Court more inward then that porch, which was like unto the same work; [The third porch, which was between the porch of judgement and the Kings house] he made also for Pharaos daughter, whom Salomon had taken (to wife) an house, [distinct from the strong hold of David, where he first dwelt. See above chap. 3. 1. and 2 Chron. 8. 11.] like unto that porch. [understand the third porch which was more inward, mentioned immediately before, unto the porch, the Queens house is said to be like, not so much in regard of the form, as of the matter, as appeareth by the following verse.]

9 All th se things [Meaning all the buildings mentioned in this and the former chapters. Compare below v. 12.] were of costly stones, hewed according to measures, [i. e. according to the measures, which skilfull malons or stone-cutters follow, to finish a work in the neatest and handsomest fashion that may be. So below v. 11.] sawed with the saw within and without; and that from the foundation unto the rests an hand-breadth, [i.e. the rests sticking out, at the uppermost part of the wall, whereon the vault of the roof rested, and stood out an hand-breadth without the wall] and so without unto the great court. [where the people met.]

10 The foundation was also laid with costly stones, great stones; with stones of ten ells, and stones of eight ells.

11 And above, [viz. upon the foundation-stones] upon costly stones, hewed after the square, and Cedars. [i.e. planed planks of Cedar-wood, wherewith the hewed stones were covered over.]

12 And the great court [See above on v. 9.] was round about of three rows of hewed stones, with one row of Cedar-beams: so it was with the inner court [see above chap 6. on v. 36.] of the LORDS house, and with the porch of that house.

13 And King Salomon sent forth, and caused Hiram [See above chap. 5. on v. 1.] to be fetcht [Heb. took, or took on. See Gen 12. on vers. 15.] out of Tyrus. [see above chap. 5. on v. 1.]

14 He was the son of a widow-woman [By the descent of the tribe of Dan, 2 Chron. 2. 14.] of the tribe of Naphtali, [understand this of the widows son, whose descent by the Fathers side was of the tribe of Naphtali] and his father had been a man of Tyre, [viz. in respect of the city where he dwelt, and not in respect of his descent, according to which he was an Israelite. Oth. this may be also understood, that this Father was likewise Tyrian by pedigree and descent, that is, an heathen, but that his wife was both of Dan and Naphtali; to wit, of one tribe by the Fathers side, and of another by the Mothers side, which might be done by the mixtures of the tribes one with another; for the Israelites did not alwaies follow the rule of Gods law, which forbade them to marry out of their own tribe. See further 2 Chr. 2. on v. 14.] a worker (in) copper, who was filled with wisdom, and with understanding, and with knowledge, to make all (kind of) work in copper, [see Exod. 31. 3.] this (man) came unto King Salomon, and made all his work.

15 For he formed [Or cast] two copper pillars, [See Jer. 52. 21. 2 Kings 25. 16, 17.] the height of the one pillar was eighteen ells, [Counted after the measure of

the sanctuary, which were again as long as the common ells: see Gen. 6, on v. 15. and hence 2 Chron. 3, 15. there are thirty five ells (after the common measure of ells) ascribed to these pillars, to which one ell more being allowed to the foot, or basis, each pillar was just thirty six common ells high, that is, eighteen holy ones, or ells of the Sanctuary] and a *fillet* of twelve ells compassed of the other pillar about. [viz. the compass and roundness of its body: understand the same likewise of the first pillar.]

16 He made also two [viz. For each pillar one] Chapiters, [understand here by the Chapter, an Ornament, made above on the top of the body of a pillar, consisting of three parts, viz. the Foot or Basis, the plaited work of the Pomegranates, and the Crown] of molten copper, to set upon the heads of the pillars: five ells was the height of one Chapter, and five ells the height of the other Chapter. [meaning the whole Chapter being measured altogether with all the three parts thereof: for the foot or basis was an ell high, the pomegranate work an ell also, and the crown three ells: so many ells are attributed to the crown alone, 2 King. 23, 17. and being counted with the pomegranates four ells: see below verse 19.]

17 The nets were of net-work, [Or, of twisted, or of grated work] the wreaths of chain-work, for the chapiters, which were on the head of the pillars: [The meaning is, that the uppermost part, or the crown of the Chapter consisted of a most artificial twisting together of leaf, flower, and fruit-work, in certain rows fastened with wreaths most curiously one to another: compare 2 Chron. 3, 16.] seven were for the one Chapter, and seven for the other Chapter. [some understand this work of the rows of the leaf-work, and of the strings or wreaths that tied the work close together: Others, of the strings or wreaths alone.]

18 So he made the pillars; as also two rows [viz. Of pomegranates that compassed the middle part of the knob about] round about upon the one net, to cover the Chapiters, [i.e. the crowns, the uppermost part of the Chapiters: see above on v. 16.] that were upon the head of the pomegranates; he did likewise so to the other Chapter.

19 And the Chapiters, which were upon the head of the pillars, were of Lillie-work [i.e. Had the form, fashion, and resemblance of Lilies] in the porch; [i.e. to be set in the porch] four ells. [understand this of two parts of the Chapter, the uppermost, and middlemost, namely the crown, and the pomegranate work both together: see above on v. 16.]

20 Now the Chapiters [The Chapter here signifieth the uppermost part of a whole chapter, called the Crown, which was round like a bowl, either in bulk like a ball, or in oval length] were upon the two pillars, yea upon it over against the belly, [understand the middlemost, or the middest part of the bowl, that which sticketh most out. Others understand by the belly, the hole that was above in the midst of the pillar, into which the Chapiters were put, to stand fast] which was by the net, and two hundred pomegranates were in rows round about, (also) upon the other Chapter.

21 After that he reared up the pillars in the porch of the Temple; and having reared up the right pillar, he called the name thereof Jachin, [i.e. He (viz. the Lord) will establish] and having reared up the left pillar, he called the name thereof Boaz. [i.e. Power is in him. These two names intimated, that the spiritual Temple, which is the Church of true Believers, and of the Elect, resting on the pillar of the Almighty power of God, should be able to stand against all outward and inward violence whatsoever, so that the gates of hell should never prevail against it, Math. 16, 18.]

22 And upon the head of the pillar was Lillie-work:

[See hereof above ver. 19.] so the work of the pillars was finished.

23 Moreover, he made the molten sea [Called likewise so, 2 Chron. 4, 2. but 2 King. 25, 13. a copper-sea. Understand a huge great vessel, or kettle, containing great store of water, and in that regard called a Sea, according to the instance of the Hebrews, who were wont to call the gatherings of many waters together, Seas. This water served for the washings of the Priests and Levites: compare Exod. 30. ver. 18, 19, 20. & 40. ver 30, 31, 32. & Lev. 8 on ver. 11. 2 King. 16, 17. 2 Chron. 4, 6.] it was ten ells from the one brim direct [Heb. lip so in the following verse] thereof, to the other brim thereof [i.e. measured overthwart in a direct thorow, from the one brim to the other] round all about, and five ells in the height thereof, and a measuring-line of thirty ells did compass it round about. [i.e. this which being measured in the roundness without was thirty ells wide: for the roundness containeth twice as much room as the direct line doth: compare 2 Chron. 4, 2.]

24 And under the brim thereof [viz.] At the outside of this molten sea] were knobs, [The Hebrew word signifieth properly wilde gourds, or the pictures and draughts, or representations thereof, as above chap. 6. v. 18. & 2 King. 4, 39. but it seemeth that it signifieth also in general all manner of pictures of leaves, flowers, fruits, and beasts wrought upon, or in any thing for ornament: for 2 Chron. 4, 3. for further expounding of this place is put the resemblance or picture of Oxen] compassing the same round about, ten in an ell, [the meaning is, that in a cubit, or ell, were ten knobs. And it being said in the former verse, that one row of these knobs was thirty ells in compass, it followeth, that the number of knobs in one row was three hundred; and in two together six hundred] compassing that Sea round about: two rows of these knobs were cast in the casting of it. [viz. of the sea: for they were not carved or engraven in this copper sea, but cast together with the same: so 2 Chron. 4, 3.]

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 above upon them: and all their hinder parts were inward. [i.e. the hinder parts of these Oxen were inward hidden under this copper sea, that they could not easily be seen. So 2 Chron. 4, 4.]

26 Now the thicknes of it was an hand-breadth, and the brim thereof as the work of the brim of a cup: (or) of a Lillie-flower: it contained two thousand Baths. [Meaning that ordinarily so much water was put into it: but being brim-full, it held three thousand Baths, 2 Chr. 4, 5. A Bath was a great measure of the Hebrews of liquid or moist Wares, containing as much as an Ephah did in dry Wares, Ezek. 45, 11. an Ephah held ten Gomers, Exod. 16, 36. and Lev. 5. on ver. 11. a Gomer contained forty three common Egge-shels: six of these shels contain the measure of a Log: see Levit. 14. on verse 10. threescore and twelve Logs make about a Bath.]

27 He made also ten Copper-bases, [Or, under-shorings, feet, under-proppings, which stood four-square, or four-corner'd, upon which was set a Laver, or Wash-vessel, containing a great quantity of Water, wherein the Offerings were washed; for which end they had also Wheels, by which they were carried from one place to another] four Ells was the length of one basis, and four Ells the breadth thereof, and three Ells the height thereof.

28 And this was the work of the bases; they had borders; [Heb. Shuttings in. Understand wide spaces inclosed or shut in between two ledges, wherein Pictures of Beasts and Cherubims were made for ornaments. See the

the following verse, and below verse 36.] and the borders were between the ledges. [Heb. steps. These were borders sticking out, or bands, or brims made round about each seat, which followed one upon another like steps or stairs, and enclosed the afore-mentioned borders or spaces both above and below. The uppermost were as the roof of the pictures and images, the lowermost as their ground and bottom.]

29 And upon the borders, that were between the ledges, were Lions, Oxen, and Cherubims, and upon the ledges (theri) was a foot [Meaning an even place or space, serving for the under-proping of the Laver, that rested thereon] above : and beneath the Lions and Oxen, additions of extended work. [i. e. adjoined ornaments of work twisted thorow and drawn out, which were at the neck of the laver, an half ell below it : see below ver. 35.]

30 And one base had four copper wheels, and copper-plates ; [Wherein the axle-trees of the Wheels stuck, for the under-proping of the bases, that lay thereon] and the four corners thereof had shoulders : [i. e. tenons, or stayes, like unto shoulders, that came above out of the hollownesse at the four corners of the base ; not made thereon without, but from thence issuing, and being cast therewith to hold the laver fast that lay thereon, that it might not wag or glide off from the base, when it was carried or transported from one place to another. Compare below v. 34.] under the laver [see hereof below on v. 38.] were these molten shoulders at the side of every ones additions.

31 And the mouth [Understand an equal and like hollowness in the plate, which was above upon the base, and which even filled the laver that was let into it about an half ell deep] of it was within the ledge, [i. e. the circumference of the mouth, or of the hollownesse into which the laver was let in] and above it an ell, and the mouth thereof was round of foot-work [conformable unto the work which is made to support or underprop any thing, and must every way fit the same. Therefore as the laver was round, so was it likewise requisite that this hollownesse of the mouth should be round] an ell and half an ell : [viz. according to the measure of the laver which was let into the seat] and also upon the mouth of it [i.e. upon the plate, or the coveing wherein the mouth was, which comprehended the laver] were coverings, and the borders thereof [i. e. the outermost compasses or circumferences, which concluded the uppermost covering of the base] were foursquare, not round.

32 Now the four wheels were under the borders, and the axle-trees [Heb. hants] of the wheels at the base : and the height of a wheel was an ell and half an ell.

33 And the work of those wheels was like the work of a chariot wheel : their axle-trees, and their naves, and their strakes, and their spokes were all molten.

34 And there were four shoulders [Some conceive that these shoulders differed from those mentioned above ver. 30. for that those came out of the hollownesse into which the laver is let, but these in the outside of the hollownesse of the laver supported the middlemost part thereof] upon the four corners of one base : the shoulders thereof were of the base. [i.e. they were not fastened to it without, but one work issuing out of the base : see above on ver. 30.]

35 And upon the head of one base [viz. above the face, and the shoulders thereof] was a round height of half an ell round about : also upon the head of the base the handles thereof [Heb. the hands thereof] : so in the following verse. Understand the uppermost part of the shoulders, wherewith as with hants the laver was supported : or, understand hereby little pillars, which issued above out of the four corners of the base, having four

square borders, wherein were curious gravings] and the borders thereof were of the same.

36 Now he carried upon the plates of the handles thereof, and upon the borders thereof, [See above on ver. 31.] Cherubims, Lions, and Palm-trees : according to every ones empty place, and additions round about.

37 Like unto this he made the ten bases : they had all one kind of casting, one kind of measure, one kinde of size.

38 He made also ten copper Lavers : [Standing upon the copper bases, which might be transported from place to place, described in the former verses beginning at the 27. These vessels were filled with water, which the Priests were to use in their ministrations. See 2 Chron. 4. 6. and compare Lev 8. the annotat. on verse 11.] one laver contained forty Baths, [viz. of water : see of this measure above on verse 26.] one laver was four ells ; upon every base, of those ten bases, was one laver.

39 And he set five of those bases on the right side of the house, [viz. In the Court of Priests, where the Offerings were prepared] and five on the left side of the house ; but he set the sea [see above on verse 23.] on the right side of the house Eastward [where the entering of the house was] over against the South.

40 Moreover, Hiram [Straightway called in this verse Hiram, and elsewhere also Huram : see above on vers. 13. the same name the King of Tyre had] made the laver, and the shovels, and the sprinkling basins ; and Hiram made an end of doing all the work, that he made King Salomon for the house of the LORD.

41 (To wit) the two pillars, and bowls of the Chapiters [Understand hereby Crowns, which were the uppermost part of the Chapter, of which see above verse 19; and 20.] that were on the head of the two pillars : and the two nets, to cover the bowls of the Chapiters, which were on the head of the pillars.

42 And the four hundred Pomegranates [See above verse 20.] for the two nets : (namely) two rows of Pomegranates for one net, to cover the two bowls of the Chapiters, that were above upon the pillars.

43 Also the ten bases, [See of these above ver. 27.] and the ten lavers [see above ver. 38.] upon the bases.

44 Moreover, one sea : [See above ver. 23.] and the twelve oxen under that sea : [see above verse 25.]

45 Also the pots [To seeth the flesh in of certain sacrifices, that was eaten by the Priests ; and by those that brought the beasts to be offered. Some pots were also to gather the ashes of the sacrifices in, and to carry them forth : see Exod. 27. 3.] and the shovels, and the sprinkling basins, and all these vessels which Hiram made for King Salomon for the house of the LORD ; (all) of polished copper.

46 In the plain of Jordan did the King cast it in close earth : [i.e. Clayey, fat, and tough ground : so 2 Chron. 4. 17.] between Succoth, [lying in the tribe of Gad beyond the Jordan : see Gen. 33. on ver. 17.] and between Zarban. [see Jos. 3. on v. 16.]

47 And Salomon left all these vessels (unweighed) because of the exceeding great multitude : [Heb. For the multitude greatly greatly] the weight of the Copper was not searched,

48 Salomon likewise made all the vessels, that were for the house of the LORD : the golden altar, [i.e. Overlaid with gold, Exod. 30. 3. but otherwise made of Cedar-wood, above chap. 6. 20. which is called Sittim-wood ; Exod. 30. 1.] and the great table, [understand tables in the plural number : for there were ten in Salomons temple, 2 Chron. 4. 8.] They were of gold, viz. being overlaid without, but within they were of wood :

compare Exod. 25. ver. 23, 24.] upon which the shew-bread, (loaves) [Heb. bread-(loaves) of faces: so called, not because they had faces, but because they lay before the face of the Lord, that is, before the Holy of Holies. See Exod. 25. 30.] were.

49 And the candlesticks of inclosed gold, [See above chap. 6. on ver. 20. Of such kind of gold were these candlesticks made, being not only overlaid therewith, but wholly consisting of it, as Moses's candlestick did, to which, with its appurtenances, a whole talent of gold went, Exod. 25. 31, 39.] five on the right hand, and five on the left hand [that is, on the North and South side of the holy place] before the Oracles place; and the flowers and the lamps, and the snuffers [see of these three, Exod. 25 v. 31, 37, and 38.] of gold.

50 Likewise the cups, and the flesh-hooks, [Or, Forks, or, chopping-knives. Oth. musical instruments] and the sprinkling basins, [of which there were an hundred in number, 2 Chron. 4. 8.] and the incense cups, [others spoons] and the censers of inclosed gold; [see above chap. 6. on ver. 20.] besides the hinges, the hinges of the door of the innermost house, of the Holy of Holies, (and) of the doors of the house of the Temple of gold.

51 So all the work was finished that King Solomon made for the house of the LORD: After that Solomon brought the dedicated things of David his father; [i.e. Which were dedicated unto the Lord by David for an holy use: see 2 Sam. 8. 7, 1. & 2 Chron. 5. 1.] the silver and the gold, and the vessels did he put among the treasures of the house of the LORD.

C H A P. VIII.

Salomon assembleth the chiefest of the Israelites, to dedicate the Temple, ver. 1, &c. The Ark of the Covenant with the holy instruments are brought into it, 4. The LORD giveth a token of his presence, 10. Salomon blesseth the congregation, and giveth God thanks, 14, and

54. He maketh an excellent prayer unto God, 22. He offereth with the congregation, 62. They keep the Feast of Leaf-huts, 65.

*T*hen Solomon assembled the Elders of Israel, [See Levit. 4. on ver. 15.] and all the heads of the tribes, [see Numb. 1. on ver. 4. and 16.] the chief of the Fathers among the children of Israel, [each tribe of the Israelites consisted of certain households or Families, which had each in particular their chief Fathers. Besides these, there were in every tribe Captains of hundreds, of thousands, &c whose chiefest and most principal are here to be understood. Compare Exod. 18. 21. Numb. 3. 24, 30. 35. 1 Chron. 4. 38.] unto King Solomon [i.e. unto him, according to the Hebrew phrase. See above chap. 2. on ver. 19.] at Jerusalem, to bring up [viz. Into the Temple, into which, because it was built upon mount Morija, they were to ascend by steps or stairs] the Ark of the Covenant of the LORD out of the City of David, [viz. Which David had taken, built, and inhabited. See above chap. 2. on v. 10.] which is Zion. [see 2 Sam. 5. 9. & 6. 12, 17.]

2 And all the men of Israel assembled themselves unto King Solomon at the Feast, [Meaning the Feast of dedication, going before the Feast of Leaf-huts. See below ver. 65. and of the Feast of Leaf-huts, Levit. 23. 34. Deut. 16. 13. 2 Chron. 5. 3.] in the month Ethanim: [This month agreeth mostly with our September. It is called Ethanim, i.e. of strong, or of strengths; because (as some conceive) in it the fruits of the Land were gathered in, which are as the strength of the earth, ordained by God to preserve and strengthen the life of man.] the

same is the seventh month: [viz. according to the account of Ecclesiastical months ordained by God, Exod. 12. 2. otherwise, before the departure of the Israelites out of Egypt, this month was the first, viz. of the civil year.]

3 And all the Elders of Israel came; and the Priests took up the Ark. [Which was at this time at Jerusalem 2 Chron. 1. 4.]

4 And they brought up the Ark of the LORD, and the Tent of the Congregation, [Which with the Copper Altar made by Bezaleel in the Wilderness, was at this time at Gibcon, 2 Chron. 1. 3, 5.] together with all the holy vessels, [Heb. vessels of holiness; that is, which are ordained for an holy use. See Levit. 16. on verse 4.] that were in the Tent, and the Priests, and the Levites brought the same up, [viz. With this difference, that the Priests carried the Ark, and the holy vessels, but the Levites the Tent of the Congregation, with its appurtenances. Compare Numb. 4. the annotat. on verse 15.]

5 Now King Solomon, and all the Congregation of Israel that were assembled with him, were with him before the Ark, [viz. With King Solomon. Otherw. (went) with him before the Ark.] offering sheep and oxen, [understand, that the offerings here mentioned, were here and there offered by the way, which the Ark was carried. Compare 2 Sam. 6. 13.] which could not be numbered nor counted for multitude.

6 So the Priests brought the Ark of the Covenant of the LORD unto its place, unto the Oracles place of the house, [i.e. Of the Temple] to the Holy of Holies, even under the wings of the Cherubims. [which Solomon had caused to be made, and were much bigger than those which Moses had caused to be made in the Wilderness. See above chap. 6. v. 27. Exod. 25. 20.]

7 For the Cherubims spread (forth) both wings over the place of the Ark; and the Cherubims covered the Ark, and the hand-beams thereof [By which the Ark was carried] above.

8 Then they shewed the hand-beams further out, [Heb. Lengthened them; viz. by drawing them longer and further out: for to take them quite out, was forbidden by God, Exod. 25. 15. See Numb. 4. on v. 6.] that the heads [i.e. the ends] of the hand-beams were seen forth of the holy place [i.e. by those that were in that part of the Temple which was more outward, called the holy place. 2 Chron. 5. 8. it is said, that they were seen out of the Ark: which is not so to be understood, as if the Ark had been seen: but the meaning is, that the outermost ends of the hand-beams, which came forth out of the Ark, shewed themselves in the holy place, viz. not bare, but covered with the veil] before the Oracle place, but were not seen without: [viz. the holy place] and are there unto this day. [viz. when this book was written.]

9 There was nothing in the Ark, but only the two tables of stone, [The Apostles words, whereby he seemeth to say, Heb. 9. 4. that there were also in the Ark the golden pot with manna, and Aarons rod that budded, must thus be understood, that they were in the same place of the Tabernacle, where the Ark stood, yea were by it, Exod. 16. 34. Numb. 17. 10. as the word in is often taken for by; as Jos. 5. 13. & 10. 10. &c. yea even here in this verse in horeb, for, by horeb] which Moses put in it [see Deut. 10. 5.] by Horeb, when the LORD made (a covenant) [the like phrase, wherein this word is concealed, yet to be understood, we find, 1 Sam. 20. 16. & 22. 8. 2 Chron. 5. 10.] with the children of Israel, [see Exod. 34. 27.] when they were come forth out of the land of Egypt.

10 And it came to pass, when the Priests came forth out of the holy place, [i.e. The fore-part of the Temple, Exod. 26. 33. & 28. 43.] that a cloud filled the house of the LORD:

with the children of Israel, [see Exod. 34. 27.] when they were come forth out of the Land of Egypt.

10 And it came to passe, when the Priests came forth out of the holy place, [i.e. The fore-part of the Temple, Exod. 20.33. & 28.43.] that a cloud filled the house of the LORD.

11 And the Priests could not stand to minister, because of the cloud ; for the glory of the LORD [i.e. The Cloud, wherein God appeared to the Israelites. Compare Exod. 16.10. & 24.16. & 40.34.35. Numb. 16.19. 2 Chron. 15.13,14. & 7.1,2,3.] had filled the house of the LORD.

12 Then said Salomon, The Lord said, that he would dwell in darkness. [i.e. He declared, that he would manifest his presence by such a visible token as the Cloud, or the darkness was. See Levit. 16. 2. which he also oftentimes did. See the annotat. on the former verse ; also Exod. 13.22 & 14.19 & 19.16. & 20.21. Numb. 9. 15. Deut. 4.11. & 5.22.]

13 I have surely built [Heb Building built ; that is, I have surely, or certainly, or wholly built, or I have fully built] an house, for a dwelling place for thee ; [viz. wherein thou wilt dwell with thy people by thy Word, and by the visible tokens of thy grace : so 2 Chron. 6.2.] a sealed [or, prepared] place, for thine everlasting dwelling. [understand this everlastingness of the time of the Law ; and see Gen. 13. on verse 15. Here is to be added the condition of obedience, which the Israelites did owe unto God, that this Word might continue firm and steadfast. See above chap. 6.12,13. and below chap. 9.4. Psal. 89.29,30,31.]

14 Then the King turned his face about, and blessed all the Congregation of Israel ; [i.e. Wished them from the Lord all happiness both in soul and body. So below verse 55. Compare Numb. 6. 23. Psal. 118.26. Others understand this thus ; that the King with all the Congregation blessed God, that is, thanked and praised him : to this end taking in the Word God into the text] and all the Congregation of Israel stood.

15 And he said, Praised be the LORD the God of Israel, who spake with his mouth, [i.e. By the Prophet Nathan, 2 Sam. 7.6. 1 Chron. 17.4. The Prophets are as it were the mouth of God, because his Word is in their mouth, Exod. 4.12. 1 Kings. 17.24. Isa. 51.16. Jer. 5.14.] unto David my father, and hath fulfilled it with his hand, saying :

16 From the day that I brought forth my people Israel out of the Land of Egypt, I chose [i.e. I did not manifest nor put in practice my choice. So the word choosing is taken for the execution of the choice, Deut. 12.1. 2 Chr. 6.5. Zach. 2.12. for unto God all his works are known from eternity, Act. 15.18.] no city, out of all the cities of Israel, to build an house, that my name might be there : [i.e. that my doctrine might be heard and published, the worship instituted by me might be administered, the people, that is called by my Name, might meet together, and my spirit might likewise powerfully work there. Compare Deut. 13.11. below ver. 29. & 14.21. 2 Kings 21. 4. 2 Chron. 6.6. Psal. 132.13,14.] but I chose David to be over my people Israel.

17 It was also in the heart of David my father, [i.e. He purposed. See the like phrase, 1 Sam. 10.7. & 14.7. 2 Sam. 7.3. 1 King. 10.2. 1 Chron. 27.2. & 22.7. also compare above chap. 5. the annotat. on ver. 5.] to build an house for the Name of the LORD the God of Israel. [See 2 Sam. 7.2. 1 Chron. 17.1. 2 Chron. 6.7.]

18 But the LORD said unto David my father, seeing 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 that house ; but thy son that shall come forth out of thy loins, he shall build that house unto my Name.

20 So the LORD hath established his word, which he had spoken : for I am risen in the place of David my Father, and I sit upon the throne of Israel, according as the LORD hath spoken ; and I have built an house for the Name of the LORD, the God of Israel.

21 And I have appointed there a place for the Ark wherein is the Covenant [i.e. The Tables of the Covenant, or of the Testimony, understand the Laws of the Covenant, according to which the Covenant was made, which were written in two Tables of stone. Compare Deut. 31. on verse 26.] of the LORD, which he made with our Fathers, when he brought them out of the Land of Egypt.

22 And Salomon stood [viz. Upon the Copper and exalted Scaffold, which was in the peoples Court, over against the altar of burnt-offering, which he could behold from his seat. See hereof, 2 Chron. 6. 13. also, 2 King. 11.14. and 23.3.] before the altar of the LORD, over against all the congregation of Israel, and spread forth his hands toward heaven : [In token that he lifted up his heart unto God, upon whom he called, and from whom alone he expected all good things. Of which Ceremony used by the Ancients in prayers, see likewise, Ezra 9.5. & Job 11.13. Psal. 44. 2. & 63. 5. 1 Tim. 2.8.]

23 And he said ; LORD God of Israel, there is no God like thee, in heaven above, nor on earth beneath ; keeping Covenants, and bounty with thy servants, that walk before thy face [See Genesis 17. on verse 10.] with all their heart. [see above chap. 2. on verse 4.]

24 Who hast kept with thy servant David my Father, that which thou hadst spoken unto him, for with thy mouth thou hast spoken, and with thine hand fulfilled, [i.e. begun to fulfill] as it is this day.

25 And now LORD God of Israel ; keep unto thy servant David my Father, that thou hast spoken to him, saying : No man shall be cut off unto thee before my face, [Otherwise, no man shall be lacking unto thee before my face] to sit upon the throne of Israel : [the meaning is, that there should be ever some in Davids family, to succeed him in the Kingdom : which promised was fully accomplished in Christ, whose Kingdom is without end, Luke 1.53] only if thy sons keep their way [see above chap. 2.v.4.] to walk before my face [see Gen. 17. on ver. 1.] according as thou hast walked before my face.

26 Now then, O God of Israel, let thy word (I pray) be verified, which thou hast spoken unto thy servant David my father.

27 But will God indeed dwell on the earth ? [He denieth not that God is on the earth, but he implies that he is not there circumscribed or shut up, in regard of his essence, or being ; although he manifested himself in the Temple, a visible token of his presence, in respect of his grace] Behold, the heavens, yea the heavens of the heavens [so Psal. 148. 4. understand the highest or uppermost heaven, which is the most spacious, or, the most capacious heaven, called by Paul the third heaven, 3 Cor. 12.2. And see this phrase, Lev. chap. 2 v.15. 3. and in the annotat.] cannot contain thee, how much less this house, that I have builded ? ['Tis as if he had said ; although this house be not fit to contain thee, who fillest heaven and earth, yet notwithstanding let it please thee to dwell therein, and to hear prayers therein. See 2 Chron. 2.6. Isa. 66.1. Jer. 23.24. Act. 7.49.]

28 Yet notwithstanding turn thee unto the prayer of thy servant, [i.e. Unto my prayer] and unto his supplication, O LORD my God; to hearken to the cry, and to the prayer which thy servant this day prayeth before thy face.

29 Let thine eyes be open [Spoken of God after the manner of men; whose eyes are said to be open toward his, when he hath compassion on them, heareth them, and doth them good. Compare below ver. 52. & Psal. 33. 18. & 34. 16. Zech. 12. 4.] toward this house, toward this place, of which thou hast said, My name shall be there: [see above on ver. 16. Deut. 12. 11.] to hearken to the prayer, which thy servant shall pray in this place. [Otherwise, toward this place; viz. turning himself toward this house, and looking on the promises of thy presence; see Dan. 6. 10.]

30 Hearken then to the supplication of thy servant, and of thy people Israel, which shall pray [Otherwise. Which they, &c.] in this place; and thou, hear in the place of thy dwelling, in heaven, yea hear, and forgive.

31 When any man shall have sinned against his neighbour, and be [viz. The Neighbour against whom the sinne is committed] shall have laid upon him an oath of the curse, [Heb. curse, or, execration, imprecation. Understand an oath imposed by the Judge, or was made in weighty and doubtful matters, with cursing of a mans self, if he did swear falsely, and that most solemnly before the altar, to stir up the swearer to more attention, and fear. Compare Exod. 22. 8. Numb. 5. 15, 16, 17, 18, &c.] to curse himself; and the oath of the curse shall come before thine altar in this house;

32 Then hear thou in heaven, and do, and judge thy servants, condemning [See of this word, Deu. 25. on verse 1.] the unrighteous, giving his way upon his head, [by punishing his sins with deserved judgments. See the like phrase, 2 Chron. 6. 23. Ezeek. 9. 10. and compare below ver. 39.] and justifying the righteous, [i. e. clearing him, counting him free and innocent, and pronouncing him just or righteous: see of this word Gen. 44. on verl. 16. & Deut. 25. on v. 1.] giving him according to his righteousness.

33 When thy people Israel shall be smitten before the face of the enemy, because they have sinned against thee; and shall turn again unto thee, and confess thy Name, [i. e. Ascribe unto themselves the guilt of the punishment, and unto thee the glory of justice: so below verse 35. See Job 7. on v. 19.] and pray unto thee in this house, and make supplication.

34 Then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again into the land, which thou gavest unto their fathers.

35 When heaven shall be shut up, [See Deut. 11. on v. 17. which otherwise is called, making the heaven as iron, or as copper, Lev. 26. 19. Deut. 28. 23.] that there is no rain, because they have sinned against thee, and they shall pray in this place, and confess thy Name, and turn again unto thee, when thou shalt have plagued them: [Otherwise, because thou shalt have testified against them; viz. by thy Prophets, or, by the judgment of drought: so 2 Chron. 6. 26.]

36 Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, when thou shalt have taught them the good way, [Called so likewise, 1 Sam. 12. 23. Otherwise, the way of the Lord, Psal. 27. 11. of truth, Psal. 119. 30. of understanding, Proverbs 9. 6. Of holiness, Isa. 35. 8. Of righteousness, 2 Pet. 2. 21. Of life, Proverbs 6. 23, &c.] wherein they should walk; and give rain upon thy Land, which thou hast given thy people for an inheritance.

37 When there shall be famine in the Land, when there shall be pestilence, when there shall be blasting, mildew,

Locusts, Caterpillars, when his Enemy shall besiege him in the Land of his Gates, [i. e. In his own Land and Cities. The word gates, is here taken for Cities: See Genesis 22. on verse 17. Now the Land of his Cities, signifieth the Cities of his Land. So 2 Chron. 6. 28.] (or there) shall be any plague, (or) [this particle is expressed in the original text, 2 Chron. 6. 28.] any sickness.

38 What prayer soever, what supplication soever that shall be made by any man, by all thy people Israel: [i.e. by every one in particular, or by the Congregation of the people in general] when they shall acknowledge every man the plague of his (own) heart, [i.e. which goeth to their very heart, and doth inwardly so afflict them, that they are forced unto prayer, by confidence in God, with true repentance of heart] and (every man) shall [bread forth his hands in this house; [or, towards this house. See below on v. 44.]

39 Then hear thou in heaven, the sure place of thy dwelling, and forgive, and do, and give to every man, according to all his wayes, [See Genes. 6. on ver. 12.] as thou knowest his heart; for thou onely knowest the hearts of all the children of men. [i. e. Of all men. So Numb. 23. 19. Job 16. 21. Psal. 8. 5 Eccles. 3. 21.]

40 That they may fear thee [i. e. Walk in thy wayes; as is explained, 2 Chron. 6. 31. for the fear of the Lord exciteth a man to cease from evil, and to do good, Prov. 1. 7. and 8. 13. and 10. 6.] all the dayes, that they shall live in the land, which thou gavest unto our fathers.

41 Yea also concerning the stranger, [Understand those that should be converted from their Idolatry to the true God] that shall not be of thy people Israel; but shall come out of (a) far land for thy Names sake: [i. e. for the glory and praise which thou hast, as well in regard of the Creation, Sustentation, and Government of all things in general, as in regard of the providing, keeping, and delivering of thy Church in particular. See the following verie, and 2 Chron. 6. 32.]

42 (For they shall bear of thy great Name, and of thy strong hand, [i.e. Power, might; so Deut. 3. 24. Psalm 136. 12. See Numb. 11. on ver. 23.] and of thy stretched out arm) [so Psal. 136. 12. Jer. 32. 17.] when he shall come, and pray in his house.

43 Hear thou in heaven the sure place of thy dwelling, and do according to all that that stranger shall call unto thee for: that all the Nations of the earth may know thy Name, to fear thee, as (do) thy people Israel, and to know that thy Name is called upon this house, [Which hath its name of thee. Compare above the annotat. on v. 16.] which I have built.

44 When thy people shall go forth to war against their enemy, [i. e. In a just and lawful war, which shall be commanded by thee] by the way which thou shalt send them; and shall pray unto the LORD toward the way of this City, which thou hast chosen; and toward this house, which I have built for thy Name: [i. e. turning themselves in prayer toward this place, in token that they acknowledged that God to be the onely true God, and called upon him, who was worshipped in the Temple at Jerusalem according to his Word. So below verse 48. And see hereof an example in Daniel, chap. 6. verse 10.]

45 Then hear in heaven their prayer, and their supplication; and execute their right. [Or, Maintain their right. Heb. do their judgment, or, right. Now God doth execute his peoples judgment or right, when as a Judge he maintaineth and defendeth their cause, and deservedly punisheth their enemies. So below v. 40. Item, 2 Chron. 6. 35. 39. Psal. 9. 5. & 140. 13.]

46 When they shall have sinned against thee, (for there is no man that sinneth not) [See 2 Chron. 6. 26. Prov. 20. 9. Eccles. 7. 20. 1 Joh. 1. 8. 10.] and thou shalt be incensed against them, and shalt deliver them before the face of the enemy, that they that have taken them, carry them away captive into the enemies Land, which is far, or near.

47 And they shall bring again to their heart, in the Land, whither they were carried away captive, that they repent, and make supplication unto thee in the land of them, that carried them away captive, saying, We have sinned, and have done perversely, we have dealt wickedly:

48 And they return unto thee with all their heart, and with all their soul [See 1 Kings 2. on v. 4. i.e. out of a true sense and feeling of their sins, and sorrow for them, have an unfeigned purpose, with stedfast faith and confidence in thy mercy, to cease from evil, and to do good: so 2 Chron. 6. 37.] in the land of their enemies, that carried them away captive: and shall pray unto thee toward the way of their land, (which thou gavest unto their Fathers) toward this City which thou hast chosen, and toward this house [see above on v. 44.] which I have built for thy Name;

49 Then hear in heaven, the sure place of thy dwelling, their prayer, and their supplication, and execute their right; [Hebr. Dole their judgement; as verse 45.]

50 And forgive thy people, that they have sinned against thee, and all their transgressions, wherewith they shall have transgressed against thee: and give them mercy before the face of those that detain them captive, that they may have compassion on them, [Heb. Put them, or, give them to mercies, &c. i. e. to have compassion shewed them, or, to obtain compassion. See almost the like phrase, Genes. 43. 14. The meaning is, that God would give the captive Israelites, to find grace and compassion in the eyes of their enemies, in stead of cruel misusages, and oppression. See some fulfilling hereof, Nehem. 2. 2. &c. Esth. 10. 2. 3. Dan. 1. 9. 10. &c.]

51 For they are thy people, and thine inheritance, which thou broughtest forth out of Egypt, from the midst of the iron furnace: [The Hebrew word signifieth properly a place, or a vessel, in which all kind of metal is melted by the fire: whereunto Egypt is compared, because they endured there many oppressions, and grievous tryals: see Deuteronomy 4. on verse 20. and compare Isa. 48. 10.]

52 That thine eyes may be open, unto the supplication of thy servants, and unto the supplication of thy people Israel: [See above on ver. 29.] to hearken unto them, in all their calling unto thee.

53 For thou didst separate them from all the Nations of the earth, (to be) an inheritance unto thee; according as thou spakest by the Ministry [Heb. Hand] of Moses thy servant, when thou broughtest forth our Fathers out of Egypt, Lord LORD. [see Exod. 19. 5. Deut. 4. 20. & 7. 6. & 9. 26. 29. & 14. 2.]

54 Now it came to passe, when Solomon had made an end of praying all this prayer, and this supplication unto the L O R D, (that) he arose from before the altar of the L O R D, from kneeling on his knees, [The Saints used that Ceremony of bowing the knee in prayer, in token of humility of heart, wherewith we are to appear before God: see 2 Chron. 6. 13. Daniel 6. 10. Luke 22. 41.] with his hands spread forth toward heaven: [see v. 22.]

55 Then he stood, and blessed all the Congregation of Israel, [See above on v. 14.] saying with a loud [Heb. great] voice.

56 Praised be the L O R D, that hath given rest unto his

people of Israel, according to all that he spake: there is not one word fallen (to the ground), of all his good words, [Heb. Of all his good word] which he spake by the Ministry [Heb. hand. See Exod. 4. on v. 13.] of Moses his servant. [the meaning is, he hath fulfilled all his promises, and broken not one of them: so likewise Jos. 21. 45. & 23. 14. 2 King. 10. 10.]

57 The L O R D our God be with us, [See Gen. 21. on vers. 22. & 26. on ver. 24.] according as he was with our fathers: let him not leave us, nor forsake us:

58 Inclining our heart unto him; to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, [See the difference of these three words above, chap. 2. on ver. 3.] which he commanded our fathers.

59 And that these my words, wherewith I have made supplication before the L O R D, may be nigh before the L O R D our God, day and night: that he may execute the right of his servant, [He understandeth hereby himself, as above ver. 28, 29, 30, 32.] and the right of thy people Israel, every man daily on his day. [Heb. the word, or, the thing of the day on his day: i.e. every day, according as daily any need shall happen. The like phrase is found, Exod. 5. 13. Lev. 23. 37.]

60 That all the Nations of the earth may know, that the L O R D is that God; (and that there is) none else. [see Deut. 4. 35. 39.]

61 And let your heart be perfect [Understand the perfection of this life, consisting in all the parts of godliness, and not in the full increase thereof, which is the perfection of the life to come: so below chap. 11. 4. and 15. 3. 4. 2 Kings 20. 3. 1 Chron. 28. 9. & 29. 9. 19. 2 Chron. 15. 17. & 19. 9. Compare Philip 3. 12. 15.] with the L O R D our God: to walk in his statutes, and to keep his commandments, as at this day. [understand henceforth for ever, as ye do this day.]

62 And the King and all Israel with him offered slay-offerings before the face of the L O R D. [Before the Temple; see Lev. on v. 3.]

63 And Solomon offered a thank-offering, which he offered unto the L O R D, two and twenty thousand Oxen, and an hundred and twenty thousand sheep. [See 2 Chron. 7. 5. &c.] Thus they dedicated the house of the L O R D, the King, and all the children of Israel.

64 The same day did the King hallow [See Lev. 8. on v. 10.] the middlemost (part) of the Court, [understand this of the Priests Court, whose middlemost part he, being led by the spirit of God, used in that extraordinary work, to offer sacrifices there, and for that end to rear altars, because the altar of burnt-offering was not able to bear all the offerings, by reason of their multitude] which was before the house of the L O R D, [i.e. close before the forpart of the Temple, called the holy place,] because he had prepared there the burnt-offering, and the meat-offering, together with the fat of the thank-offerings: for the copper altar, which was before the face of the L O R D, [see ab on v. 62.] was too little to contain the burnt-offerings, and the meat-offerings, and the fat of the thank-offerings. [see 2 Chron. 7. 7.]

65 At that time also Solomon held the feast, [Understand the Feast of Leaf-huts which was to be kept seven dayes. See hereof, Lev. 23. 34.] and all Israel with him, a great Congregation, from the entering in of Hamath [see hereof Numb. 13. 22. This was the uttermost border of Canaan toward the North] to the river of Egypt [called Sichor, Jos. 13. 3. and was the uttermost border toward the south: see Gen. 15. on v. 18.] before the face of the L O R D our God seven dayes, and seven dayes: [understand seven dayes toward the dedication of the altar and temple, and seven dayes more toward the keeping of the Feat of Leaf-huts, 2 Chron. 7. 9.] being fourteen dayes.

66 On the eighth day he let the people go, [Understand that he gave the people leave to go home on the eighth day, which was the 22. of the seventh moneth ; but in regard that day was likewise to be kept holy, therefore they departed the day following, which was the 24. See 2 Chron. 7. 10. and the annotat.] and they blessed the King : after that they went to their tents joyful, and full of courage, [Heb. good of heart] for all the good that the LORD had done for David his servant, [i.e. for the house of David, and his posterity in the Kingdom] and Israel his people.

C H A P. IX.

God appeareth to Salomon the second time, ver. 1, &c. Salomon giveth certain Cities unto King Hiram for his good service, 10. A relation of the buildings and strong holds built by Salomon, 15. Of the distinction or difference of his subjects, 20. Of his yearly Offerings, 25. Of his Navie that went to Ophir, for gold, 26.

Now it came to passe, when Salomon had made an end of building the house of the LORD, and the house of the King : [See 2 Chron. 7. 11.] and all the desire of Salomon, [i.e. all his desire] which he had a minde to make, [i.e. all that came into Salomons heart to make, as is explained 2 Chron. 7. 11.]

2 That the LORD appeared to Salomon the second time, [viz. After the building, and dedication of the Temple, but not after the building of the Kings house, which was finished thirteen years after the Temple was built.] Some conceive that this appearance hapned after that both houses were finished] according as he had appeared unto him in Gibon, [see above chap. 3. 5.]

3 And the LORD said unto him ; I have heard thy prayer, and thy supplication, which thou hast made supplianting before my face ; I have hallowed that house ; [i.e. separated it to an holy use : so Gen. 2. on v. 3.] which thou hast built, to set my Name there, [see above chap. 8. on ver. 29. and on v. 16.] for ever : [see above chap. 8. on ver. 13.] and mine eyes, and mine heart shall be there [understand by the eyes of the Lord, his providence in keeping and preserving the Temple, and in protecting, and maintaining the Worship of God, which was to be performed there, understanding withall, according to the condition that is here annexed. And understand by his heart, his mercy, and love toward those that should serve him uprightly in this house] at all dyes.

4 And if thou shalt walk before my face, [See Gen. 17. on ver. 1. and above chap. 8. 23.] according as David thy Father walked with perfectness [i.e. unfeignednesse, truth, simplicity ; see Gen. 6. on v. 9.] of heart, and with uprightness, to do according to all that I have commanded thee, (and) I shall keep my statutes, and my judgments :

5 Then I will establish the throne of thy Kingdom over Israel for ever : according as I spake concerning David thy Father, [See 2 Sam. 7. 12, 16. above chap. 6. 12. 1 Chron. 22. 10. Psal. 132. 12.] saying ; (There) shall not a man be cut off unto thee from the throne of Israel. [See above chap. 3. on v. 4.]

6 But if ye shall wholly turn away, [Heb. Turning away, shall turn away] ye, and your children, from (following) after me, [Heb. from after me, namely, coming, or following, that is, from hearing, believing, fearing, and serving me according to my Word. So 1 Sam. 12. 20. 2 King. 18. 6. Compare 2 Sam. 2. 21.] and shall not keep my commandments, (and) my Sta-

tutes, which I have given before your face : but shall go, and serve other gods, and bow your selves down before them :

7 Then will I destroy Israel out of the Land which I have given them, and this house, which I have hallowed unto my Name, [See 1 Chron. 7. 15.] will I cast away from my face : [i.e. out of my sight, and out of mine heart : see above on v. 3.] and Israel shall be a Proverb, and a By-word among all Nations. [See Deuteronomy 28. 37.]

8 And concerning this house, (which) [This word is here inserted out of 2 Chron. 7. 21.] shall have been exalted, [namely by the declaration of my word and works] whosoever shall passe by it, shall be astonished, and whistle : [as at those, whom they scorn and deride. See also such kind of phrase, Jerem. 19. 8. & 49. 17. & 50.

13. Sometimes unto this word is also added the nodding of the head, the clapping, and moving of the hands, which are all outward tokens and gestures of scornful division. See Lament. 2. 15. Zeph. 2. 15.] they shall say, Why hath the LORD done thus unto this Land, and to this house ? [See Deuteronomy 20. 24. Jerem. 22. 8.]

9 And they shall say, Because they forsook the LORD their God, [viz.] By a faithles wretchednes, at which the very Heathens themselves did blush, that would not part with their feigned gods, [Jerem. 2. 10, 11.] who had brought forth their Fathers out of the Land of Egypt, and have taken hold upon other gods, and bowed themselves down before them, and served them : therefore the LORD hath brought upon them all this evil.

10 And it came to passe at the end of twenty years, in which Salomon had built those two houses ; the house of the LORD and the Kings house ; [viz. the house of the Lord in seven years, above chap. 6. v. 38. and the other houses in thirteen years, above chap. 7. v. 1.]

11 (Whereunto) Hiram the King of Tyre, had furnished Salomon with Cedar-trees, and with Fir-trees, and with gold, according to all his desire) that then King Salomon gave unto Hiram twenty cities [Which lay in the North-border of the Land of Canaan, about the Syrians and Sidonians, and bordering upon the tribe of Aser, but (as some conceive) not belonging unto that tribe : because otherwise Salomon might not have given them away. Others are of opinion, that he gave him only the use, and not the propriety thereof] in the land of Galilee, [which bordered West-ward upon the Country of Tyre. For Galilee is a land, having East-ward the Jordan, South-ward the land of Samaria, North-ward the land of Lebanon, West-ward Phoenicia, wherein Tyre lay. Galilee is divided into the upper and lower Galilee. Of the upper Galilee surnamed the Galilee of the Gentiles is here spoken, and Mat. 4. 15.]

12 And Hiram came out from Tyre, to see the cities, which Salomon had given him ; but they were not right in his eyes. [i.e. they pleased him not. So Judg. 14. 3. 1 Chron. 13. 4. for which cause Hiram gave them to King Salomon again, as may be gathered out of 2 Chron. 8. 2. for there the word give must be taken for giving again.]

13 Therefore he said ; What Cities are those, my brother, which thou hast given me ? and he called them the Land of Cabal, [viz. Because it misliked him, for this word signifieth so in Phoenicia (unto which Tyrus belonged) as some hold. Others interpret this word, mirie, sandy, or moorish] unto this day.

14 And Hiram had sent the King an hundred and twenty talents of gold. [Understand this of common talents, and see the value hereof, Exod. 25. on v. 39.]

15 Now this is the cause of the Levie, [See hereof above chap. 5. on v. 13.] which King Salomon raised to build the house of the LORD, [the meaning is, forasmuch

asmuch as Salomon had such a stock of money, and other furniture for the building of the Temple, he caused a certain Leavy of men, that were to be employed in this work, to further the same with all speed and diligence, until it should be finished.] and his (own) house, and mills, [it's thought that this was some great Fort or Bulwark, about the Kings Palace, where the people at their first entring in were received; serving for a place of retreat, or Watch house for the Kings Guard. See hereof, 2 Sam.

5. 9. & 1 King. 11. 27.] and the Wall of Jerusalem; as also Hazor, [a city lying in the tribe of Naphtali, at the Jordan: see Jos. 11. 10. & 19. 36.] and Megiddo, [lying in the tribe of Manasseh, on the side of the Jordan. See Jos. 12. 17. & 17. 15. Judg. 1. 27.] and Gezer, [lying in the tribe of Ephraim: see Jos. 10. 33.]

16 For Pharaos the King of Egypt was come up, and had taken Gezer, and burnt the same with fire, and slain the Canaanites that dwelt in the city, and had given it for a Present unto his daughter; Salomons wife.

17 So Salomon built Gezer, and the nether Beth-Horon: [Lying in the tribe of Benjamin. Adde hereunto out of 2 Chron. 8. 17. the upper Beth-Horon, lying in the tribe of Ephraim. Jos. 21. 22.]

18 And Baalath [Lying in the tribe of Dan, Jos. 19. 44.] and Tamor, [or, Tadmor] in the Wilderness, in that Land: [i.e. in the Land of Israel. Some hold this place to be a city lying in the Wilderness of Juda, not far from Engedi: Others to be the city of Palmyra, lying in the Wilderness of Syria.]

19 And all the cities of store, [In which all manner of store, provision, and furniture for war, and likewise of victual, was stored and laid up: otherwise called Magazines, or, houses of ammunition and provision. Compare Exod. 1. 11.] which Salomon had, and the chariot-cities, [where the arms that were used in war were kept] and the cities of the horsemen; and what the desire of Salomon desired to build, in Jerusalem, and in Libanon, [see above chap. 7. on ver. 2. & 2 Chron. 8. 6.] and in all the Land of his Dominion.

20 Concerning all the people that were left of the Amorites, Hethites, Perizzites, Hivites, and Jebusites, which were not of the children of Israel.

21 Their children that were left after them in the Land, which the children of Israel were not able to ban: [See Deut. 2. on ver. 34.] those Salomon brought to a slavish Leavite [i.e. he taxed them as his own slaves, or bond-men. They dwelt among the Israelites, and were called the slaves, or, servants of Salomon, Ezra 2. 55. Nhem. 7. 57. because Salomon had made the Ondinance or Law concerning these slaves. The bond-men were firm to embrace the true Religion first, otherwise Salomon might not have shewed them this kindness, Deut. 7. 2. Of the word Leavite, see also above chap. 5. 3.] unto this day.

22 But of the children of Israel did Salomon make no bond-men: [See Levit. 25. ver. 39.] but they were men of war, and his Servants, and his Princes, and his Captains, and Rulers of his Charets, and of his Horse-men.

23 These were the chief of the appointed that were over Salomons work, five hundred and fifty: [2 Chron. 8. 10. there are mentioned two hundred and fifty; but know, that these were in all five hundred, as is mentioned here, but taking the charge of overseeing by turns upon them, they were every time two hundred and fifty, which bare rule over the people that were busied in the work. [i.e. which by turns executed the office of ten men, to excite and pull on the rest to the work. See 1 King. 5. 16. and the annotat.]

24 But Pharaos daughter came up from the city of David [See above chap. 8. on v. 1.] unto her house, which he [viz. Salomon] had built for her: then he built Millo. [See above on v. 15.]

25 And Salomon offered thrice in a year [viz. As the Palover, Pentecost, and Feast of Leaf-huts, 2 Chron. 8. 13.] burnt-offering, and thank-offerings, upon the altar which he had built unto the L O R D , and burnt incense upon that, which was before the face of the L O R D : [i.e. in the sanctuary, or holy place, just before the most holy place, in which the A i k was, a token of Gods presence] when he had finished the house.

26 King Salomon made also ships at Ezion-Gebers, [This was the 32. camping-place of the Israelites, Numb. 3. 35. It was a city with a haven or port lying on the Reed-sea, or Red-sea] which is by Eloth [otherwise called Elath, 2 King. 14. 22. a city lying in the Land of Edom, on the shore of the Reed-sea. See Deut. 2. 7. This city Azan, called otherwise Uzzia, the King of Juda took, and restored or brought it again to Juda, and re-edified or built it again, 2 King. 14. 22. but under the reign of Achaz the King of Juda, Rezin the King of Syria took it again from the Jews, 2 King. 16. 6.] on the shore of the Reed-sea in the Land of Edom.

27 And Hiram sent with those ships his servants, ship men, [Heb. men of ships; i.e. that lived by Navigation] knowing the sea, with the servants of Salomon.

28 And they came to Ophir [This is held to be an Island in the East-Indies, and is called by Josephus, Lib. 8. Antiquit. cap. 2. Aurea Chersonesus, which we now call Malacca. Some will have this to be Pern in the West-Indies] and fetched from thence of the gold four hundred and twenty talents: [compare this with 2 Chron. 8. 18. with the annotat.] and brought it to King Salomon.

C H A P. X.

The Queen of Scheba cometh to Jerusalem, ver. 1, &c. She admireth Salomons wisdom and glory, 3. Giveth God thanks, 9. Giveth Salomon Presents, 10. Salomons robes, 11. Targets, and Shields, 16. Ivory Throne, 18. Vessels, 21. Presents which he receiveth, 24. Charets and horses, 26. Silver, Cedar-wood, and Tributes or Customes of Horses and Wares, 27.

A Nd when the Queen of Scheba [A country lying southward of Canaan, Matth. 12. 42. and Luke 11. 31. having its name from Scheba, the son of Cus. See Gen 10. on ver. 7.] heard (of) the fame of Salomon, concerning the Name of the L O R D ; [or, for, of the Name, &c. Hereby is shewed the cause of Salomons great renown, which was not only his transcendent wisdom, whereby he surpassed all men, above chap. 4. ver. 30. 31. but especially the wonderful manner, forasmuch as he had even the same of the L O R D very speedily by an infused gift of illumination, without his own labour, and humane instruction] she came to prove him with riddles. [Enigmatibus. The Hebrew word signifieth dark sayings, wherein somewhat is asked and propounded, which hath a secret and hidden meaning. So Numb. 12. 8. Judg. 14. 12. & Matth. 13. 35. out of Psal. 78. 2. it is translated hidden things.]

2 And she came to Jerusalem, [See Matth. 12. 42. Luk. 11. 31. 2 Chron. 9. 1.] with a very hevie hoste e [i.e. with a very great Retinue and stately Train: see Gen. 50. on ver. 9.] with camels, bearing spicis, and ver' much gold, and precious stones; and she came to Salomon, and spake to hi a all that was in her heart. [i.e. all that she had purposed in her heart to commune with him of: see above chap. 8. on v. 17.]

3 And Salomon explained to her all her words : [i.e. The dark Questions, and deep Riddles, which she propounded to the King] there was nothing hid from the King, which he explained not to her. [i.e. There was nothing so dark, acute, or subtle, where in his wisdom should have come too short to have explained it.]

4 Now when the Queen of Sheba saw all the wisdom of Salomon, and the house, which he had built.

5 And the meat of his table, and the sitting of his servants, and the standing of his Ministers, [Understand the well-disposed, and glorious order; according to which his Princes and Counsellours sat at the Table, and the Courtiers stood to wait at the Table. Others understand this of the Kings sitting in counsel, or judgment] and their apparel, and his cup-bearers, and his ascent, by which he went up into the house of the Lord : [understand this of the curious Galleries, by which the King went up from his own house into the house of the Lord, or also of the stately train, that accompanied him therein. Others interpret this thus : And his Offering which he offered in the house of the Lord] then there was no more spirit in her. [viz. by reason of the astonishment, which the exceeding great admiration wrought in her.]

6 And she said unto the King ; The word was truth which I heard in my Land, of thy matters, [Heb. words] and of thy wisdom.

7 And I believed not those words, until I came, and mine eyes have seen (that) ; and behold the half was not told me, thou hast in wisdom, and good, excelled the fame which I heard. [Heb. thou hast added wisdom and good to the fame which I heard. Understand by wisdom the gift of understanding, wherewith the King was adorned, and by good, his virtues and excellent works, whereby he benefitted his subjects.]

8 Happy are thy men, [viz. that dwell with thee] happy these thy servants, that stand continually before thy face, [i.e. that do ordinarily minister unto thee. See Deu. 1. on v. 38] which bear thy wisdom.

9 Praised be the Lord thy God, who delighted in thee, to set thee on the throne of Israel : because the Lord loveth Israel for ever, therefore he made the King to do judgement and justice. [This phrase being ascribed to Magistrates, signifieth as much as in judgment to condemn and punish the wicked, and to absolve and defend the good ; or to take notice of occurrent matters, and to judge aright, and then to execute that which is just and right, by punishing the wicked, and protecting the good, 2 Sam. 8. 15.]

10 And she gave the King an hundred and twenty talents of gold, and of spices very great store, and precious stones : There came never spicery in greater abundance than these, which the Queen of Sheba gave to King Solomon.

11 Moreover, the ships also of Hiram, that brought gold from Ophir, brought from Ophir very much Almug-wood, [What kind of wood the Hebrew word signifieth, is uncertain, 2 Chron. 2. 8. and 9. 10. it is called Al-gum-wood. Some think that it was Thynne-wood, of which mention is made, Rev. 18. 12. Others take it to be Brasil-wood. So much we may conceive of it, that it was a very costly and precious wood, and such, as at that time was unknown in that land. See the following verse and 2 Chron. 9. 11.] and precious stones.

12 And the King made of this Almug-wood, staves [Understand herewithall bars, under-setters, or hand-leanings at the galleries, by which they went from the Kings house into the Temple. Compare above ver. 5. 1 Chron. 26. 16, & 18 1 Chron. 9. 11.] for the house of the Lord, and for the Kings house, as also harps and lutes for the singers : the Almug-wood came not, nor was seen [viz. in the land of Juda before this time. 2 Chron. 9. 11.] so, [viz. so costly, or in such abundance] unto this day.

13 And King Solomon gave unto the Queen of Sheba all her desire, what she desired ; besides that which he gave her, according to King Solomons [i.e. his. Compare above chap. 8. 1. and 9. 1.] ability : [Heb. according to King Solomons band, i.e. of his own accord, according to his royal ability and munificence] so she turned and went to her (own) land, she, and her servants.

14 Now the weight of the gold that came in to Salomon in one year, [i.e. every year. See Numb. 8. on v. 13.] was six hundred threescore and six talents of Gold. [See of the value of a talent of gold. Exod. 25. on vers. 39.]

15 Besides that which was of the Chap-men, [Heb. of the men that spie-out, search, ransack every corner. Understand such as are sent forth by great Merchants into divers countries, to sell their wares and commodities at the dearest rates, and to buy other commodities for them at the lowest prices, and to send and convey them over to their masters. Others understand this of the farmers of the custome, or Toll, or Tribute-gathers, which were wont to look very narrowly, to entrap the merchants, if they should hide or conceal any of their wares, without paying toll or custome for the same] and of the traffick of the Spice-Merchants : [or drugsters] and of all the Kings of Arabia, [as well East-ward as South-ward] and of the mighty men of the same land. [understand those that were near at hand.]

16 King Salomon also made two hundred targets of beaten gold : he caused six hundred (shekles) of gold [Understand common shekles, of whole value, see Gen. 24. on v. 24.] to be weighed [Heb. to ascend, or go up] for every target.

17 Likewise three hundred shekels of beaten gold : he caused three pound of gold [Heb. Marin, &c. One mina or pound made ordinarily an hundred common shekels : and consequently every shield was worth three hundred shekels of gold. See 2 Chron. 9. 16.] to be weighed for every shield : and the King laid them in the house of the forest of Lebanon, [see hereof above chap. 7. on vers. 2.]

18 Moreover, the King made a great Throne of Ivory ; [Heb. a throne of the tooth ; viz. of Elephants, whether of the Ivory cometh, of which divers things are made for ornament, as appeareth here, and below chap. 22. 39. Psa. 45. 9. Amos 3. 15. and 6. 4.] and he overlaid the same with gold. [i.e. which was well purified and refined : and therefore also very close and solid.]

19 This Throne had six steps, and the head of the Throne was round behind [i.e. like a bow, or of the shape and fashion of a bow] and on both sides [Heb. bence, and thence, or to, and fro. So in the following verse] were staves [Heb. hands] unto the seat, and two lions stood by those staves.

20 And twelve lions stood there on the six steps on both sides : the like hath not been made in any Kingdomes.

21 Also all King Solomons drinking vessels were of gold, and all the vessels of the house of the forest of Lebanon were of close gold : [see above chap. 8. on v. 20.] (there) was no silver on them : (for) it [viz. silver] was nothing accounted of in the daies of Salomon. [an hyperbole, or excessive manner of speaking. Compare below v. 27. and the annotat. theron.]

22 For the King had at sea ships of Taris, [Some understand by this word the great sea, called the Ocean, and by the ships of Taris, the ships that sailed in that sea. Others take Taris to be Cilicia, whose metropolis or chief city, called Tarus, had a very well known port or haven, in which they found opportunity to sail into Africa, Juda, and other remote countreys. Compare Gen. 10. on v. 4. Others conceive Taris to be Africa, and by the ships of Taris to be understood a fleet or navy, fitted and prepared for to sail unto the African sea] with the

the ships of Hiram : these ships of Tharsis came home once in three years, bringing gold, and silver, ivory, and apes, [or monkeys] and peacocks. [or parrots.]

23 So King Solomon waxed greater than all the Kings of the Earth, in riches, and in wisdom. [See chap. 3. 13.]

24 And all the Earth [Understand not all the men of the whole world, but the chiefest, as the Kings, Princes, Lords, &c. of all the countreys round about. See 2 Chron. 9. 23.] sought the face of 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, every thing from year to year. [Heb. the thing of the year in the year, i.e. every present yearly.]

26 Besides, Salomon gathered together charers, and horsmen, and he had a thousand and four hundred charers, and twelve thousand horsmen: [see above chap. 24. 6. and 2 Chron. 1. 14. and 9. 25.] and bestowed them in the charer-cities, and with the King [i.e. with him. Compare v. 16.] in Jerusalem.

27 And the King made [Heb. gave] silver to be in Jerusalem as stones, [An hyperbole, or excessive manner of speaking, intimating exceeding great abundance. See Gen. 13. on v. 13. and above v. 21. so 2 Chron. 9. 27.] and he made the Cedar-trees to be as the wild fig-trees, [or, as the sycamore-trees, i.e. fig-mulberry-trees] in multitude.

28 The bringing forth of Horses, was that which Salomon had out of Egypt; and concerning the linen yarn, [See Gen. 41. on v. 42.] the Kings Merchants [understand the Publicans or Farmers of the customes, and tolls, or tributes] took the linen yarn [as also the horses] at the price [i.e. at a certain set price. Egypt abounded with exceeding goodly horses, fine flax, and linen called *Bysus*: which were exceedingly well vented in the neighbouring countries, but were not suffered to be transported without paying the set tribute or custome. Now Pharaoh made over unto Salomon, that had married his daughter, the right and interest of the the tribute or custome, who by his Merchants or Farmers gathered the same, and received great profit or revenue thereof.]

29 And a charter came up, and went out of Egypt, for six hundred (shekels) [See of the value of the shekel, Gen. 20. on v. 16. and 23. on v. 15.] of silver, and an horse for an hundred and fifty: [understand this of a charter, or waggon loaden with linen yarn, and also of horses that were loaden, yea of the horses themselves. Now a charter or waggon paid four times as much custome as a horse did, because they were wont to fasten four horses to a charter or waggon. The custome or tribute of a loaden charter or waggon, being six hundred shekels, the tribute or custome of a loaden horse was an hundred and fifty shekels] and so for all the Kings of the Hethites, [dwelling East-ward from Palestina] and for the Kings of Syria [north-ward of Palestina] did they bring them out by their hand, [viz. by the hand of the Merchants & Farmers mentioned in the former verse. The meaning of the words is this; that Salomon laid not only a tax or custome upon the wares and commodities, when they came into his land, but also when they were carried unto the Lands of the Hethites and Syrians, of whom Salomon also received custome or tribute by this means, because the horses and wares were to pass thorow his country or jurisdiction. Others understand this thus, that the Kings of the Hethites and Syrians did likewise take custome or toll of the wares, or commodities brought into their lands.]

C H A P. XI.

Salomons wives and concubines, ver. 1. &c. which seduce him to Idolatry, 4. webreath God is angry and threateneth him, 9. Salomons adversaries are, Hadat an Edomite, fled into Egypt, 14. Rezon, who reigned in Damascus, 23. and Jeroboam the Ephraite, 26. to whom the Prophet Ahia foretelleth that he should have the Kingdome of Israel, 29. Salomon seeketh Jeroboams life and dieth, 40.

AND King Salomon loved many strange [Or, outlandish] women, [viz. according to the opinion of some, after that he had reigned five or six and twenty years. These years are counted thus: three years before the building of the Temple; seven years bestowed in the building thereof; thirteen years in the building of his own house, and other fabricks; lastly, two or three years more, wherein the Queen of Sheba visited him] and that besides [so is the Hebrew word taken below v. 25. and 2 Chron. 11. 18.] the daughter of Pharaoh: Moabitish, Ammonitish, Edomitish, Zidonitish, Hethitish:

2 Of those Nations, concerning which the LORD had said unto the children of Israel; ye shall not go in to them, [i.e. unite your selves with them by marriages. See Gen. 6. on v. 4.] neither shall they come in unto you, they will surely incline your heart after their Gods: [See Exod. 34. 16. and Deut. 7. 3. 4.] Salomon clave unto these with love.

3 And he had seven hundred wives, Princesses, and three hundred concubines; [Which were of meaner or lower condition then the wives, and held in less esteem. See Gen. 22. on v. 24.] and his wives inclined his heart. [viz. to depart from the true God, and to cleave unto Idols, as the following words declare.]

4 For it came to pass in the time of Solomons old age, (that) his wives inclined his heart unto other Gods: that his heart was not perfect [See above chap. 8. on v. 61.] with the LORD his God, as (was) the heart of David his Father.

5 For Salomon walked after Astoreth the God of the Zidonians, [Astoreth is the name of an Idol, whether male, or female, of the Zidenians. See further thereof, Judg. 2. 13.] and after Milcon [an Idol called also Molech, below v. 7. See of this Idol, Lev. 18. on v. 21.] the abomination [i.e. which is very loathsome and abominable in the sight of God, and to be abhorred of all godly and truly religious persons. So below v. 7.] of the Ammonites. [to go or walk after Idols, is to cleave unto them, and to follow after them, in whole, or in part, yea even by permitting and furthering or advancing the same: In which last manner Salomon to please his wives made himself guilty of this sin. Compare below chap. 18. 18. and 21. 25. 26. Jerem. 2. 23.]

6 So Salomon did that which was evil in the eyes of the LORD: [Understand especially the idolatry, and the false worship of God. Compare herewith, Gen. 38. v. 7.] and continued not to follow the LORD, [Hcb. fulfilled not after the Lord. See Num. 14. on v. 24.] as David his Father (did).

7 Then Salomon built an high place [See Lev. 26. on v. 30.] for Camos, [the name of an Idol of the Moabites and Ammonites, of which see also Num. 21. 29. and Judg. 11. 24. and Jerem. 48. 7. This, with the two Idols mentioned v. 5. did good King Josias take away, 2 Kings 23. 13.] the loathsome of the Moabites, [who are therefore called the people of Chemos, Num. 21. 29.] on the mount [viz. the mount of Olives, of which see 2 Sam. 15. 30. and is called (2 Kings 23. 13.)

13.) mount *Maschith*, that is, the mount of the corrupter,, because the Jewes did there corrupt themselves by Idolatry] which is before *Jerusalem*: and for *Moleh* [called also *Milcom*, above v. 5.] the loathsomeſſe of the children of *Ammon*.

8 And he did ſo for all his ſtrange wives: which burnt incenſe, and offered unto their Gods.

9 Wherefore the LORD was angry with *Solomon*, be-cause he had inclined his heart from the LORD [i.e. from him. Compare above chap. 8.1. and see the annotat.] the God of Israel who had appeared unto him twice; [viz. the first time at *Gibeon*, above chap. 3.5. and the ſecond time at *Jerusalem* after the building of the Temple chap. 9. v. 2.]

10 And had commanded him concerning thiſ thing, that he ſhould not walk after other Gods: but he kept not that which the LORD had commanded.

11 Wherefore the LORD ſaid [Either he himself, or by ſome Prophet, poſſibly by *Nathan*, if he were yet alive: or *Ahia the Silonite*, of whom mention is made below v. 30.] unto *Solomon*: Forasmuch as thiſ is done by thee, that thou haſt not kept my covenant, and my ſta-tutes, which I have commanded thee: I will certainly rend [Heb. rending, rend] thiſ Kingdome from thee, [i.e. I will ſurely in a violent manner take away a great part of thiſ Kingdome from thee. See of thiſ phrase, below v. 12. 13. 31.] and give the ſame unto thy ſervant. [i.e. to one of thy Ministers, namely, *Feroboam*, of whom ſee below v. 26,27,28, &c.]

12 Notwithſtanding, I will not do it in thy dayes, for David thy Fathers ſake: [i.e. because of the pro-mife which I have made unto thy Father, 2 Sam. 7.13. 1 Chron. 28.5,6. in which promife the Meſſiah is like-wife poimised, for whose ſake God properlē doeth good to thole that be his] I will rend it out of the hand of thy [ſon, namely, *Rehabeam*; ſee also v. 35. See the accom-pliſhment of thiſ threatening below chap. 12. and 1 Sam. 3.5. 28. the explaining whereof we have below v. 35.]

13 Howbeit I will not rend away all the Kingdome, I will give one tribe to thy ſon; for my ſervant David's ſake, and for *Jerusalem*: ſake whiſh I have choſen. [The explaining whereof we have below v. 36.]

14 So the LORD ſtirred up an adverſary unto *Solomon*, *Hadad* an *Edomite*: he was of the Kings ſeed in *Edom*.

15 For it came to paſſ when David was in *Edom*, [Waging war theiſe. See 2 Sam. 8.14. 1 Chron. 18.12, 13.] when *Joab* the commander in chief marched up to bury the ſlain: [viz. Iſraelites, that perished in the bat-tel which David had had againſt the *Edomites*, or whom he had ouſt in Garrison in the land of the *Edomites*, af-ter his victory againſt them, to keep them ſtill in ſubje-tion unto him, but after his departure were ſlain of the inhabitants] that he ſmote every man in *Edom*.

16 (For *Joab* continued there ſix months, with all *Israel*; untiſ he had deſtroyed all that was male in *Edom*.)

17 But *Hadad* was fled away, he, and (certain) *Edo-miſh men* of his Fathers ſervants with him, to go into *Egypt*; Now *Hadad* was a little youth.

18 And they gaſt them up from *Midian*, [See Gen. 25. on v. 3.] and came to *Paran*; [See Gen. 14. on vef. 6.] and took with them men of *Paran*, and came into *Egypt* unto *Pharao* the King of *Egypt*; who gaſte him an house, and poimised him food, [Heb. bread, i.e. viuctuals, appa-rell. See Gen. 3. on v. 19] and gaſte him a land.

19 And *Hadad* found great favour in the eyes of *Pha-rao*: [Heb. ſound greatly grace, or favour, &c. What it is, to find grace, or favour in any mans eyes, ſee Gen. 18. on v. 3.] ſo that he gaſte him his moſt ſister to wife, the ſister of *Tachpenes* the Queen. [The Hebrew word ſignifieth properlē the chief woman of the hoiſtold: as it they ſhould lay the Lord, or Miftref. Therefore

mention is made of the Kings house, or family, then is there to be understood withall his wife, or mother the Queen, as here 2 Kings 13. and 15. 13. Jerem. 13. 18. and 29. 2.]

20 And the ſister of *Tachpenes* bare him *Gembath* his ſon, whom *Tachpenes* brought up [Heb. weaned] in *Pha-raos house*: [Heb. in the midſt of *Pharaos house*] (ſo) that *Gembath* was in *Pharaos house* among *Pharaos ſons*.

21 Now when *Hadad* heard in *Egypt* that *David* was fallen asleep with his Fathers, and that *Joab* the Com-mander in chief was dead: *Hadad* ſaid unto *Pharao*: Let me depaſt, that I may go into mine (own) Land.

22 But *Pharao* ſaid unto him: but what lackeſt thou with me, that bebold, thou ſeekeft to go into thine (own) land? and he ſaid; nothing, but notwithstanding let me go. [Heb. letting go let me go.]

23 Also God ſtirred up unto him an adverſary, *Rezon*, the ſon of *Eljada*, who was fled from his Lord *Hadad-Ezer*, [viz. when he perceived that *David* had the vi-toiry over *Hadad-Ezer* in battel; of which ſee 2 Sam. 8. 3.] the ſon of *Zoba*. [the name of a Countrey in *Syria*, lying between *Damascus* and *Euphrates*. See hereof 1 Sam. 14. 47. and 2 Chron. 8. 3. and Psal. 60. 2.]

24 Against whom he had alſo gathered [viz. unto his Lord *Hadad-Ezer*] men, [underſtand ſouldiers who ſerved the King of *Zoba*, and now were uſed under the conduct of *Rezon* (that revolted from his Lord) to ſpoil and plunder his Land, and the land ly-ing thereabout] and became Captain of a band when *Da-vid* ſlew them: [namely, the *Syrians* of *Zoba*. See 2 Sam. 8. 3.] and being gone to *Damascus*, [ſee of thiſ City, Gen. 14. on v. 15. This city *Rezon* then ſub-dued, and drove our thence the Garrison, (placed there-in by *David*, to keep the ſame under him, 2 Sam. 8. 6.) and took alſo the government thereof in his own hands] dwelt there, and reigned in *Damascus*.

25 And he [Namely, *Rezon*] was *Israels* adverſary all the dayes of *Solomon*, [viz. when *Solomon* had departed from the Lord, and was fallen to Idolatry. See 1 Kings 5. 4.] and that beſide the evill that *Hadad* (did): [underſtand the ſame man, of whom mention is made above v. 14.] for he [viz. *Rezon*] abhorred *Israel*, and he reigned over *Syria*.

26 Moreover, *Feroboam* the ſon of *Nebat* an *Ephra-ite* [i.e. an *Ephraimite*, or that was of the tribe of *Ephraim*. So Judg. 12. 5.] of *Zereda*, [the name of the city where he was born, lying in the tribe of *Ephraim*. See Jos. 3. on v. 16] *Solomon's* servant, (whose mothers name was *Zerua*, a widow-woman) lift up alſo the hand againſt the King, [i.e. revolted from the King, or caused trouble, and moved ſedition againſt the King. So in the following v. & 2. Sam. 20. 21. and comp. bel. v. 40.]

27 Now thiſ is the cauſe, why he lifted up the band againſt the King: *Salomon* buiſt *Millo*, [See above chap. 9. on v. 15.] (and) cloſed up the breach of the city of *Da-vid* his Father. [viz. the breach which *David* had made, when he drove out the *Jebuſites* from thence, and took the ſtrong hold of *Zion*. See 2 Sam. 5. 6,7.]

28 And the man *Feroboam* was a valiant champion: [viz. in the work of buiſing of great fabricks, and ſtrong holds, over which *Salomon* had made him Over-leſer] when *Salomon* ſaw thiſ lad [this word is alſo uſed of men, and especially when they are any mans ſervants. See Gen. 22. on v. 5.] that he was liborous, [i.e. di-ſtant, induſtious, v. ry carefull and circumſpect, and busie in providing and performing the work, over which he was ſet by the King. Heb. doing work] then he ſet him over all the charge of the house of *Joseph*. [underſtand the tribes of *Ephraim* and *Manasseh*. Two occaſions are mentioned in thiſ verfe, whereby he came diſ-loyal to his Prince, in ſtead of being thankfull. The firſt, that he was advanced to the aſoreſaid office: the ſecond,

understand the tribes of Ephraim and Manasseh. Two occasions are mentioned in this verse, whereby he became disloyal to his Prince, in stead of being thankful. The first, that he was advanced to the aforesaid office: the second, after that he attained to a higher state and dignity, as the words mentioned in the verse declare.]

29 Now it came to pass at that time, when Jerobeam went forth out of Jerusalem, that the Prophet Abia [He is to be distinguished from others of this name, as from Ahia the Priest, 1 Sam. 13. 14. from Ahia the Levite, who was over the treasures of the house of the Lord, 1 Chron. 26. 20. and from Abia Salomons Scribe, 1 Kings 4. 3, &c.] the Silonite found [i.e. met] him on the way, and he had put on a new garment, [Heb. had covered himself with a new garment] and they two were alone in the field.

30 Then Abia caught that new garment that was on him: and rent it in twelve pieces.

31 And he said unto Jerobeam, take thee ten pieces: for thus saith the Lord the God of Israel; behold, I will rend the Kingdome out of the hand of Solomon, and give ten tribes unto thee. [See 1 Sam. 15. 28.]

32 But he shall have one tribe: [Meaning the tribe of Juda, although the tribe of Simeon was in a manner intermixed with it, as also a part of the tribe of Benjamin. Now in the ten tribes Ephraim and Manasseh are counted for two tribes; but the tribe of Levi having no particular land, and being scattered among the other tribes, is not counted at all] for my servant David's sake, [See above on v. 12. and 13.] and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel.

33 Because they have forsaken me, and bowed themselves down [viz. to worship] before Asforeth the God [or Gods] of the Zidonians, Camos the God of the Moabites, and Milchom the God of the children of Ammon: and have not walked in my ways, [to walk in the way of the Lord, is to live according to the rule and precept of his word, as the following words declare. See 2 Kings 21. 22. Psa. 119. 3. and 128. 1.] to do that which is right in mine eyes; [what is right in the eyes of the Lord, the following words do explain, namely, that which is done according to his holy word and ordinances, not according to humane traditions. So below chap. 15. v. 5, 11. and 22. 43.] to know my statutes, and my judgements, as David his Father (did).

34 Howbeit, I will take nothing of this Kingdome out of his hand: [Heb. And I will not take this whole Kingdome out of his hand, i.e. nothing thereof. This phrase signifying not a special or particular, but a general, or universal abnegation and denial, is very frequent in the holy Scripture; as Gen. 23. 6. Jos. 11. 14. Psa. 143. 2. Mat. 24. 22. Rom. 3. 20. See also Gen. 39. on v. 23.] but I will make him a Prince all the daies of his life, for my servant David's sake, whom I have chosen, who kept my commandments, and my statutes.

35 But I will take the Kingdome out of the hand of his son: and I will give unto thee ten tribes thereof. [Heb. and I will give that unto thee, (to wit) ten tribes.]

36 And I will give one tribe unto his son: [See above on v. 32.] that David my servant may have a lamp [or candle, or light, i.e. successor] in the Kingdome, being types of the Lord Christ. So is this word also taken, 2 Sam. 21. 17. See likewise below chap. 15. 4. 2 Chron. 21. 7. Psa. 132. 17.] always [Heb. all daies. Understand in the tribe of Juda, until the coming of the Messiah: for from David unto the Babylonish captivity, did the kingly government continue in Juda: after that the princely power and the Sanhedrim, unto Christ, whose Kingdome is everlasting] in Jerusalem, the city which I have chosen me, to put my name there. [See above

chap. 9. on verse 16.]

37 So I will take thee, and thou shalt reign over all that thy soul shall desire: [i.e. as a Sovereign Prince over a great, mighty and blessed land: as these things are commonly desired of Kings] and thou shalt be King over Israel. [i.e. over the greater part of the people.]

38 And it shall come to pass, if thou wilt hearken unto all that I shall command thee, and shalt walk in my ways, and do that which is right in mine eyes, keeping my statutes and my commandments, according as David my servant did: that I will be with thee, [See Gen. 21. on v. 22. and 26. on v. 24.] and build thee a sure house, [i.e. so establish thy Kingdome, that it shall continue with thy posterity. Compare 1 Sam. 2. 35. 2 Sam. 7. 16.] according as I built for David, and will give Israel unto thee.

39 And I will for that humble the seed of David: yet not for ever. [Heb. not at all daies; for the Messiah that wasto come forth of the seed of David according to the flesh, and to succeed in the Kingdome in a spiritual manner, should not only bear rule over all the tribes of Israel, but also over the whole world.]

40 Therefore Salomon sought to kill Jerobeam: but Jerobeam got him up and fled into Egypt, unto Sijak the King of Egypt, and was in Egypt until Salomon died.

41 Now the rest of the acts [Heb. words] of Salomon, and all that he did, and his wisdom, is that not written in the book of the acts of Salomon? [Hereby is not understood the two books of the Chronicles, which long after that were first written (as is conceived) by Ezra, but another book, wherein the acts and passages of Salomon are related at large, which is not now extant.]

42 Now the time [Hebr. the daies] that Salomon reigned at Jerusalem over all Israel, was forty years.

43 After that Salomon fell asleep with his Fathers, and was buried in the city of David his Father: and Rechabeam [Called Roboam, Mat. 1. 7.] his son became King in his stead.

C H A P. XII.

The Israelites seek to Recha'eam for easement of their imposed burdens, v. 1. &c. About it he adviseth first with the old men, 5. after that with the younger sort, whose counsele followeth, 8. for which cause ten tribes revolt from him, 16. He attempteth to bring them again to him, but in vain, 18. Yea God himself forbiddeth him to do it, 22. Jerobeam King of Israel, securceth his Kingdome by building certain strong holds, 25. and by instituting a new kind of worship, 26.

And Rechabeam went to Sichem [The name of a city lying in Ephraim; of which see further, Gen. 12. on v. 6.] for all Israel were come to Sichem to make him King. [In this city, viz. Sichem, as in the middle of the land, was the assembly held, wherein they were to treat of the installing of the new King, and of the affairs of the Kingdome.]

2 Now it came to pass when Jerobeam the Son of Ne'aat, heard (this), where he was yet in Egypt, (for he was fled from the face of King Salomon: [See above chap. 11. v. 40.] and Jerobeam dwelt in Egypt,) [viz. waiting for a fit opportunity, to obtain the Kingdome, promised him of God by the Prophet Ahia, above ch. 11. 31.]

3 That they sent and caused him to be called; and Jerobeam and all the Congregation of Israel came; and spake unto Rechabeam, saying;

4 Thy Father made our yoke, [i.e. the bondage, and the burden of tribute, which Salomon had laid upon

them. See above chap. 4. 7. and 5. 13. so is the word *yoak* used in the following words: Item, Gen. 27. 40. and Lev. 26. 13.] *hard*: [although Solomon had charged the goods and estates of his subjects with taxes for maintaining of his state and court, above chap. 4. 7, 22. yet they had no cause to complain thus, forasmuch as they had under his government, (which lasted forty years, 2 Chron. 9. 30.) enjoyed besides the true Religion, great peace and outward prosperity, as appeareth above chap. 4. 24, 15. and 10. 7.] now then, do thou make thy fathers hard service, [i.e. which thy father hath laid upon us: so, the burden of the King, Hos. 8. 10. that is, which the King imposeth, or layeth upon] and his heavy yoak which he laid upon us, [Heb. gave upon us, so v. 9.] lighter, [or, lessen, diminish somewhat of thy fathers hard service, &c.] and we will serve thee. [i.e. be thy subjects, and accept of and acknowledge thee for our King, and obey thee. This is expressed below v. 7.] to be servants.

5 And he said unto them: go your ways until the third day, then come to me again: and the people went their waies.

6 And King Rehabeam consulted with the eldest, [i.e. with the Counsellors of the Kingdome. See Gen. 50. on v. 7.] that had stood before the face of Solomon his Father, [i.e. that had served him with advice and counsel. Compare below v. 8. and see Deu. 1. on v. 38. and above chap. 1. on v. 2.] when he lived; saying; how do you advise, that we may answer this people?

7 And they spake unto him, saying; If thou wilt be a servant unto this people this day, and wilt answer them, and speak good words [i.e. acceptable, friendly, comfortable words. See above chap. 1. on v. 42.] unto them: then they will be thy servants [see ab. on v. 4.] at all dayes.

8 But he forsook the counsel of the eldest, which they had counselled him, and he consulted with the young men, [See on the Hebrew word, Gen. 44. on v. 20.] that were grown up [or nourished] with him, which stood before his face. [i.e. which were in his service, as ab. v. 6.]

9 And he said unto them; what counsel give ye, that we may answer this people, who have spoken to me, saying, make the yoak which thy father laid upon us, lighter.

10 And the young men that were grown up with him, spake unto him, saying: Thus shalt thou speak unto that people, that spake unto thee, saying; thy father made our yoak heavy; but make thou it lighter upon us: Thus shalt thou speak unto them; my least (finger) shall be thicker than my Fathers loines. [Or, my least (joint) &c. A common proverb, whereby is intimated, that he would use more violence to oppresse his people, than his Father had done.]

11 Now if my Father hath caused an heavy yoak to be laden upon you; then I will besides your yoak yet add thereunto: my Father hath chastised you with scourges, but I will chastise you with scorpions. [i.e. with scourges that have sharp hooks ou them, to prick, and to wound thorow, as the scorpions do. Others understand scourges made of Eglantine or other thistles, whereunto bondage is compared, with which the King is counselled to threaten his people.]

12 So Jerobeam and all the people came to Rehabeam the third day, according as the King had spoken, saying; come to me again the third day.

13 And the King answered the people hardly: for he forsook the counsel of the eldest, [See above v. 7.] which they had counselled him.

14 And he spake to them after the counsel of the young men, [See above vers. 10. and 11.] saying; my father made your yoak heavy, but I will besides your yoak yet add thereunto: my father chastised you with scourges, but I will chastise you with Scorpions.

15 So the King hearkned not unto the people: for this turning about [Or, going about, revolution: Item,

cause] was from the LORD, that he might confirm his word, which the LORD had spoken by the ministry [Heb. hand. See Lev. 8. on v. 36.] of Abia the Silonite unto Jerobeam the son of Nebar. [the meaning here is, that this act, passage, or dealing, whereby the state and condition of the land thus wheeled and turned about, hapned according to the dispose of Gods providence, that he might execute his judgement which he had threatened to Solomon for his back-sliding, yet so as that God in no wise contracted any aspersion from mens sinfull acts or doings. See below v. 24. Item, Gen. 45. 5, 7, 8. and 50. 20. Exod. 9. 16. 1 Sam. 12. 12. 2 Chron. 25. 20.]

16 When all Israel saw, that the King hearkned not unto them, then the people returned answer to the King, saying, what portion have we in David? [Compare 1 Sam. 20. 1. The meaning is, that they would have nothing to do with the Kingdome of David, because according to their opinion, they expected benefit or advantage by it. They speak by way of question, to deny it the stronger. See Gen. 18. on ver. 17.] yea (we have) no inheritance in the son of Isai; to your tents, O Israel; [i.e. let every man return to his own home, and to those that be his] now see to thine own house, [i.e. let him take care of himself, and not of us, but let us alone] O David: [they mean the posterity of David, and those that were addicted to him, but called him out of scorn and disdain, the son of Isai] so Israel departed to their tents.

17 But as for the children of Israel, which dwelt in the cities of Juda; [Understand by these, the tribes of Simeon, who were in part intermixt with the tribe of Juda, the Levites, and a part of the tribe of Benjamin, which lay North-ward by the tribe of Juda. See above chap. 11. on v. 22. and compare below v. 23.] Rehabeam reigned also over them.

18 Rehabeam the King sent Adoram, who was over the tribute, [This man is he, who (according to the opinion of some) is also called Adoniram, above chap. 4. 6. and 5. 14. of whom it's said there, that he was over the Kings tribute, as is also affirmed here of this man; which office, made them that executed the same, to be odious and hatfull unto the people; so that it was great imprudence to send such an one to pacifie the Israelites] and all Israel stoned him with stones that he died: but King Rehabeam encouraged himself to get up into a chariot, to flee to Jerusalem. [viz. making haste to escape the danger.]

19 So the Israelites revolted from the house of David, [Or. So the Israelites were rebellious, or disloyal against the house of David. So is the original word used in the like case, 2 Kin. 1. 1. and 3. 7. and 8. 22.] unto this day.

20 And it came to pass when all Israel heard that Jerobeam was come again, that they sent and called him with the assembly, [i.e. which the chief men of the tribes of Israel had commanded, to consult what they were to do in this division of the tribes, and case or condition of their land. Compare above the annotat. on ver. 1.] and made him King over all Israel, no man followed the house of David [Heb. no man was after the house of David] but the tribe of Juda only. [see ab. on v. 17.]

21 Now when Rehabeam was come to Jerusalem, he assembled all the house of Juda, and the tribe of Benjamin, [i.e. a part of the tribe; for Bethel and other cities were with Jerobeam] an hundred and fourscore thousand chosen (men) practised in war: [Heb. doing war: i.e. fit to be used in war, or well practised in warlike affairs, or skilfull in waging war, able and experienced soldiers. See 2 Chron. 1. 11. and 26. 13.] to fight against the house of Israel, [i.e. the ten tribes, which were parted from Rehabeam, and the house of Juda, above v. 16. and 2 Chron. 10. ver. 16.] to bring the Kingdome again to Rehabeam the son of Solomon. [i.e. to himself. See above chap. 2. on v. 19.]

22 But the word of God came to Semaja the man of God, [See of this Prophet also, 2 Chron. 12. 5, 15. He is to be distinguished from two false Prophets of this name : the one was the son of Delaja, Nehem. 6. 10. the other was surnamed the Nabalite, Jerem. 29. 31.] saying ;

23 Speak unto Rehabeam the son of Solomon, the King of Juda, and to all the house of Juda and Benjamin ; and the remnant of the people, [viz. of Israel, which were in Juda and Benjamin, 2 Chron. 11. 3.] saying ;

24 Thus saith the LORD, ye shall not march up, nor fight against your brethren the children of Israel ; Let every man return to his (own) house, for this thing is happened from me : [See above on ver. 15.] and they hearkened to the word of LORD, and returned to depart according to the word of the LORD.

25 Now Jerobeam built Sichem [i.e. he strengthened and fenced it. See of this city above on v. 1.] on mount Ephraim, and dwelt therein, and went out from thence, and built Peniel, [a city lying beyond Jordan in the tribe of Gad. See Gen. 32. 30.]

26 And Jerobeam said in his heart ; [i.e. thought, conceived, imagined, judged : so Psal. 14. 2. and 36. 2. To say in his heart, is to purpose and conclude somewhat with himself, Psal. 74. v. 8.] now shall the Kingdome return to the house of David.

27 If this people shall go up to make offerings in the house of the LORD at Jerusalem, then shall the heart of this people turn again unto their Lord, unto Rehabeam the King of Juda : yea they shall kill me, and turn again unto Rehabeam the King of Juda.

28 Therefore the King held a counsel, & made two golden Calves : and he said unto them, it is too much for you to go up to Jerusalem, [i.e. it will be too troublesome, and too chargeable for you. Oth. let it suffice you, that hither to ye have gone up to Jerusalem, to bring your offerings thither. Henceforward it's no more needfull, seeing you have so fit an opportunity for it in your own land. Compare this phrase with Numb. 16. 2. 3.] Behold, thy Gods, O Israel, which brought thee up out of the land of Egypt. [he knew well enough that these golden calves were no Gods, and that the Israelites would so conceive of them : But his meaning is, that they should honour and serve the true God by these images, contrary to the express command of God, Exod. 20. 4. 5. Deut. 4. 14. 15. 16. 17. &c. See the like offence, Exod. 32. 4.]

29 And he set the one at Bethel, and he put the other at Dan. [i.e. at both the uttermost borders of his Kingdome, for Bethel lay in the South-border, and Dan in the North-border.]

30 And this thing became sin : [viz. of Idolatry which is called sin, by way of eminency, because it is directly opposite against the Majesty of God. Hence it's often said of Jerobeam, that he made Israel to sin, 1 Kings 16. 19. &c. see also 2 Kings 21. on vers. 16.] for the people went before the one unto Dan. [viz. to worship it, and to offer sacrifice unto it. And it seemeth hence, that the one Calf was first set up at Dan, and the other afterward at Bethel, as appeareth by the following 32 verse.]

31 He made also an house of the high places ; [i.e. a Temple on the exalted place, where altars were reared, to commit idolatry thereon] and made Priests of the meanest of the people, [Heb. of the ends, or uttermost parts of the people, i.e. of the meanest and most contemptible sort of the people, and not of the worthiest and ablest. Or understand it of both sorts of people, both high and low. Compare this phrase with Gen. 47. 2. and see the annotat. thereon] which were not of the sons of Levi, [out of whom, especially out of the family of Aaron, the Priests according to Gods institution were to be chosen.]

32 And Jerobeam made a feast in the eighth moneth, on the fifteenth day of the moneth, like unto the feast that

was in Juda, [Namely, a feast of Leaf-huts, to imitate that which was to be called in Juda : but he ordained this feast in the eighth moneth, that is, in October : whereas the feast of Leaf-huts was according to Gods appointment to be kept in the seventh moneth, Levit. 23. 34. that is, in September, as it was then kept in Juda] and offered upon the altar ; [viz. he himself offered. Compare chap. 13. v. 1. and 4. which was unlawful for him to do, seeing this duty was enjoined by God to the Priests only, Exod. 30. 7. &c. and 2 Chron. 26. 18.] the like he did at Bethel, offering to the Calves, which he had made. he placed also at Bethel Priests of the high places, which he had made.

33 And he offered upon the altar, which he had made at Bethel, on the fifteenth day of the eighth moneth ; of the moneth which he had devised out of his (own) heart : [i.e. according to his own choice, taking upon him to institute and ordain such a worship as pleased himself, against the express command of the Lord, Numb. 15. 39.] So he made a feast for the children of Israel, and offered upon that altar [viz. Jerobeam offered. Compare the first verse of the following chapter] burning incense. [i.e. that which he offered was incense : or, he offered and burnt incense together. Oth. and went up to that altar, to burn incense.]

CHAP. XIII.

A Prophet of Juda prophesied against the altar at Bethel, vers. 1, &c. The Prophecy is confirmed by miracles, 3. The Prophet being invited by Jerobeam, to eat with him, refuseth, and departeth, 7. An old Prophet seduceth him, so that he turneth back, 11. He is for ever reproved of God by the old Prophet from God, 20. and slain by a Lion, 23. The old Prophet hearing of it, buried him, 25. and ratified his Prophecy, 31. Jerobeam's obstinacy, 33.

And behold a man of God [See of this appellation Judg. 13. 6.] came out of Juda, by the word of the LORD, [i.e. by the command of the Lord ; so in the following verse. Or with the word of the Lord, that is, with a certain charge, which he was to deliver unto King Jerobeam] unto Bethel : and Jerobeam stood by the Altar, to burn incense. [Compare above chap. 12. v. 32, 33. and the annotat. thereon, Item below verse 4.]

2 And he cried against the altar by the word of the LORD, and said, altar, altar, [He speaketh to the altar, because the King hearkened not to this, and the like exhortations. In the mean while the whole outward idol-worship is threatened by the word altar, which is sometimes taken for the whole outward divine worship, as Isa. 19. 19. 1 Cor. 9. 13.] thus saith the LORD, behold, a son shall be born [viz. about three hundred thirty years after this time] unto the house of David, whose name shall be Josia, he shall offer upon thee, the Priests of the high places, [whereby the altar should be polluted, and the Priests that offered thereon be punished. See the fulfilling hereof, 2 K. 23. 15. &c.] that burn incense upon thee, and they shall burn mens bones upon thee.

3 And he gave a token [i.e. he declared that straightway a miracle should happen, for confirmation of that which he foretold. So below vers. 5. and so doth Moses also speak, Deut. 18. on ver. 1.] the same day, saying ; This is that token of which the LORD spake : behold, the altar shall be rent asunder, [i.e. of its own accord, no man laying a hand thereon] and the ashes that are upon it shall be poured out.

4 Now it came to pass, when the King heard the Word of the man of God, which he had cried against the altar at Bethel, that Jeroboam stretched forth his hand from the altar, [i.e. Wherewith he was busie upon, and about the altar, in offering and burning incense] saying, Lay hold on him: but his hand which he had stretched forth against him, [meaning the man of God, that had threatened the Altar] withered, (so) that he could not pull it (in) again to him.

5 And the altar was rent asunder, and the ashes poured out from the altar, according to that token, which the man of God had given, by the Word of the LORD.

6 Then the King answered, [Answering signifieth here to begin a speech, or discourse. See Judg. 18. on v. 14.] and said unto the man of God; Call now earnestly upon the face of the LORD thy God, and pray for me that my hand may come to me again: Then the man of God besought the face of the LORD earnestly, and the Kings hand came to him again, and became as (it was) before.

7 And the King spake to the man of God; Come hence with me, and strengthen (thy self), [The Hebrew word rendered here strengthening, signifieth properly underpropping, which here is as much as to bring new strength to the body by the use of meat and drink. Compare Gen. 18. 5. Judg. 13. 5, 8. and Psal. 104. 15.] and I will give thee a Present.

8 But the man of God said unto the King; If thou wouldest give me the half of thine house, I would not go with thee. [The like phrase doth Bileam use, Numb. 22. 18. but not with an upright heart] neither would I eat bread, nor drink water in this place. [That is, use no meat, nor drink. So below ver. 9, 16, 17, &c. Compare 1 Sam. 30. 11. 2 King 6. 22, 23.]

9 For so the LORD charged me by his word, [Heb. so he charged me by the word of the LORD. That is, so he, to wit, the Lord, charged me by his Word. See the like phrase, Gen. 1. 27. & 5. 1. and the annotat.] saying, Thou shalt eat no bread, nor drink water. [Namely, at Bethel. Compare the last foregoing verse: for this prohibition, as it was personal, so was it likewise to be understood in regard of the place unto which he was sent, and doubtless also of the time of this sending forth] neither shalt thou return by the way that thou wentest.

10 And he went another way; and turned not again by the way, that he came to Bethel.

11 Now an old Prophet [Old in dayes, and perhaps in office also, but herein not always honest and faithfull: for though he had the gift of Prophecy, and some fear of God before his eyes, and seemeth to have been a lover of the true Prophets, as may appear by that which is related hereafter, ver. 20, 21, 22, 26, 27, 29, 30, 31, 32. yet here he is found in a lie and falsehood, ver. 18. whereby he deceived the true Prophet, and brought him to suffering, ver. 24.] dwelt at Bethel; and his son came, and told him all the work which the man of God had done that day in Bethel, with the words which he had spoken unto the King; these they [viz. the fore-mentioned son with his brethren, who confirmed his relation] told also to their Father.

12 And their Father spake unto them: What may went he? and his sons bid seen the way which the man of God went, that came from Juda. [i.e. They had observed or taken notice which way he was gone, when he departed from Bethel, and told their Father of it.]

13 Then said he unto his sons; Saddle me the asse; and they saddled him the asse, and he rode theron.

14 And he went after the man of God, and found him sitting under an oak: [The Prophet seemeth to have rested himself here through weariness, mixed with hunger] and he said unto him; Art thou the man of God, that

camest from Juda? and he said, I am.

15 Then said he unto him; Come home with me, and eat bread.

16 But 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. [viz. Bethel; as above verse 8.]

17 For a word (came) to me by the word of the LORD; [i.e. A command and charge was given me by the Lords speaking to me] Thou shalt neither eat bread there, nor drink water: thou shalt not turn again, going by the way, that thou camest.

18 And he said unto him, I am a Prophet also, as thou (art), and an Angel spake unto me by the word of the LORD, saying; Bring him back with thee into thine house, that he may eat bread, and drink water: (but) he lied unto him. [This old Prophet sinneth three ways, 1. Because he setteth God against himself. 2. Because he suffereth not the Prophet of Juda to perform the command given him of God. 3. Because he alledgedeth a false revelation, or communication.]

19 And he went back with him, and did eat bread in his house, and drink water: [Here this Prophet sinneth likewise, forsaking the true word of God, of which he was sure, and embracing the false one, which he could not be sure of.]

20 And it came to passe as they sat at the table, that the word of the LORD came [viz. Inwardly by revelation unto his mind] unto the Prophet, [meaning the old Prophet, that dwelt at Bethel. And hence may be gathered, that God used this man also as a Prophet] that had made him [viz. the Prophet of Juda] go back. [viz. from the place where he had found him on the way, unto the city of Bethel.]

21 And he cryed unto the man of God that came from Juda, [i.e. he spake unto him with a loud, clear, and most audible voice] saying; thus saith the LORD: because thou hast been refractory unto the mouth of the LORD [i.e. to the command of the LORD, expressed here before v. 9. and 17. and again repeated v. 22.] and hast not kept the commandment which the LORD thy God had commanded thec:

22 But comest back, and hast eaten bread, and drunk water at the place, of which he had spoken unto thee, thou shalt eat no bread, nor drink water; thy carcase shall not come into the sepulchre of thy Fathers, [Which was held to be a judgement: not as if the place of burial could any wise either benefit or prejudice the party deceased, but because those that cannot attain to the ordinary place of their burial, have commonly more trouble before they die, and less civil honour when they are buried, and some of them have done some publick and noted evill in their life time. See below chap. 14. v. 13. Isa. 14. 19, 29. Jerem. 22. 19. and 26. 24.]

23 And it came to passe after he [viz. the man of God, that was come from Juda] had eaten bread, and after he had drunk; that he [viz. the old Prophet of Bethel] sallied for him the asse, [which he did, either by his sons, or by himself, to shew by this officiousness (as some conceive) the sorrow and grief that he had for the evill that he had done to the Prophet of Juda, desiring to continue still a friend] (to wit) for the Prophet, whom he had made go back.

24 So he went away, and a lion found [i.e. met] him on the way, and slew him; and his carcase lay cast on the way, and the asse stood by it, [as being stayd there by the hand of Gods providence to carry the dead body to be buried] the lion also stood by the carcase, [not as a beast of prey, to devour it; but as a guard to keep it for burial.]

25 And behold there passed men by, and saw the carcase cast on the way, and the lion standing by the carcase: and they came and told it in the city, wherein the old Prophet dwelt.

26 When

26 When the Prophet, that had made him turn back from the way, heard [this], then he said: It is this man of God, that was refractory unto the mouth of the LORD; [see above on v. 21.] therefore the LORD hath delivered him unto the lion, that broke him, and slew him, according to the word of the LORD, [which he had spoken] viz. by me. See above on v. 22.] unto him.

27 Moreover, he spake unto his sons saying; saddle me the ass; and they squired [viz.] unto him.

28 Then he went his way, and found his carcase cast on the way, and the ass and the lion standing by the carcase: the lion had not eaten the carcase, nor broken the ass. [i.e. not torn him, nor done him any hurt, to devour him.]

29 Then the Prophet took up the carcase of the man of God, and laid that on the ass, and carried that back; so the old Prophet came into the city to mourn, [see of the manner and custome of mourning over the dead, Gen. 23. on v. 2.] and to bury him.

30 And he laid his carcase in his grave, [viz.] in his own grave, which he had there in the land of Israel. And hereby the prediction of God was fulfilled, mentioned above v. 22. for the body of the dead Prophet did not come into the grave of his fathers, but into the grave of a stranger, namely, of the old Prophet of Bethel; and they, [viz.] not only the old Prophet, but also his household, yea (as some conceive) many of the city likewise made a lamentation over him, as my brother. [the opinion of some is, that these were the first words of a funeral song, that was sung over him.]

31 Now it came to pass after he had buried him, that he spake to his sons, saying; when I shall be dead, then bury me in that grave, wherein the man of God is buried, and lay my bones by his bones. [Some conceive that he explicitly gave this in charge, that his bones after his death might not get among the bones mentioned above v. 2.]

32 For the thing shall certainly come to pass, [Heb. coming to pass, come to pass, or being] which he proclaimed by the word of the LORD against the altar that is at Bethel; and against all the houses of the high places [what kind of places the high places were, see Lev. 26. on v. 30.] which are in the cities of Samaria. [Heb. Schomron. It is a countrey here so called by anticipation, because it afterward first obtained this name from the royal city Schomron (otherwise called Samaria) lying in it, and from a mountain of the same name, upon which King Omri built that city. Others understand this of the mountain it self, that by reason of its largeness and greatness, might have had many little towns or cities upon it. Compare below chap. 16. the annotation on v. 24.]

33 After this passage [viz.] after the miracles which God had wrought on Jerobeams hand, which suddenly withered, and was restored sound and whole again: on the altar, which of its self, without the hand or help of man, split and rent in twain, on the Prophet of Juda, who according to Gods prediction came not into the sepulchre of his Fathers] Jerobeam turned not from his evil way; but made again Priests of the high places [see above chap. 12. on ver. 31, 32.] of the meanest of the people, [see above ch. 12. on v. 31.] whosover would, [others, whom he would, &c.] he filled his hand, [i.e. he made him a Priest: see Exod. 28. 41. & Lev. 7. on ver. 37.] and (he) became one of the Priests of the high places.

34 And he [Namely Jerobeam, oth. and this, &c.] became in this thing, sinne [that is, by this action of his] he was the cause, that his posterity fell into abomination and idolatry, and that Gods judgment came upon them, whereby they were utterly destroyed; as in the following Chapters is described] unto the house of Jerobeam. [i.e. unto his own house: see above chap. 2. on v. 19.] to cause (the same) to be cut off, and to be destroyed from the earth.

C H A P. XIV.

Jerobeam sendeth his wife unto the Prophet Abia, to enquire what should become of his son that was sick, ver. 1, &c. Who foretelleth him his ruine, because of his idolatry, 7. Item, the death of his child, 12. And the destruction of Israel, 15. His son dieth, and he likewise, and Nadab his son reigneth, 17. Rehabeam and Juda sinne against the Lord, 21. They are punished by Sisak, King of Egypt, 25. After the death of Rehabeam doth Abiam his son reign, 29.

AT that time, [viz.] When Jerobeam went on in the way of his abominable idolatry mentioned in the end of the former chapter] Abia the son of Jerobeam was sick.

2 And Jerobeam said unto his wife; Get thee now up, and disguise thy self, [Heb. alter thy self, viz.] In apparel, ornaments, train, words, behaviour, and gestures] that it be not perceived, that thou art Jerobeams wife; and go thy ways to Silo [a city lying in the tribe of Ephraim, where the Tent of the Congregation, and the Ark of God were a long time: and where the Prophet Abia was born, and dwelt. See Jos. 18. 1. Judg. 21. 1. Sam. 1. 3. above chap. 11. 29.] behold, there is the Prophet Abia, who spake concerning me, that I should be King over this people. [See above chap. 11. 31.]

3 And take in thine hand ten loaves, and cakes, [Heb. prickt cakes, in which certain pricks, tokens, marks, were made or imprinted for ornaments sake. Oth. cracknels, or, biseate] and a cruse [or, bottle] of honey [viz. for a Present for the Prophet, which in those times was used by many, not to reward the service of the Prophets, but to honour and grace their persons. See Judg. 13. 17. 1 Sam. 9. 7, 8. 2 King. 5. 15. & 8. ver. 8.] and go to him, he will make known to thee, what shall happen to this lad. [i.e. whether he shall recover, or die of his sickness.]

4 And Jerobeams wife did so, and got her up, and wens to Silo, and came into the house of Abia: now Abia could not see; for his eyes stood stiff, by reason of his age: [Heb. stood through, or, from his grayness; i.e. his sight was grown thick and stiff, and consequently dark, by reason of his great age, which is usually accompanied with gray hairs.]

5 But the LORD said unto Abia; Behold, Jerobeams wife cometh to ask a thing of thee, [viz.] What shall become of her sons sicknes] concerning her son, for he is sick; thus and thus, thou shalt speak unto her: [Heb. after this, and after this thou shalt speak unto her. Understand hereby that which the Prophet was charged to certify and denounce, and is related hereafter, ver. 7, &c.] and it shall be, when she cometh in, that she will behave her self strange. [see above on v. 2.]

6 And it came to passe when Abia heard the noise of her feet, as she came in at the door, that he said, Come in thou wife of Jerobeam, why doest thou behave thy self so strange? [Oth., to what end (is) this, that thou behave thy self strange?] for I am sent [viz.] by the Lord to thee with an hard message. [Which after the recounting of Gods mercies shewed to Jerobeam, setteth before him his abominable sins, with a Prediction of the righteous and fearful judgments of God, that should follow thereupon: or, for some hard thing.]

7 Go thy ways, tell Jerobeam: Thus saith the LORD the God of Israel: Forasmuch, as I exalted thee out of the midst of the people, and made thee a Leader [Compare above chap. 1. 35. & below chap. 16. 2. & 2 King. 25. 5. 2 Chron. 6. 5. where the Hebrew word is likewise translated] over my people Israel.

8 And have rent the Kingdom from the house of David, and given that unto thee ; and thou hast not been, as David my servant (was), who kept my commandments, and who followed me with all his heart, [see above chap. 2. on ver. 4.] to do only that which is right in mine eyes.]

9 But hast done evil, doing much more then all that wee before thee, and hast gone, and hast made these other gods, and molten images, to provoke me to anger, and hast cast me behind thy back. [i.e. Disdainfully despised, and disloyally forsaken. The Lord speaketh also thus, Nhem. 9.26. Eze. 23.35.]

10 Therefore behold, I will bring evil [i.e. Mischief, judgment, vengeance : see Gen. 19. on ver. 19.] upon the house [i.e. family : so in the sequel. Item, 2 Sam. 3.10. & 9.3. and below chap. 16.3.] of Jeroboam, and destroy from Jeroboam him that pisseth against the wall, [understand hereby a total, and utter destruction, wherein none is spared, even not so much as a dog. So 1 Sam. 25. 22, 34. and below chap. 16.11. & 21.21. & 2 King. 9.8.] him that is shut up [see the explaining of this phrase, Deut. 32. on ver. 36.] and forsaken in Israel ; and I will put away the posterity of the house of Jeroboam, as the dung is done away, untill it be utterly perished.

11 Him that dieth of Jeroboam in the City, shall the dogs eat ; and him that dieth in the field, shall the Fowls of the heaven eat : [A phrase signifying an unhappy death, with the loss of the grave. See the same also below chap. 16.4. & 21.24.] for the LORD hath spoken it.

12 Thou then get thee up, go to thine house ; when thy feet shall have entred into the City [viz. Upon the threshold of thine house ; as appeareth by the fulfilling hereof, below verse 17.] then shall the Child die.

13 And all Israel shall mourn for him, [viz. the good ones] in Israel, because of the good hope they had conceived of this young man ; the bad to please the father. Of the mourning and lamenting of the godly (ones) for the dead, see Gen. 23. on ver. 2.] and bury him ; for this (man) only of Jeroboam that came to the grave : [burial is also a mercy of God, because it is the last civil honour done to the dead in this life, and a spiritual instruction to the living of the life to come, by the renewing of the hope of the resurrection from the dead. See Gen. 13. on v. 4.] because in him there is found some good thing [i.e. some beginnings of the fear of God, and true piety, not by nature, but wrought in him by the spirit of God, Jos. 1. 13. and 3. 6.] before the LORD the God of Israel in the house of Jeroboam.

14 But the LORD shall raise him up a King over Israel, [viz. Basba, of whom see below chap. 15. 27.] who shall destroy the house of Jeroboam that day : [viz. when he shall take possession of the Kingdome] But what shall it also be now ? [i.e. what shall now further happen ? Others, but what ? to wit, do I say that God shall raise up one hereafter, or in time to come ? he hath also now done it. That is, he hath already raised him up one, that he might begin to execute this threatened judgement.]

15 The LORD shall also smite Israel, as a reed in the water is driven about, [viz. hither and thither by all manner of windes, so should Israel be disquieted, and troubled by dissensions within, and wars without] and shall pluck up Israel out of this good land, which he gave unto their fathers, and shall scatter them on the other side of the River ; [viz. Euphrates. See Gen. 31. on ver.

11. He foretelleth the transportation of the Israelites into Assyria, Mesopotamia, and Media, of the accomplishment whereof (which hapned about 240 years after this time) we may read 2 Kings 17. 6.] because they have made themselves groves, [See of these Exod. 34.

on v. 31. Deu. 7. on v. 5. Under one kind of idolatry God understandeth the rest ; yea all false worships. Oth. grove-gods, grove-images. So verse 23.] provoking the LORD to anger.

16 And he shall give up Israel, [viz. into the hands of their Enemies] because of the sins of Jeroboam, that sinned, [or, wherewith he sinned, or which he sinned. Understand the sin of Idolatry, of which see above chap. 12. v. 28, 29, &c. and 13. v. 33, 34.] and who made Israel to sin. [or, and wherewith he made Israel to sin : or, and which he made Israel to sin. To wit, by setting abominable idol-worship, and commanding his subjects to practise idolatry, and obstinately forcing them thereto by his own example.]

17 Then Jeroboams wife gan her up, and went, and came to Tirzah ; [A city lying in the tribe of Manasseh, where the court of the Kings of Israel was, before they dwelt in Samaria. It was very fair and pleasant, so that the spouse of Christ is compared unto it, Cant. 6. 1. See of this city, Jos. 12. v. 24. and below chap. 16. 8.] now when she came upon the threshold of the house, then the young man died. [as was foretold by the Prophet Ahia, above v. 12.]

18 And they buried him, and all Israel lamented for him ; according to the word of the LORD, which he had spoken by the ministry [Heb. by the hand. See Lev. 8. on v. 36.] of his servant Abia the Prophet. [above ver. 13.]

19 Now 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. [Heb. in the book of the words, or acts of things of the Kings of Israel. So below ver. 29. Of the Kings of Juda. By this book is not to be understood the two books of Chronicles, contained in the scriptures of the old Testament, and (as is conceived) first written by Ezra, who lived a long time after those times : But thereby is to be understood certain writings containing the Histories of the government of the Kings of both Kingdomes, which without prejudice or detriment of the doctrine of salvation, are not extant now, and out of which the books of Chronicles left us in holy scripture, were (as some conceive) gathered and composed by Ezra through the instinct and inspiration of the Holy Ghost. Compare above chap. 11. the annotat. on v. 41.]

20 Now the dayes that Jeroboam reigned, are two and twenty year : and he fell asleep with his Fathers, and Nadab his son reigned in his stead.

21 Now Rehabeam the son of Salomon reigned in Juda : Rehabeam was one and forty years old, [Heb. a son of one and forty years] when he became King, and reigned seventeen years at Jerusalem, in the city which the LORD had chosen out of all the tribes of Israel, to put his name there ; [see above chap. 8. on v. 29] and his mothers name was Naama, [so below v. 31.] the Ammonitess. [among other heathenish women, that seduced Salomon from the Lord, are the Ammonitish women also named, above chap. 11. 1, 2, &c. of which without doubt this was one of the chiefest, who not only seduced her husband to idolatry, but also her son Rehabeam, after he had served the Lord three years, 2 Chron. 11. 17.]

22 And Juda did that which was evill in the eyes of the LORD, [viz. after that Rehabeam had reigned three years. See 2 Chron. 11. 17. and 12. on v. 1.] and they provoked him to jealousy [see Deu. 4. on v. 24.] with their sins which they had sinned, more then all their Fathers had done.

23 For they also, [i.e. not only the blinded heathen, and back-sliding Israelites, but also these Jewes themselves, with whom God had preferred the light of the truth, and the purity of worship] built them high places, and images reared, and groves : [see Deu. 12. on v. 3.] upon

upon all (or every) high hill, and under all (or every) green tree. [See Deu. 12. on v. 2.]

24 There were also buggerers [See Dex. 23. on ver. 17.] in the land: they did according to all the abominations of the heathen, [See some kinds of these abominations described, Dcu. 18. v. 9, 10, 11, 12. 2 Chron. 33. 2, 3, 4, &c. Rom. 1. 25, 26, &c.] which the LORD had driven out of possession from the face of the children of Israel;

25 Now it came to pass in the fifth year of King Rehabeam; (that) Sisak the King of Egypt [See of this man also above chap. 11. 40. and 2 Chron. 12. 2.] came up against Jerusalem.

26 And he took away the treasures of the house of the LORD, and the treasures of the Kings house; yea he took all away: [viz. all the gold and silver, and all that was of any speciall value, that he could come at, and was not hid from his sight. Compare below chap. 15. 18.] he took away also all the golden shields which Salomon had made. [See above chap. 10. 16, 17. and 2 Chron. 9. 15.]

27 And King Rehabeam made in their room copper shields: and he charged (them) under the hand of the chief of the guard, [Heb. runners. Understand pages, laekeyes, or life-guard, which great Lords and Princes are wont to have about them, being at home, or abroad, 1 Sam. 22. 17. 2 Kings 11. 19. so called, because they run on the way before and about their Lords, 2 Sam. 15. 1. 1 Kings 1. 5.] which kept the door of the Kings house.

28 And it came to pass, when the King went into the house of the LORD, (that) the guard carried them; [viz. the shields. These the guard carried, when they conducted the King to the house of the Lord] and brought them back into the guard-chamber. [understand some appointed place, where the guard usually kept close together.]

29 Now the rest of the acts of Rehabeam, and all that he did, are they not written in the book of the Chronicles of the Kings of Juda. [See above on v. 19.]

30 And there was war between Rehabeam, and between Jerobeam [Understand this of defensive war, which Rehabeam waged to defend his own Kingdome; and not of offensive, to take the Kingdome of Israel, for this was forbidden him by the Prophet Senaja, above chap. 12. 24.] all (their) daies. [this insertion is in the like case expressed by the holy Ghost, below chap. 15. v. 16, 32.]

31 And Rehabeam fell asleep with his Fathers, and was buried by his Fathers in the city of David; [See above chap. 2. on vers. 10.] and his mothers name was Naama, the Ammonite: and Abiam [otherwise called Abia, 2 Chron 12. 16. and 13. 1.] his son reigned in his stead.

C H A P . XV.

Abiam reigneth, and followeth his fathers sins, v. 1. &c. Nevertheless God keepeth his promise, 4. Abiam dyeth, 7. Asa reigneth in his stead, who causeth a reformation to be made both in war and manner of his subjects, 9. He is warred against by Baesa, 16. is assisted of Benhadad, 20. He dyeth leaving Jehosaphat his son in his stead, 23. Nadab reigneth over Israel, 25. Baesa slayeth him, and destroyeth his Fathers house, and reigneth in his stead, 27.

Now in the eighteenth year of King Jerobeam the son of Nebat, Abiam [Otherwise called Abia, 2 Chron. 12. 16. and 13. 1. &c.] became King over Juda. [See 2 Chron. 13. 1.]

2 He reigned three years at Jerusalem; [Beginning from the eighteenth year of Jerobeams reign, ver. 1. and ending with the twentieth. See below on v. 9.] and his mothers name was Maacha, [called also Michal, 2 Chr. 13. 2.] a daughter of Abisalom. [called also Absalom, 2 Chron 11. 21. Some think him to have been the son of David: many others, another man of that name, who was of Gibea, otherwise called also Uriel, 2 Chron. 13. 2. See the annotat. there]

3 And he walked in all the sins of his Father, which he had done before him: and his heart was not perfect [See above chap. 8. on v. 61.] with the LORD his God, as the heart of David his Father (was) [See above chap. 11. on ver. 36.]

4 But for Davids sake [See above chap. 11. on ver. 12.] did the LORD his God give him a lamp in Jerusalem, raising up his son after him, and establishing Jerusalem. [viz. in its former political and ecclesiastical estate, preserving therein the Kingly authority, with the remainders of the true Religion and pure worship of God.]

5 Because David had done that which was right in the eyes of the LORD, [So below ver. 11. See above chap. 11. on v. 33.] and had not turned aside from all that he had commanded him, all the daies of his life; but only in the matter of Uriah the Hesbite. [understand this exception in respect of very gross sins, which are done with full knowledge of that which God hath forbidden, without precedent or foregoing inconsiderateness, forgetfulness of judgement.]

6 And there was war between Rehabeam, and between Jerobeam, all the daies of his life. [viz. of Rehabeams life. Of this war there is also mention made above chap. 14. v. 30. The same is here again repeated, to shew that Abiam continued the same war: as appeareth in the following verse, and 2. Chron 13. 3.]

7 Now the rest of the acts of Abiam, and all that he did; is that not written in the book of the Chronicles of the Kings of Judah, [See above chap. 14. on ver. 19.] there was also war between Abiam, and between Jerobeam.

8 And Abiam fell asleep [See above chap. 1. on v. 21. and Deu 31. on v. 16.] with his Fathers, and they buried him in the city of David: [See above chap. 2. on v. 10.] and Asa his son reigned in his stead. [See 2 Chr. 14. 1.]

9 In the twentieth year of Jerobeam, [viz. about the end of this year] the King of Israel, Asa became King over Iuda.

10 And he reigned one and forty years at Jerusalem, and his mothers name was Maacha. [Understand it of his Grandmothers name: so below ver. 13. for she was the mother of Abiam his father, above ver. 2. Thus among the Hebrews, not only the immediate parents of which a man is properly born, but also those that be reckoned up higher in a straight line, are called fathers and mothers. See the following verses, &c.] a daughter of Abisalom. [See above on v. 2.]

11 And Asa did that which was right in the eyes of the LORD, [See above chap. 11. on v. 33.] as did David his Father. [viz. his grandfather Rehabeams grandfather.]

12 For he took away the Buggerers [See Deut 23. on v. 17.] out of the Land, [See below 1 Kings 22. 46.] and removed all the dung-gods, [See Lev. 16. on v. 30.] which his Fathers had made; [namely, his father Abiam, his grandfather Rehabeam, and his great grandfather Salomon.]

13 Yet even his mother Maacha, her he also deposed, that she should be no Queen, [See of this word above ch. 11. on v. 19. Heb. from being Lady. The meaning is, that he deposed her from all government and authority, which she as widow of King Rehabeam, and as mother of

of his father *Abiam* had taken upon her. Oth. be also removed from the Queen, i.e. from his wife that he might not be corrupted by her] because she had made an abominable idol [the Hebrew word signifieth, trembling of joynts, and fear of heart. So is this idol called, because he terrified men both in soul and body, with the horrour of his countenance, and shameful idolatry, and they served him with the terror both of soul and body. Some think him to have been the Idol called by the Heathen *Priapus*: Others hold him to have been the Idol *Pan*. See of this Idol also, 2 Chron. 15.16.] and burnt (him) [viz. after he had broken him in pieces, and ground him to powder, 2 Chron. 15.16.] by the brook *Kidron*. [see above chap. 2. on v. 37.]

14 The high places [See Lev. 26. v. 30.] indeed were not taken away; yet the heart of *Aса* was perfect [see above chap. 8. on v. 61. and understand this perfection and uprightness of the King properly in respect of his affection, inclination and zeal in and for the pure worship of God, although in the residue of his life he had several infirmities and imperfections] with the LORD all his dayes.

15 And he brought into the house of the LORD the hallowed things [See Lev. 5.15.] of his father; and (his own) [this word *his* is here inserted out of 2 Chron. 15.18.] hallowed things, silver, and gold, and vessels.

16 And there was war between *Aса*, and between *Bаesa*, the King of Israel, all their dayes. [viz. Except the first years that they reigned together: for Juda was quiet the first ten years under the reign of *Aса*, 2 Chron. 14. 1. and *Bаesa* began to reign over Israel in the third year of King *Aса*, bel. v. 28. or must be said, that though perhaps there were in the first years of these Kings some fallings out on both sides, yet there was no perfect War betwixt them. Compare 2 Chron. 14. the annotation ver. 1.]

17 For *Bаesa* King of Israel went up against Juda, and built Rama; [A city lying in the tribe of Benjamin, about the borders of the Kingdom of Israel, and on the way to Jerusalem. See further of this city, Judg. 4.5.] that he might not suffer any to go out, and come in, to *Aса* King of Juda. [Heb. not to suffer the (person) going out, and the (person) coming in to *Aса*, &c. understand of Benjamin, Ephraim, Manassch, and other adjacent tribes, out of which many, when they saw that *Aса* minded the pure worship of God, came over to him, to serve the Lord at Jerusalem according to his Word, 2 Chron. 15. 9. now to hinder this, King *Bаesa* caused his city of Rama to be fortified. Compare herewith above chap. 12. ver. 26, 27. &c.]

18 Then *Aса* took all the silver and gold that was left in the treasures of the house of the LORD; [viz. From the times of *Rehabeam*: see above chap. 14.26. and compare herewith the annotation upon it] and the treasures of the Kings house, and delivered them into the hand of his servants: [see Gen. 20. on ver. 8.] and King *Aса* sent them to *Benhadad* the son of *Taborinon*, the son of *Hezion*, [some conceive this man to have been the same, who above chap. 11. 23. is called *Refon*] King of Syria, that dwelt at *Damascus*, [see Gen. 14. on ver. 15.] saying;

19 There is a Covenant between me, and between thee, between my Father, and between thy Father: [Although *Rezon* had been an enemy to Israel, as long as *Salomon* lived, above chap. 13. 25. yet it seemeth by these words, that after the division of the Kingdom he was at peace and league with both Kings] behold, I send thee a Present, go thy wayes, disanul thy league with *Bаesa* King of Israel, that he may depart [Heb. go up] from against me.

20 And *Benhadad* hearkened to King *Aса*, and sent the Commanders of the hosts, which he had, against the Cities of Israel; and smote *Aor* [A city, according to the o-

pinion of some, lying in the tribe of Aser: others place it in the tribe of Naphthali: see of this city also, 2 King. 15.29. & 2 Chron. 16.4] and *Dan*, [see Gen. 14. on ver. 14.] and *Abel Beth-Maacha*; [otherwise called *Abel-Maim*, 2 Chron. 16.4. lying, as some conceive, in Manassch; or, as some Maps shew, in Naphthali. See of this city also, 2 Sam. 20.15. & 2 Chron. 16.4] and all *Cinneroth*, [a country lying in Naphthali about the sea of Genazareth, see Jos. 11.2.] with all the Land of Naphthali.

21 And it came to pass, when *Bаesa* heard (it); that he ceased from building *Rama*; and he remained at *Tirzah*. [see of this city above chap. 14. on verse 17.]

22 Then King *Aса* caused Proclamation to be made throughout all Juda, [Heb. Caused all Juda to hear] (none was free) [Heb. innocent, guiltless, pure; i.e. none might plead any excuse, to tarry behind: understand any that were come to years of discretion, that might be used in this work, being not hindered by sickness, age, absence out of the Land, or publick offices, whereof the Kings Commissioners were to judge] that they should carry away the stones of *Rama*, and the wood thereto, wherewith *Bаesa* had builded: and King *Aса* built therewith *Geba* of Benjamin, [a city in the tribe of Benjamin, lying on the borders of Ephraim upon an hill, Jos. 18. 24. allotted to the Levites, Jos. 21.17. In the days of King *Josia* it was the North-border of the Kingdom of Juda, 2 Kings 23.8.] and *Mizpa*. [see of this City, Judg. 11. 11.]

23 Now the rest of all the acts of *Aса*, and all his might, and all that he did, and the cities that he built; are not they written in the book of the Chronicles of the Kings of Juda? But in the time of his old age [viz. In the three last years of his reign; as appeareth by 2 Chron. 16. v. 12, 13.] he was diseased [in which disease he sought more to the Physicians, then to God, 2 Chron. 16. 13.] in his feet. [which is conceived to have been the Gout.]

24 And *Aса* slept with his fathers, and was buried with his fathers in the city of David [See above chap. 2. on v. 10.] his father; and *Sechosapbat* his son, became King in his stead.

25 Now *Nadab* the son of *Jerobeam*, became King over Israel, in the second year of *Aса*, King of Juda; and he reigned two years over Israel. [Understand not two years compleat; as appeareth by the following 28, and 33. verses.]

26 And he did that which was evil in the eyes of the LORD [See above chap. 11. on ver. 6.] and walked in the way of his father, [to walk in the way of his Ancestors, is to follow them, either in that which is good, that is, in their faith, and good works, 1 Sam. 8.3. 2 King. 22. 2. 2 Chron. 17.3. or in that which is evil, that is, in their unbelief, and sins, as here, and below ver. 34. and chap. 15. v. 19. & 22.53.] and in his sin [understand the sinne of Idolatry: see above ch. 14. on v. 16.] wherewith he had made Israel to sinne.

27 And *Bаesa* the son of *Abia* [Another man differing from *Abia* the Prophet of Silo, above chap. 11. 29. and from *Abia* Solomons Scribe, above chap. 4.3. and from *Abia* the Priest, 1 Sam. 14.3. &c.] of the house of Issachar [i.e. of the tribe of Issachar: thus its said, the house of Ephraim, Judg. 10. 9. the house of Juda, Hos. 1. 7. the house of Levi, Psal. 135.20. &c.] made a confi-
racy against him, [the Hebrew word rendered here confi-
racy, signifieth properly to bind, to tie. Therefore when it's used of the minds of men, it's taken sometimes in a good sense, for a confederacy, Gen. 44. 30. but very frequently for a combination of enemies, against persons or states, as here, and 1 Sam. 22. v. 8. and below chap. 16. v. 9, 20. & 2 King. 10. 9. & 12. 20. Nehem. 4. 8. Amos 7.10.] and *Bаesa* smote him at *Gibbethon*, which is the

Philistines (city) when Nadab, and all Israel besieged Gibbethon, [a city lying in the tribe of Dan, Jos. 19. 44 allotted to the Levites for a place of habitation, Jos. 21. 23.] but subdued and inhabited by the Philistines, and therefore now besieged by Nadab, but not subdued by him; and the besieging thereof was afterward re-assumed by the Israelites: see below chap. 16. 17.]

28 And Baesa slew him, in the third year of Asa King of Juda, and became King in his stead.

29 Now it came to pass when he reigned, that he smote all the house [i.e. Family: see above chap. 14. on ver. 10.] of Jerobeam; he left nothing of Jerobeam that had breath, [Heb. he left not all, (or, every) breath of Jerobeam: i.e. he let no man of Jerobeams family remain. So the word breath is taken for man, Deut. 20. 16. Jos. 10. &c. 11. 14.] until he had destroyed him, [viz. Jerobeam: or, until he had destroyed it; to wit, the house, that is, the family of Jerobeam] according to the word of the LORD, which he had spoken by the minister of his servant Abia the Silonite: [this is not to be applied to the intent and purpose of Baesa, as if in destroying Jerobeams house, he had aimed at the prediction of God, and the sins of Jerobeam; but the meaning is, that God by the cruel tyranny of Baesa fulfilled the word of his Prophecy, and punished the sins of Jerobeam. So below chap. 16. v. 13.]

30 For the sins of Jerobeam, who sinned, and who made Israel to sin; [So above chap. 14. ver. 16. see the annotat.] (and) for his provocation whereby he had provoked the LORD God of Israel.

31 Now the rest of the acts of Nadab, and all that he did, is that not written in the book of the Chronicles of the Kings of Israel? [See above chap. 14. on verse 19.]

32 And there was war between Asa, and between Baesa the King of Israel, all their days.

33 In the third year of Asa King of Juda, Baesa the son of Abia became King over all Israel, at Tirza, (and reigned) [This is here inserted out of the full and entire phrase, which we have 2 Sam. 2. 10. Item, above here ver. 9. 10. 25. below chap. 16. 8. &c. and here the word reigning signifieth, how long a Kings reign lasted: when it is used of the beginning of the Kings reign, then we translate it, became King] four and twenty years.

34 And did that which was evil in the eyes of the LORD, [See above chap. 11. on ver. 6.] and walked in the way of Jerobeam, and in his sin, wherein he had made Israel to sin. [see above on v. 26.]

CHAP. XVI.

The Prophet Jehu prophesieth against Baesa, ver. 1. &c. His son Elia succeedeth him, 8. Zimri slayeth him, and becomes King, 9. being besieged by Omri, burieh himself, 15. Omri prevailing against Tibni, becomes King, 21. He buildeth Samaria, 24. followeth the sins of Jerobeam, 25. and dieth, 28. Achab his son succeedeth in his room, 29. he is more wicked than his predecessors, 30. Hiel buildeth Jericho, 34.

Then the word of the LORD came to Jehu [Of this Prophet we read also, 2 Chron. 19. 2. and 20. 34. and he is to be distinguished from Jehu, that was King of Israel, below chap. 19. v. 16. and from others, that have likewise had this name, 1 Chron. 2. 38. & 12. 3.] the son of Hanani, [who is likewise to be distinguished from others that have had the same name, 1 Chron. 29. 4. Ezra 10. 20.] against Baesa, saying;

2 Forasmuch as I exalted thee out of the dust [i.e. out of a very low and mean estate. Compare 1 Sam. 2. 8.

Psa. 113. 7. The word dust is often taken for lowness, contempt, impotency, grief, nothingness, Psa. 7. 6. and 119. 25. Job 16. 15. Isa. 26. 5. Lam. 3. 6.] and made thee a Leader over my people Israel; and thou hast walked in the way of Jerobeam, [see above chap. 15. on ver. 26.] and made my people Israel to sin, [see above chap. 14. on v. 16.] provoking me to anger by their sins;

3 Behold, I will remove the posterity of Baesa, and the posterity of his house; [i.e. family, so in the sequel, See above chap. 14. on v. 10. Oth. I will cause to burn after Baesa, and after his house] and I will make thine house as the house of Jerobeam the son of Nebat. [See ch. 15. 29.]

4 Him that dieth of Baesa in the city, shall the dogs eat, and him that dieth in the field, shall the fowls of heaven eat. [See above chap. 14. on v. 11.]

5 Now the rest of the acts of Baesa, and that which he did, and his might; are they not written in the book of the Chronicles of the Kings of Israel?

6 And Baesa fell asleep with his fathers, and was buried at Tirza: [See of this city above chap. 14. on ver. 17.] and Elia his son reigned in his stead.

7 Thus also the word of the LORD came, by the ministry [Heb. the hand. So below v. 12. see Lcv. 8. on v. 36.] of the Prophet Jehu the son of Hanani, against Baesa, and against his house, [the meaning is, that as before the word of the Lord came by the Prophet Abia against Jerobeam, above chap. 14. 7. so also the same came by the Prophet Jehu against Baesa, and that both prophecies each in their due time were fulfilled] and that for all the evill which he had done, in the eyes of the LORD, [So below v. 19. 25. and 30. See Gen. 38. on v. 7. and above chap. 16. on v. 6.] provoking him to anger by the work of his hands, [which was especially twofold. First idolatry, wherein he had been like unto Jerobeam. Secondly, blood-guiltiness and tyranny committed against his house: as the following words of this verse do shew. Compare Hos. 1. on ver. 5.] because he was like the house of Jerobeam, and because he had smitten the same. [to wit, Jerobeams house. See above ch. 15. 29.]

8 In the six and twentieth year of Asa King of Juda, Elia the son of Baesa became King over Israel, at Tirza, (and reigned) two years. [Understand not two years compleat, but unto the second year: for in the six and twentieth year of King Asa, he became King, as is said in this verse, and in the seven and twentieth he was slain, below v. 10. It is the custome of scripture to use an even number for an odde one, or a perfect number for an imperfect one. See Gen. 15. on ver. 13. Item above chap. 7. ver. 15. and 15. ver. 25. and 33. and chap. 16. 8.]

9 And (his servant) Zimri, commander of the half of the chariots, made a conspiracy against him, when he was at Tirza, drinking himself drunk in the house of Arza the steward [Heb. who was over the house: To wit of the King. Understand thereby the whole court. Now he that is placed over it, we call him the steward. Compare above chap. 4. on ver. 6. and the annotat. upon it] at Tirza.

10 Then Zimri came in, and smote him, and killed him, in the seven and twentieth year of Asa King of Juda: [see above on ver. 8.] and he became King in his stead. [to wit, for the time of, seven daies. So below v. 15.]

11 And it came to pass when he reigned, when he sat upon his throne [To sit upon the throne is to govern as King, which word doth also here go before for explanation sake, as above chap. 1. v. 13. See likewise the annotat. there] that he smote all the house of Baesa; he left him not (any one) that pisseth against the wall, [see above chap. 14. on v. 10.] neither his kinsfolks, [Heb. deliverers, to whom it lawfully appertained lawfully to

execute vengeance on the slayer : which were the next of kin or blood, Numb. 35. 12.] nor his friends. [i.e. his beloved friends and acquaintance, though they were no Kin at all to him.]

12 Thus did Zimri destroy all the house of Baesa ; according to the word of the L O R D , which he had spoken over Baesa, by the ministry of the Prophet Febu :

13 For all the sins of Baesa, and the sins of Ela his son, wherewith they had sinned ; and wherewith they had made Israel to sin, [At which God looked, who thus executeth his righteous vengeance, and not Zimri, who only followed his unrighteous wilfulness, above ver. 7.] Compare also above chap. 15. the annotat. on ver. 29.] provoking the L O R D the God of Israel to anger, by their vanities. [i.e. idols, which are nothing in the world, 1 Cor. 8. 4. and chap. 10. 19. see Lev. 19. on verse 4.]

14 Now the rest of the acts of Ela, and all that he did ; is that not written in the book of the Chronicles of the Kings of Israel ? [See above chap. 14. on ver. 19.]

15 In the seven and twentieth year of Asa King of Juda, did Zimri reign, seven daies at Tirza : and the people had camped themselves at Gibbethon, [see above chap. 15. on v. 27.] which is the Philistines (city.)

16 Now the people that had camped themselves, [Namely, before Gibbethon] heard say ; Zimri hath made a conspiracy, [see above chap. 15. on v. 27.] yea hath also smitten the King : therefore all Israel made Omri [the father of Achab, with whom he is joyned in the matter of false worship, vain superstitions and evill works, Mich. 6. 16. And in this respect is said to have been worse than all the Kings that have been before him, below v. 25.] the Commander in chief, King over Israel that day, in the camp.

17 And Omri marched up, and all Israel with him from Gibbethon, and besieged Tirza.

18 And it came to passe, when Zimri saw that the city was taken, that he went into the palace of the Kings house, and burnt the Kings house upon himself with fire, [i.e. he burnt the house wherein he was together with himself. A like phrase is, Judg. 12. 1.] and died.

19 For his sins which he had sinned, doing that which was evil in the eyes of the L O R D , [See above chap. 11. on v. 6.] walking in the way of Jerobeam, [i.e. following the sins of Jerobeam. See above chap. 15. on v. 26.] and in his sin which he had done, making Israel to sin. [see above chap. 14. on v. 16.]

20 Now the rest of the acts of Zimri, and his conspiracy, [See above chap. 15. on v. 27.] which he made, [Heb. bound] are they not written in the book of the Chronicles of the Kings of Israel ? [hence it appeareth that this book is not to be meant of the two books of Chronicles, which follow in the Bible after the two books of Kings, as is noted above chap. 14. on v. 19. forasmuch as in these Chronicles here is not extant that which is related here, and below v. 27.]

21 Then the people of Israel were divided into two halves ; [Heb. into the half] half of the people followed Tibni [Heb. was after Tibni] : so in the sequel. See above chap. 1. on v. 7.] the son of Ginath, to make him King ; and half followed Omri.

22 But the people that followed Omri was stronger, then the people that followed Tibni the son of Ginath ; and Tibni died, and Omri reigned.

23 In the one and thirtieth year of Asa King of Juda, Omri became King over Israel, (and reigned) twelve years : [The ten years that he reigned with Tibni, being thereunder comprehended, beginning from the seven and twentieth year of Asa's reign] he reigned six years at Tirza.

24 And he bought the mountain Samaria [Heb. Schomeron, which is a mountain lying in the tribe of E-

phraim, about the borders of the tribe of Manasseh ; from which the city of Samaria built thereon, and all the country round about obtained its name. Compare above chap. 13. the annotat. on v. 32.] of Semer, for two talents of silver ; [see of the weight of a talent, Exod. 35. on v. 39.] and built upon the mountain, and called the name of the city which he built, after the name of Semer, [distinguished from others that had this name, 1 Chron. 6. 46. and 7. 34.] the Lord (or owner) of the mountain Samaria. [a city built upon the aforesaid mountain, in which the Kings of Israel, after they had left Tirza, kept their court and dwelling, above two hundred years before Salmaner took this city, destroyed the Kingdome of Israel, and carried away the ten tribes captive into Assyria, 2 Kings 17. 5, &c.]

25 And Omri did that which was evill in the eyes of the L O R D : yea he did worse then all that had been before him.

26 And he walked in all the wayes of Jerobeam the son of Nebar, and his sins, wherewith he had made Israel to sin, provoking the L O R D the God of Israel to anger by their vanities. [see above on v. 13.]

27 Now the rest of the acts of Omri, what he did, and his power which he exercised ; [Heb. did. Oh. whereby he did it] are they not written in the book of the Chronicles of the King of Israel ? [see above on ver. 20.]

28 And Omri fell asleep with his Fathers, and was buried at Samaria ; and Achab his son reigned in his stead.

29 And Achab the son of Omri became King over Israel, in the eight and thirtieth year of Asa King of Juda : and Achab the son of Omri reigned over Israel, at Samaria, two and twenty years. [to wit, not compleat : for the first year he reigned jointly with his Father, the last with his son. See above on v. 8.]

30 And Achab the son of Omri did that which was evill in the eyes of the L O R D ; more then all that had been before him.

31 And it came to passe (was it a light thing, that he walked in the sins of Jerobeam the son of Nebar ?) [i.e. was it a small and mean sin, that he followed the idolatry and abominations of Jerobeam ? Understand no, in no wise, but it was (as if the holy Ghost should say) an abominable departing from the true God : for this kind of questioning inferreth a very strong denial. See Gen. 18. on v. 17.] that he yet took to wife Izebel the daughter of Eth-Baal King of the Zidonians, and went, and served Baal, [see Judg. 2. on ver. 11.] and bowed himself before him.

32 And he reared up an altar for Baal, in the house of Baal, [i.e. in the Temple of Baal. So 1 Sam. 5. 2. and 31. v. 9. 10. above chap. 12. 31. 2 Kings 10. 21.] which he had built at Samaria.

33 Achab also made a grove ; [To wit, in honour of the idol Baal. See Deu. 7. on v. 5.] so that Achab did yet more [Heb. added, or adjoined to do. See Gen. 8. on v. 10.] to provoke the L O R D the God of Israel to anger, then all the Kings of Israel that had been before him.

34 In his daies did Hiel the Bethelite build Fe-
richo : he laid the Foundation therof on Abiram his first-born son, and set up the gates thereof in Segub his youngest (son) : according to the word of the L O R D , which he had spoken by the ministry [Hebr. the hand. Compare Lev. 8. 36. and the annotat.] of Josua the son of Nun. [the meaning is, that he began the building with the los of his first-born, and finished it with the los of his youngest son, whereby the curse denounced above a thousand years before against the re-building of this city was fulfilled, Jos. 6. 26.]

C H A P . XVII.

Elia foretelleth Achab great drought, v. 1. &c. is sent by God to the brook Crith, 2. there he is fed by the ravens, 5. it sent to Zarphath, to a widow, 8. who feedeth him with meal and oil, of which there is no want, 11. Elia raiseth the widowes son, 17. She acknowledgeth him to be a Prophet, 24.

And Elia the Tisbite of the inhabitants of Gilead, [A land lying beyond Jordan. See Gen. 31, on v. 21. Some understand a part of that land, which lay East-ward, which the Reubenites, Gadites, and the half tribe of Manasseh in Sauls time had taken from the Hagarens, and after he had planted it with new inhabitants of their own people, 1 Chron. 5. 20; 21, 22. who from this new plantation got the name of Tisbites: for Tisbath with the Hebrews signifieth an inhabitant] said unto Achab: [as true as] the L O R D thy God of Israel liveth, before whose face I stand; [i.e. whom I serve. See Deu. 10. on v. 8.] if there shall be dew, or rain these years, [understand the ensuing years, in number three, and six moneths, Luke 4. 25. and Jam. 5. 17.] but according to my word. [i.e. but as I shall publish it, having received charge and command for it from the Lord: or as I shall by my prayer obtain dew and rain from the Lord. This is a kind of oath: of which see Gen. 8. on v. 23: and below v. 12.]

2 After that the word of the L O R D came unto him, saying;

3 Depart from hence, and turn thee toward the East: and hide thy self toward the brook Crith, [Which taking its original from mount Ephraim, falleth into the Jordan] which is before the Jordan.

4 And it shall come to pass that thou shalt drink of the brook, and I have commanded the ravens to sustain thee there. [i.e. determined with my self so to use them by my providential dispose, that they shall bring food unto thee. To command, signifieth here to purpose, intend, upon which the execution followeth. So ver. 9. Psa. 78. 23. Isa. 5. 6. Amos 9. 3, 4. That God used the ministry of these creatures, to feed the Prophet maketh his miracle to be so much the more admired: forasmuch as this fowl is so greedy, and so bent for its own self, that they forsake their own young ones, which should perish and die of hunger, if God did not in a wonderfull manner feed and sustain them, Job 39. 3. Psa. 147. 9.]

5 He then went, and did according to the word of the L O R D ; for he went and dwelt by the brook Crith, which is before the Jordan.

6 And the Ravens brought him bread, and flesh in the morning; likewise bread and flesh in the evening, and be drank of the brook.

7 And it came to pass, at the end of (many) daies, [Heb. from the end of dates, i.e. after the end of many daies. So Gen. 4. 3. Num. 9. 22. see the annotat. there. Now these many daies seem to have been six moneths, and that by comparing the first verse of the following 18. chapter: so that Elia should have been six moneths by the brook Crith, and three years with the widow of Zarepta]. that the brook dried up: for (there) had been no rain in the land.

8 Then the word of the L O R D came to him, [Namely to the Prophet Elia] saying;

9 Get thee up, go to Zarphath, [Otherwise called Sarepta, Luke 4. 26. A city lying in the tribe of Aser, between Tyre and Zidon: of which see also Obad. ver. 20.] which is by Zidon, and dwelt there; behold, I have commanded a widow-woman there to sustain thee. [i.e. determined to raise up, and to use a widow-woman, to

provide meat for thee. Compare above the annotat. on v. 4.]

10 Then he got him up, and went to Zarphath; now when he came to the gate of the city; behold, there was a widow-woman gathering wool: and he called to her, and said; feith me I pray a little water in this vessel, [Heb. taking, &c. that is, fetch some water, to give it me afterward. See Gen. 12. on v. 15.] that I may drink.

11 Now when she went to fetch (it), then he called to her, and said; Fetch me (also) I pray a morsel of bread in thine hand. [Heb. take me a morsel, &c. that is, fetch it, or bring it me.]

12 But she said: (As true as) the L O R D thy God liveth, if I have a cake, [The word signifieth properly a loaf of bread, or cake baked under, or upon the coals, and not in the oven. See Gen. 18. on v. 6. The meaning is, that she had no baked bread in her house to serve her need, even not so much as a little cake baked with coals on the hot hearth] save only a handfull of meal in the pitcher, and a little oil in the bottle, and behold I have gathered a couple of sticks [i. a. some few sticks. and as we say, one or two] and I go, and will dress it it for me, and my son, that we may eat it and die. [as if she had said, when this shall be eaten up, we have no more in store, so that we have nothing else to expect, but to dye of hunger.]

13 And Elia said unto her, fear not, go, do according to thy word: but first make me a little cake thereof, and bring it forth hither to me: but after that thou shalt make (somewhat) for thee and for thy son.

14 For thus saith the L O R D the God of Israel: The meal of the pitcher shall not be wasted, neither shall the oil of the bottle fail, untill the day of the L O R D shall give rain upon the Earth. [Heb. the pitcher of meal, &c. and the bottle of oil, &c. The meaning is, that this should surely come to pass, if the woman believed the promise of God, and did that which was here enjoyned her.]

15 And she went, and did according to the word of Elia: [The obedience of this work proceeded out of the sure assent of her faith, whereby she embraced the foresaid promise] so she did eat, and be, and her house, [i.e. houhold. See Gen. 7. on v. 1.] (man) daies. [some think for the time of three years. Compare the annotat. above on v. 7. and below chap. 18. on v. 1.]

16 The meal of the pitcher was not consumed, and the oil of the bottle failed not, according to the word of the L O R D, which he had spoken by the ministry, [Heb. hand.] of Elia.

17 And it came to pass after these things, that the son of this woman, the hostess of the house, fell sick, and his sickness grew very strong, untill no breath was left in him. [i.e. untill he had given up the Ghost, and was dead indeed: for the Hebrew Nesama, is often taken for the soul, or ghost of a man, which is distinguished from the body, and by death departeth out of it, as Gen. 2. 7. Job 27. 3, &c.]

18 And she said unto Elia; what have I to do with thee, thou min of God? [See above chap. 13. on v. 1.] art thou come in unto me [oth. thou art come in unto me, &c. But these words are for the most part translated by way of question or demand] to bring mine iniqity in remembrance, and to kill my son? [to bring my iniqity in remembrance, to wit, with the Lord, and consequently to provoke him to anger against me. Heb what is me and thee, &c. See of this phrase, 2 Sam. 16. on v. 10. A if she had said, I have willingly entertained thee in my house, expecting by means of thee Gods blessing upon me and mine, but now by the decease of my son, I perceive that Gods judgement is fallen upon me; because thou hast perhaps discerned some failings in me, and hast prayed unto God against me: which if it

be so, I have entertained thee to mine own mischief.]

19 And he said unto her; give me thy son: and he took him from out of her lap, and carried him up into the upper room, where he himself dwelt, and he laid him down upon his (own) bed.

20 And he called upon the L O R D , and said: (O) L O R D my God, hast thou then also dealt so ill with this widow, [viz. as thou dost deal with many others, that perish through hunger and thirst] with whom I lodge, that thou hast slain her son? [He speaketh thus, not to control God for visiting this widow, but to lament that he feared that hence Gods name might come to be blasphemed, and his worship despised, because he had promised that Gods blessing should light upon this house.]

21 And he measured himself out upon the child three times, [That is, he stretched himself out upon him three times. See the like examples, 2 Kings 4. 34. Acts 20. 10.] and called upon the L O R D , and said: (O) L O R D my God, I pray thee let this childs soul come into him [Heb. into his middle, or, inner, inmost (part): so in the following verse. Ohi. into his body] again. [an excellent proof, shewing that the soul of man is a distinct being from the body, departing out of it by death, and by the resurrection returning into it again. See Gen. 35. on v. 18.]

22 And the L O R D heard the voice of Elia, and the soul of the child came again into him, [Heb. into his inmost (part)] that it revived.

23 And Elia took the child, and brought it down from the upper room into the house, and gave it to his mother: and Elia said, see, thy son liveth.

24 Then said that woman unto Elia; now I know this that thou art a man of God; and that the word of the L O R D in thy mouth is truth.

C H A P. XVIII.

Elia is sent unto Achab, v. 1. &c. He meeteth Obadja, 7. chargeith him to certifie the King of his coming, 8. speakeith to Achab, 17. and then to the Congregation, and to the Prophets of Baal, 21. these stand ashamed, 26. The L O R D discovereith himself by a token to Elia's offering, 30. The Prophets of Baal are slain, 40. Rain is obtained by Elia's prayer, 41.

And it came to pass (after) many daies, [To wit, three years and six moneths, Luke 4. 25. and Jam. 5. 17] that the word of the L O R D came unto Elia in the third year, [to wit, after he was lodged at the widows of Sarept's house. See on vers. 7. of the former chapter] saying; go thy wayes, shew thy self unto Achab; [to promise him rain from me, & to charge him to gather Baal Priests together upon mount Carmel. See below v. 19. and the sequel] for I will give rain upon the Earth.

2 And Elia went to shew himself unto Achab: and the famine was strong in Samaria. [Understand this not only of the city of Samaria, but of all the Kingdome of Israel.]

3 And Achab had called Obadja [Heb. Obadjabu, who is to be distinguished from others, that had this name, 1 Chron. 27. 19. and 2 Chron. 34. 12. and from the Prophet Obadja, Obad. v. 1. unless he were the same, as some conceiv'd he was] the steward; [Heb. who was over his house, i.e. his Steward. See above chap. 4. 6. and 16. 9] and Obadja feared the L O R D greatly.

4 For it came to passe, when Izebel destroyed the Prophets of the L O R D ; that Obadja took an hundred Prophets, and hid them by fifty men in one cave, [Heb. bid them, fifty men in one cave; to wit, and fifty in another]

ther, i.e. by, with, and every time fifty together] and sustained them with bread and water. [i.e. with meat and drink. See above chap. 13. on v. 8.]

5 And Achab had said unto Oba'ja, pass throughout the land unto all fountaines of water, and unto all rivers: peradventure we shall find grass, [The Hebrew word signifieth all kind of herb, that serveth for food to beast, growing in unmanured places, and mowed down with the sythe, and made up with the hay. Compare Job 8. 12. and 40. 10. Ps. 104. 14. and 129. 6. and 147. 8.] that we may save the horses and the mules alive, and destroy nothing of the beasts. [viz. by leaving them through neglect and carelessness unprovided of fodder.]

6 And they divided the land among themselves, to to pass it thorow: Achab went one way by himself, and Oba'ja went also another way by himself.

7 Now when Obadja was upon the way, behold, then Elia met him, [Heb. was in his meeting] and knew him, so he fell on his face, [viz. to shew him civil respect, according to the custome of the country. See Gen. 18. on v. 2.] and said, art thou my Lord Elia.

8 He said, I am: go, tell thy Lord, behold, Elia is here.

9 But he said; what have I sinned; that thou deliv'rest thy servant into the hand of Achab, to slay me? [Intimating that Elia's enjoyning him that which is mentioned in the former verse, seemed to bear no good will unto him, as if he had offended him, for he could not well perform that command, without greatly endangering his life before Achab, the reason hereof he sheweth below v. 12.]

10 (As true as) the L O R D thy God liveth, if there be a people, or Kingdome whither my Lord hath not sent to seek thee: [Addē withhold the judgement which in the oath of the Hebrews is concealed: As, God do this or that unto me, &c. See Gen. 14. on v. 23.] and when they said, he is not here; then he took an oath of that Kingdom, and (of) that people; that they had not found thee. [Achab had not only sent forth men in search after Elia in his own country, but likewise desired divers neighbour Kingdomes, and Nations, in amity with him, to do the like within their jurisdiction, of whom when they reported afterwards that they could not find him, he desired to confirm the truth of their assertion by oath.]

11 And now thou sayst, go tell thy Lord, behold, Elia is (here).

12 And it may come to pass, when I should be gone from thee, that the Spirit of the L O R D might take thee away, whither I know not, [That this might be done, and sometimes hath been done, may be gathered from 2 Kings 2. 16. Acts 8. 39. Understand this of the Holy Ghost, who could do this by his divine power, or by means according to his good pleasure] and I should come to tell (that) unto Achab, [viz. that thou art present here and ready to speak with him] and he should not find thee, then he would put me to death: [viz. as one that had counseled and abused him with lies] now I thy servant [i.e. I that am bent and ready to do thee service. So in the following verse. Compare above chap. 1. the annotat. on the 51. verse] fear the L O R D from my youth.

13 Was (it) told my Lord, what I did, when Israel slew the Prophets of the L O R D ; that I hid an hundred men of the L O R D 's Prophets, every time fifty men in one cave, [Heb. one fifty, one fifty men: that is, fifty in one cave, and fifty in another: or every time fifty in one cave. See Gen. 7. on v. 2.] and sustained them with bread and water.

14 And now sayest thou, go, tell thy Lord, behold, Elia is (here), and he will kill me.

15 And Elia said; (as true as) the L O R D of hosts [Understand here by hosts all creatures, heavenly, and earthly

earthly, visible, and invisible, reasonable, and unreasonable, living, and lively. The reason for which they are called *hosts*, or, *armies*, see Gen. 2. on ver. 1. God is the sovereign Lord of all these: not only because he created them all, and still preserveth them so, that they properly belong to him; but also because he so governeth them, that they stand continually in great number and multitudes, ready for his service, to execute his most holy will. And this name (*viz.* *LORD* of *hosts*) is often attributed to God in Scripture; as 1 Sam. 1. 3. & 4. 2 Sam. 5. 10. Psal. 24. 10. Isa. 1. 9. &c. live, before whose face I stand, [so above chap. 17. v. 1. See Deut. 10. on v. 8.] I will surely shew my self unto him to day. [i. e. so true it is, that I will to day appear before Achab, as it is true that the Lord liveth.]

16 Then Obadja went to meet Achab, and told him: [*viz.* That Elia was come, and was desirous to appear before him] and Achab went to meet Elia. [not to entertain him with friendly and courteous behaviour, but with scornful and reviling terms, and to accuse him to be the cause of the long continuing drought.]

17 And it came to pass, when Achab saw Elia, that Achab said unto him; Art thou that troubler of Israel? [The Hebrew word rendered troubler here, signifieth, properly by words and deeds, to raise trouble, vexation, disquietness, conjoined with care, and uneasiness of heart or, mind. Compare Gen. 34. 10. Jos. 7. 25. Judg. 11. 35. Prov. 15. 27. For this is Elia accused by Achab, not only because he was utterly against Idolatry, but also because he thought him to be the cause of the drought, and of the famine, wherewith the Land had now been for a long time plagued.]

18 Then said he, I have not troubled Israel, but thou, and thy father's house; in that ye have forsaken the commandments of the *LORD*, and hast followed Baalim. [See above chap. 16. on v. 31.]

19 Now then, send [To the end, that thou mayest be rid of this drought: for in that command is the promise contained, that God would deliver the Land from that judgment, if he did obey this command.] gather unto me all Israel upon mount Carmel: [Lying in the tribe of Issachar by the midland sea, Jos. 19. 26. Jer. 46. 18. This mount was exceeding high, Amos 9. 3. well grown or planted with trees, vineyards, and sweet-smelling herbs, in brief, exceeding fruitful, 1/2, 35. v. 2. upon this mount did the Prophet Elizeus also keep his abode, 2 King. 4. 25. and it is to be distinguished from mount Carmel, lying in the tribe of Juda, in the Wilderness of Maon, where Nabal dwelt, 1 Sam. 25. 2] and the four hundred and fifty Prophets of Baal, and the four hundred Prophets of the Grove, [to wit, the idolatrous grove; of which see above chap. 16. 33. Of such groves see Exod. 34. 13. and Deut. 7. 5. with the annotat. oth. Grove-god, or, Tree-god] which eat of Izebel's table. [or, at her Table.]

20 So Achab sent among all the children of Israel, and gathered the Prophets together upon mount Carmel.

21 Then Elia drew near unto all the people, and said: How long halt ye upon two thoughts? [Oth. Leaping upon two boughs: for the Hebrew word signifieth also a Bough, as Isa. 17. 6. but it's taken for thoughts, Job 4. 13. & 20. 2.] if the *LORD* be God, [that is, that one-ly, and true God, to whom alone religious honour is due] follow him; and if it be Baal follow him: [he accuseth them of two things. First, that they would serve God and Baal together. Secondly, that they were not fully resolved, which of the twain to cleave unto alone, seeing they ought to have known that there is but one God: see Jos. 21. 15.] but the people answered him not a word.

22 Then said Elia unto the people; I am only left a Prophet of the *LORD*, [*viz.* Who maintain and de-

send the truth of doctrine, and the purity of Religion in Israel, the rest of the Prophets being either dead, or murdered, or driven away, and hid in caves] and the Prophets of Baal are four hundred and fifty men. [it's conceived that among these are not comprised any of the four hundred Prophets of the idolatrous grove, which Elias had likewise caused to be summoned into this assembly, above v. 19. but that Izabel kept them back, and commanded them not to appear, which may be gathered from that which is related below, chap. 22. & see the annotation there.]

23 Let them give us two bullocks, and let them chuse one bullock for themselves, and divide him into pieces, and lay (him) on the wood, and put no fire to it; and I will dress the other bullock, and lay [Hebr. properly give] (him) on the wood, and put no fire to it.

24 After that call ye on the name of your God, and I will call on the Name of the *LORD*: and the God that shall answer by fire, [Understand by sending fire from heaven, to kindle and consume the sacrifice, to evidence which is the true God, which is the true Doctrine, and the true worship of God] he shall be God: [as above on v. 21.] and all the people answered, and said; That word [or, that thing] is good.

25 And Elia said unto the Prophets of Baal; Chuse ye for yourselves one bullock, and dress ye (him) first; for ye are many: and call ye on the name of your God, and put no fire to it.

26 And they took the bullock, which he had given them, [i.e. Which Elias immediately before had permitted them to chuse: see above on ver. 23.] and dressed (him), and called on the name of Baal, from morning until noon, saying: O Baal, answer us! But there was no voice, nor any answer: and they leaped against [or, upon, over] the altar which they had made. [understand this of the altar, that Elia had made, which out of mere malice they sought to overturn with their skipping and leaping against it, taunting themselves to be acted hereunto by the zeal of a Prophetic spirit: see below vrs. 29, and 30.]

27 And it came to pass at noon, that Elia mocked them, and said; Cry with a loud voice, for he is a God; because he is in a study, [i.e. Because he hath somewhat to think, and meditate upon with his sensles: or, because he is busied in speaking with some body: for the Hebrew word signifieth as well [speaking somewhat with the mouth, as thinking somewhat with the heart]] or because he hath somewhat to do, [oth. hath a pursuit: i.e. whereby he is sued to by others, or he himself sueth, and pursueth others, as men, or beasts] or because he hath a journey: peradventure he sleepeth, and will awaken. [to wit, if ye cry loud enough.]

28 And they cried with a loud voice, and they cut themselves with knives, and with lances after their manner, until they poured out blood upon themselves. [Oth. Until they were all poured over with blood. Wherein they did imitate the vain Heathen, Deut. 14. 1. as those who out of a shew of holiness whip themselves, till they shed their own blood, as followers of both.]

29 Now it came to pass, when noon was past, that they prophesied, [i.e. So behaved themselves in countenance and gesture, as if by the Spirit of Prophecy they had been in a trance: see 1 Sam. 18. 10.] until the meat offering was to be offered: [which was done in Jerusalem about the latter part of the day; or as the Scripture speaketh between the two eatings. See Exod. 29. 41. Act. 3. 1. So there was also daily a meat-offering offered in the morning, Exod. 29. 39. 2 King. 3. 20.] but there was no voice, nor any answer, nor any heed taking.

30 Then said Elia unto all the people; Draw near unto me: and all the people drew near unto him: and he haled the Altar of the *LORD* that was broken down. [*viz.* Which he had formerly made, and Baal's Prophets had

broken with their leaping : see above v. 26.]

31 *And Elia took twelve stones* [He would shew by this act that the twelve tribes, notwithstanding their rent in matters of state, yet ought to be knit and united together in Religion, to perform with one accord due and the same service and honour to God, according to his word, by avoiding all manner of idolatry and vain superstition] according to the number of the tribes of the children of Jacob, unto whom the word of the L O R D came saying : *Israel shall be thy name* ; [See Jof. 4.5,20. Gen. 32.28. & 2 Kings. 17.34.]

32 *And with those stones he built the altar* [This was an extraordinary work, proceeding from a special and peculiar command of God, and therefore to be excepted from the common rule, Lev. 17.3. Deut. 12.v.13,14.] in the name of the L O R D : [that is, by charge and command from God, and for his honour ; see below ver. 36.] after that he made a trench [or, water-course] about the altar, according to the wideness of two measures [see of this measure, Gen. 18.on ver.6.] of seed. [Heb. according to the house of two measures of seed ; i. e. according to the wideness, or capacity. Some conceive that the trench was as wide as a furlong, into which they put two measures of seed : or into which two measures of seed could enter. Others understand this of the wideness not of the trench, but of the space, that was betwixt the trench and the altar, comprehending so much place, as might be sown with two measures of seed.]

33 *And he put the wood in order, and divided the bullock in pieces, and laid (him) on the wood.*

34 *And he said ; Fill four pitchers* [Or, pails] *with water*, [the Prophet would use this water, and that in great abundance, to take away all suspicion, and to make the miracle that should be done, to appear the plainer] and pour it upon the burnt-offering, and upon the wood, and he said ; *Do it the second time* : and they did it the second time : moreover he said, *Do it the third time* ; and they did it the third time.

35 *(So) that the water ran round about the altar : besides, he filled also the trench* [Of which is spoken above v. 32.] *with water.*

36 *Now it came to pass, when they offered the meat-offering*, [See above on ver. 29.] *that Elia the Prophet drew water, [viz. to the altar] and said ; L O R D , God of Abraham, of Isaac, and of Israel*, [This name of God was to put the Israelites in mind, that they and the Jews had not only the same descent after the flesh, which should stir them up to unity : but likewise ought to continue and persevere in the fellowship of holy doctrine, and worship of God, received by the means of these holy Fathers from God]. Compare Gen. 26. the annotation on ver. 24. See also Exod. 3.6. Matth. 22.32. Mark 12.26. Luke 20.37. Act. 7.33.] *let it be known this day, that thou art God in Israel, and (that I am) thy servant ; and that I have done all these things* [understand not only of that which was already done by him, but also of that which yet afterward should be done] according to thy word.

37 *Answer me, L O R D , answer me*, [i.e Hear me, and make it appear by a visible token, that thou hast heard me, causing fire to fall from heaven to consume my sacrifice, as I gave this token to the people according to thy command, above v. 24.] *that this people may know, that thou, O L O R D , art that God, and that thou hast turned their heart about*. [viz. from the idolatry, wherein they lie down : for one of the end of his prayer was, that those that from among the people should be converted, should ascribe the glory of their conversion unto God.]

38 *Then the fire of the L O R D fell, and consumed that burnt-offering*, [See the like examples, Lev. 9.24. Judg. 6.21. 2 Chron. 7.1.] *and that wood, and those stones, and*

that dust ; yea licked up that water which was in the trench.

39 *Now when all the people saw that*, then they fell upon their faces, [In token that they knew God to be the true God, and accordingly called upon him, as in the following words is manifested : see Gen. 24. on v.26.] and said ; *The L O R D is God, the L O R D is God*. [See above on v.24.]

40 *And Elia said unto them ; Lay hold on the Prophets of Baal, let none of them escape* ; and they laid hold on them, and Elia brought them down to the brook Kison, [See of this brook, Judg. chap.4. on v.7.] and slew them, [or, cut their throats ; that is, he killed them with the sword, below chap. 19.1.] This was also comprised in the command of God, of which Elia maketh mention above v.36. For he did nothing herein by his own proper motion, but by the word and command of God to him, and by the conduct of his spirit ; so as that this act is altogether particular, and may not be abused by imitation. See the like act in Samuel, 1 Sam. 15. verse 33.] there.

41 *After that Elia said unto Achab ; Go up, eat, and drink, for there is a sound of an over-flowing rain.* [Heb. a voice of noise, or, abundance of rain.]

42 *So Achab went up, to eat and to drink* ; but Elia went up to the top of Carmel, and spread himself abroad toward the earth ; after that he put his face between his knees. [With this behaviour of his body, making fervent prayer unto God, and beseeching him for rain ; although he were fully assured by the promise of God, that rain would come.]

43 *And he said unto his lad ; Go up now, and look out toward the sea* ; [Heb. the way of the sea] then he went up, and looked out, and said ; *There is nothing* : then said he ; *Go again, seven times.*

44 *And it came to pass at the seventh time, that he said ; Behold, there ariseth a little cloud out of the sea, like a man's hand* ; and he said, *Go up, say unto Achab, make ready, and come down, that the rain stop thee not.* [Or, Shut thee not in ; that is, so surprise and hinder thee that thou canst not get home.]

45 *And it came to pass in the mean while, that the heavens grew black with clouds and wind* ; [Heb. Hitherto and hitherto, &c. i. e. in the interim, and while Achab made himself ready to go home : or, that is, here, and there, or every where the heaven grew black] and there came [Heb. was, or grew] a great rain : and Achab rode away, and went to Jizreel. [a city lying in the border of the tribes of Menasch, and Issachar, Jof. 19.18. and to be distinguished from another city of this name lying in the tribe of Juda, Jof. 15. verse 18.]

46 *And the hand of the L O R D was on Elia, and he girded (up) his loins* [viz. To go the readier, because they wore long garments. So 2 Kings 4.29. & 9.1.] *and ran before the face of Achab, till where they came to Jizreel*. [Heb. till thou, &c. i. e. the Lord gave him an extraordinary strength, that with running he would out-go Achabs chariot, and come to Jizreel before him.]

C H A P XIX.

Elia fleeth from Izebel, ver. 1, &c. is fed and sustained by an Angel, 5. fasting forty days and forty nights, he cometh to mount Horeb, 8. where complaining to God of his distress, is strengthened by him by means of a special revelation, 9. He receiveth command from God, to anoint Hazael, and Jehu, to be Kings, and Elisa

Elisa to be Prophet, 15. Whereunto God also addeth comfort, 17. Elisa is called, 19.

And Achab told Izebel all that Elia had done, and all those that he had slain, [Understand the whole transaction, which he had held with the Prophets of Baal, to shew that the Lord onely was the true God, and to punish those Prophets with death in his Name] (to wit) all the Prophets with the sword. i.e. the four hundred and fifty men, which are called Prophets, above chap. 18. ver. 19, and 22. and not the four hundred Prophets of the idolatrous grove. See the annotations above chap. 18. on ver. 22. and compare below chap. 22. 6. 7.

2 Then Izebel sent a messenger unto Elia, to say; Let the Gods do so to (me), and let them so adde thereunto, [See of this phrase, Ruth 1. on v. 17.] assuredly, I will tomorrow about this time make thy soul, [i.e. life, and so in the sequel. See Gen. 19. on v. 17.] as the soul of one of them.

3 When he saw that, he got him up, and went for his life, [Heb. soul. Oth. according to his soul; i.e. according to his mind or opinion] and came to Berseba, [see of this city, Gen 21. 31.] which is in Juda, [Heb. which is of Juda, i. e. which lieth among the tribe of Juda, properly pertaining to Simeon] and left his lad there.

4 But he himself went into the wilderness a dayes journey, and came, and sat under a Juniper-tree; [Oth. Bramble-bush. See likewise of this bush, Job 30. 4. & Psa. 120. 4.] and prayed that his soul might die, [i.e. that his person, or he himself might. So Numb. 23. 10. Judg. 16. 30. Compare Gen. 12. the annotat. on ver. 5. oth. prayed for himself, or, by himself, or, in his mind, that he might die] and said, It is enough, [to wit, lived, and suffered. Heb. muab: which word is so taken, Deu. 2. 3. & 3. 26.] LORD now take (away) my soul; [i.e. let me live no longer, separating my soul from this body, that it may dwell with thee: so Jona 4. 3. Compare Gen. 35. the annotat. on ver. 18.] for I am no better than my fathers. [understand to live longer then they have lived.]

5 And he laid himself down, and slept under a Juniper-tree; and behold then, an angel touched him, and said unto him; Arise, eat.

6 And he looked out, and behold, there was a cake baked on the coals [Heb. a cake of the coals; that is, a cake baked, or toasted on the coles] and a bottle with water at his head end; so he did eat, and drink; and laid himself down again. [Heb. and he turned again, and laid himself down; that is, he laid himself down again: see Numb. 1. on ver. 4.]

7 And the Angel of the LORD came to him again the second time and touched him, and said; Arise, eat: for the way will be too much for thee. [Or, the journey would be too great for thee: to wit, to go it by thine own strength.]

8 Then he arose, and did eat, and drink: and he went by the strength of that meat, forty dayes, and forty nights, [Understand by the strength, that God had given, or put into the meat, to furnish Elia by means thereof with necessary strength for that long and tedious journey] unto Horeb the mount of God. [See Numb. 10. on v. 33.]

9 And he came thither into a cave, and overnighted there: and behold the word of the LORD came unto him, and said unto him, What doest thou here, Elia? [Heb. What is there here Elia?] [

10 And he said; I have been very zealous for the LORD, [Heb. Being zealous, I have been zealous, &c.] Understand by this zeal an holy commotion of the heart, which a man hath, when he perceiveth that the

Lords Name, Doctrine, Commandements, and Worship, are rejected, and persecuted; and on the contrary, idolatry and wickedness followed, and maintained. See the like examples, Numb. 25. 11. 2 King. 10. 16. Psa. 69. 10. Job. 2. 17.] the God of hosts; [see above chap. 18. on v. 15 so below v. 14.] for the children of Israel have forsaken thy Covenant, and broken down thine Altars, [Understand by these the outward ceremonial Worship instituted by God by the Ministry of Moseb. Of hereby may be understood, such Altars, as had been extraordinarily built by some of the Prophets through Gods instinct and inspiration] and slain thy Prophets with the sword, and I onely am left, and they seek my soul, [i.e. life. See Genesis 19. on verse 17.] to take that away.

11 And he [Namely, the Lord] said; Go forth, and stand upon this mount before the face of the LORD, and behold, the LORD passed by, and a great, and strong wind renting mountains, and breaking the rocks (in pieces) before the LORD; [the Lord appeared thus unto Elia; to assure him of his presence, to instruct him concerning his divine properties and attributes, and to strengthen him in his Ministry, that having vanquished and overcome the fear of men, he might steadfastly persevere, and go on in his calling] (but) the LORD was not in the wind: and after this wind, an earth-quake; the LORD (also) was not in the earth-quake;

12 And after the earthquake, a fire; the LORD also was not in the fire: [The Lord indeed is every where; but not every manner of way. He was not in the wind; neither in the earthquake, nor in the fire, in respect of his divine speaking to Elia, but onely in respect of this discovery of certain Divine Attributes] and after the fire a low noise of a soft calm. [to wit, wherein there was not the noise of a strong wind, or violent earthquake, or kindled fire.]

13 And it came to pass, when Elia heard (that), that he wrapped his face [v. 17. Through reverence and fear: see Exod. 3. 6. and compare Gen. 15. the annotat. on ver. 13.] in his manile, [or upper garment: see Jona 3. on v. 6.] and went forth, and stood in the entering in of the cave: and behold, a voice came unto him, which said; What doest thou here Elia? [Heb. What is there here, &c.]

14 And he said; I have been very zealous [Heb. Being zealous, I have been zealous. So above v. 10.] for the LORD the God of hosts; for the children of Israel have forsaken thy Covenant, broken down thine Altars, and slain thy Prophets with the sword; and I onely am left, and they seek my soul, to take that away.

15 And the LORD said unto him; Go, return on thy way, to the wilderness of Damascus: [See of this city Gen. 14. on v. 15.] and enter into it, and anoint Hazael (to be) King over Syria: [how, and when this was done, we finde not. Indeed, Elisa fore-told him that he should be King. See 2 King. chap. 8. ver. 12, &c.]

16 Moreover, thou shalt anoint Jebeu the son of Nimshi (to be) King over Israel: [This Elisa put in practice by one of the Disciples of the Prophets, 2 King. 9. 1, 2, &c.] and thou shalt anoint Elisa the son of Saphat of Abelmeholo [see of this city, Judg. 7. on v. 22.] (to be) Prophet in thy room. [i.e. To perform the aforesaid things, and others also, as a Prophet, in my Name.]

17 And it shall come to pass, that him that escapeth the sword of Hazael, [To wit, in the war against King Joram, 2 King. 8. 12, 13, 28. and 10. 3, 2. & 13. 3.] shall Jebeu slay, [see herc of 2 King. 9. 14, &c.] and him that escapeth the sword of Jebeu, shall Elisa slay. [to wit, by Prophecies, threatenings, curses, &c. See an example, 2 King. 2. 24.]

18 I have also caused seven thousand [i. e. Very many, see Lev. 26. on v. 8.] to be left in Israels; [oth. I will

I will cause seven thousand to be left in Israel, all the knees that have not bowed themselves before Baal, and all (or every) mouth that hath not kissed him. [i.e. shewn no reverence, nor subjection; whereof kissing was an outward token. See Gen. 41. on v. 40. Which the idolaters to this day shew to their images and feigned deities. See of the unlawfull religious kissing, Job 31. 27. Hos. 13. 2.]

19 So he departed thence, and found Elija the son of Sephat; the same plowed with twelve yoke of (Oxen) [This word is here inserted out of the 21 following verse] before him, and he was with the twelfth: and Elija went over to him, and cast his mantle upon him. [this was an outward token, that God chose him to the office of a Prophet, who ware such kind of mantle. See 2 Kin. 1. 8. 2. 13. 4.]

20 And he left the oxen, and ran after Elija, [Compare Mat. 4. 20, 22.] and said; let me, I pray kiss my Father and my Mother, [i.e. suffer me in a civil way to take my leave of them. See Gen. 29. on v. 11.] then I will follow thee: [Heb. go after thee] and he said unto him; go, return back, for what have I done to thee? [i.e. consider what I did just now to thee: for it was not done in vain, that I cast my mantle upon thee, and that God hath put an inclination into thee, to obey thy call. Compare Mat. 8. 22. Luke 9. 62.]

21 So he returned back from after him, and took a yoke of oxen, and slew them, and boild their flesh with the furniture of the oxen, [Understand the wood of the plough, the yoke, the harow, the shovels, and other tools wherewith he had done his husbandry, of which he made a fire, to boil the flesh therewith] which he gave unto the people and they did eat: [by this he signified that he had left his former calling of tilling the ground, taking as it were by this feast his leave of his friends and kindred.] then he arose and followed after Elija, and ministered unto him.

CHAP. XX.

Benhadad besiegeth Samaria, and his first demand is granted him, v. 1. &c. the second is denied him. 5 Therefore be prepareth to storm the city, 10. Achab maketh defence by a Prophets counsel and promise, and getteth twice the victory, 13. Benhadad is fain to bide himself, 30. Achab maketh peace with him, 33. A Prophet that first falleth himself to be smitten, 35. reproveth Achab, 39.

And Benhadad the King of Syria [Heb. Aram: that is, Syria; and so in the sequel; see Gen. 10. on v. 22. and 22. on v. 21.] gathered all his strength together; and two and thirty Kings were with him, [doubtless not so great Kings as Benhadad was. Compare Gen. 14. the annotat. on v. 1.] and horses, and charers: and he marched up, and besieged Samaria, and warred against it.

2 And he sent messengers to Achab King of Israel to the city.

3 And he said unto him; Thus saith Benhadad: thy silver and thy gold, that is mine: besides, thy wives and thy children, they are mine. [i.e. Belong to me as my own, and therefore thou must send them to me forthwith, if thou wouldest have peace, and have me desist from besieging thy city. That this was his intent and meaning, some do gather below from v. 5, 6. although Achab seemeth to have interpreted his words only of the sovereignty and supremacy which he sought to have over him, his wives, his children, and his estate by this siege; as appears by v. 4. 7; 9.]

4 And the King of Israel answered, and said; according to thy word, my Lord the King: I am thine, [i.e. thy vassal, acknowledging thee to be my Sovereign, &c.] and all that I have.

5 Then came the Messengers again, and said; Thus speakest Benhadad, saying; I sent indeed to thee, saying; thou shalt deliver me thy silver, and thy gold, and thy wives, and thy children. [As if he had said, it is true, as I sent word unto thee, and thy self wouldest faine to acknowledge, that all thy own belongs to me; but it was to this end that thou shouldest have transmitted the same unto me, forthwith actually without delay; which being not performed, I shall to morrow, &c. as it followeth in the next verse.]

6 But I will send to morrow about this time my servants unto thee, to search thine house, and the houses of thy servants; [Some conceive that he hereby aggravateth his first demand, perceiving the pusillanimity of Achab by his answer mentioned above v. 4. For now he not only desireth Achabs, but also his servants estates] and it shall come to pass that they shall put into their hands all the desirable of thine eyes, [i.e. whatsoever thou willingly leit, with desire still to keep it by thee] and take (it) away.

7 Then the King of Israel called all the Elders of the land, [See Lev. 4. on v. 15.] and said: consider I pray, and see, that this (man) seeketh evil, [i.e. mine and my Kingdoms ruine, not being content with the reasonable terms that I have proffered him] for he had sent to me for my wives, and for my children, and for my silver, and for my gold, and I denied it not unto him. [viz. in subj. King all mine and my estate unto him as my Sovereign and Protector, though not delivering up the propriety thereof.]

8 But all the Elders, and all the people said unto him: hearken not (unto him) nor consent.

9 Wherefore he said unto the Messengers of Benhadad, Tell my Lord the King, all that thou didst send for to thy servant at the first, I will do, [Which Achab understood of the sovereignty, or supremacy in the civil jurisdiction, and not of the poprietary and use. See above the annotat. on v. 3.] but this thing I cannot do; so the messenger departed, and brought him [viz. King Benhadad] word again.

10 And Benhadad sent unto him, and said; the Gods do so to me, and so addeth thereunto, [See above chap. 19. on v. 2.] if the dust of Samaria shall suffice for handfulls for all the people that follow my footsteps. [Heb. that are at my feet. See Exod. 11. 8. and Judg. 4. 10 with the annotat. The meaning is, that he had so much people in his camp, that there was not dust enough in Samaria for every one of his men to take an handfull of it.]

11 But the King of Israel answered, and said; speak (to him,) let not him that girdeth himself, boast himself, as he that lootheth himself, [i.e. let not him that armeth himself for the battel, carry himself before he hath gotten the victory, as he that disarmes himself after he hath had the victory. It is a proverb of like sence, as when we say, the song of Triumph is not to be sing before the victory.]

12 And it came to pass, when he heard this word where he was drinking, he, and the Kings in the tents, that he said unto his servants; Lay on. [i.e. your weapons and all instruments of war, to put your selves in array, to storm the city, and to take it by force] And they laid on against the city.

13 And behold a Prophet stept to Achab the King of Israel, and said; thus saith the LORD; hast thou seen all this great multitude; Behold, I will deliver them this day into thine hand, that thou mayest know that I am the LORD. [so below v. 28. This is the end of all the mercies of God, that he may be rightly acknowledged; seriously thanked, and faithfully served.]

14 And

14 And Achab said; by whom? and he said; Thus saith the L ORD ; By the young men of the chief of the Provinces : [understand by these the servants and pages of the Princes of the Provinces, and tribes, or the young gentlemen sons of the Lords of the Land, that lived with the King, or foot-men, which were practised in armes] and he said, who shall bind the battle? [that is, as some translate it, order the battle, or set the battle in array, or as others, who shall begin the battle, to wit, we Israelites? or shall we wait till the Syrians fall upon us? The like phrase is also, 2 Chron. 13.3.] and he said thou.

15 Then he numbered the Lord, of the Governours of the Countreys, and they were two hundred thirty and two; and after them he numbered all the people, all the children of Israel, seven thousand.

16 And they marched forth at noon: now Benhadad drank himself drunk in the tents, he, and the Kings, the two and thirty King's that led him.

17 And the Lids of the Gouvernour of the countreys marched forth first: But Benhadad sent forth (soe), and they told him, saying; There are men marched out of Samaria. [The meaning is, that he having understood by his guard, that some men shewed themselves about the city, sent to enquire what they were: the report was, that they were men marcht out of the city.]

18 And he said; whether they be come out for peace, take them alive, whether also they be come out for battle, take them alive.

19 So these Lids of the Gouvernours of the countreys marched out of the city, and the host that followed them. [Heb. that was after them.]

20 And every one slew his man, [viz. every one of the Israelites slew one of the Syrians, that came to take the Israelites alive] so that the Syrians fled, and Israel pursued after them: But Benhadad the King of Syria escaped on an horse, with (certain) horses.

21 And the King of Israel marched forth, and smote the horses and charrets; (so) that he made a great slaughter among the Syrians.

22 Then slept that Prophet [Of whom mention is made above v. 13.] to the King of Israel, and said unto him; go, strengthen thy self, and mark, and see what thou shalt do; [to wit, not only by using humane means, but especially by obtaining the divine assistance by true repentance] for at the return of the year, [that is, at the coming on of the summer, when the camps are wont to take the field, to enjoy the opportunity of food and victual. So below v. 26. Compare 2 Sam. 11. 1. 1 Ch. 20. 1. 2 Chr. 26. 10.] the King of Syria will march up against thee.

23 For the servants of the King of Syria had said unto him, [Namely, to their King] Their Gods are Gods of the mountaines, [i.e. dwelling upon mountains, (as they conceived) that can only help their people there, and not in the plain] therefore they were stronger than we: but surely let us fight against them on the plain field, if we be not stronger than they! [Add with all the concealed curse or judgement; as let us perish, or lose our honour, or let us, &c. to wit, let's fee, or lay wagers. Oth. shall we not be stronger? so below v. 25. see Gen. 14. on v. 23. This was made known to the Prophet, either by some report, that came to him, or by revelation from God, whereof see an excellent example, 2 Kings 6. 8.]

24 Therefore do this thing; Remove the Kings, [viz. whose help he formerly had used, above v. 1, 16.] every one out of his place, [i.e. out of the command which they had in thine army] and put land-governours [i.e. Lords and Princes of thine own land, which are better known to thee, and will be truer to thee] in their room.

25 And thou, number thee an army, like that army

which is fallen, [i.e. perished, or was slain in battle. See Gen. 14. on v. 10.] of thine, [Heb. of, or out of thee, i.e. which being in thy service, were erewhile slain by the Israelites. See above v. 20. and 21.] and horses, as those horses and charrets, as those charrets; and let us fight against them on the plain field, if we be not stronger than they! [see above on v. 23.] And he hearkened unto their voice, and did so.

26 Now it came to pass at the return of the year: That Benhadad mustred the Syrians, and he marched up to Aphek, [A city lying in the tribe of Aser, which the Syrians in this expedition (as appeareth by the following 30 verse) seem to have gotten in their power. See of this city, Jos. 13. 4. and 19. 30. Judg. 1. 31.] to war against Israel.

27 The children of Israel were also mustred, and were provided of victual, [Oth. were found in full number] and marched to meet them: and the children of Israel camped themselves over against them like two naked flocks of Goats, [to these the army of the Israelites, divided in twain is compared; to shew, that they were not only few in number, but also weak in walske preparation and armes in comparison of the Syrians] but the Syrians filled the Land.

28 And the man of God [viz. the Prophet, of whom mention is made, v. 13. and 22. or some other] slept on, and spake unto the King of Israel, and said; Thus saith the L ORD , because the Syrians said, the L ORD is a God of the mountaines, and he is not a God of the low grounds, therefore I will deliver all this great multitude into thine hand, that ye may know that I am the L ORD . [See above on v. 13.]

29 And these were camped over against those seven daies: Now it came to pass on the seventh day, that the battle began, and the children of Israel smote of the Syrians an hundred thousand foot-men in one day.

30 And the rest fled to Aphek into the city, [See ab. on v. 26. It seemeth by this, that the Syrians had taken this city] and the wall fell upon seven and twenty thousand men that were left: Benhadad also fled, and came into the city (from) chamber into chamber. [so below chap. 22. 25. The meaning is, that Benhadad being much dismayed at his great defeat, and being afraid of his own person, fled from one chamber into another, not knowing where to hide himself. Oth. into a chambers inner-chamber. Understand a secret withdrawing-room, or hidden place, made in some chamber for safety.]

31 Then said his servants unto him; behold now, we have heard that the Kings of the house of Israel are mercifull Kings; [Heb. Kings of mercy, or loving kindness] let us, I pray, put sacks upon our loines, [they would signify by this token, that they had deserved death, and begged for mercy, as with great sorrow and humility of heart. See Gen. 37. on v. 34.] and ropes over our heads, [which malefactors also at this day are fain to have about their necks, in token that they are worthy of death] and go forth to the King of Israel, it may be he will save thy soul [i.e. person: So in the sequel. See above chap. 19. on v. 4.] alive.

32 Then they girded sacks about their loines, and ropes about their heads, and came to the King of Israel, and said; thy servant Benhadad saith, I pray thee let my soul live: and he said; is he then yet alive? he is my brother. [i.e. to whom I am ready to shew kindness, as to a brother.]

33 Now the men did diligently observe, and did hastily catch it [Heb. and they hasted and they caught it: to wit, that the King of Israel had called their King his Brother: holding it to be a token of his good affection to Benhadad. Oth. caught it up, cut it off: to wit, from Achabs words] whether it were from him, [i.e. whether the word brother came from an upright heart, and whether he meant true brotherhood: or whether his

speech were only a deceitfull feigning of the mouth.] and said; thy brother Benhadad (*is alive*): and be said; come bring him: [Heb. take him: that is, take him and bring him. See Gen. 12. on ver. 15.] then Benhadad came forth to him, and he caused him to *come up* into the chariot.

34 And he [viz. Benhadad] said unto him; the Cities which my Father took from thy Father, I will restore, [See of these cities above chap. 15. 20.] and make streets for thee in Damascus, as my my Father made in Samaria; [by stre. ts here understand market-places, out of which Achab might gather some tribute: or places of judicature, in which the suprem judgement should belong to him; or certain Cinque-ports, and Frontier Towns in the Country, that should be in his power] and I then (answered Achab) will let thee go with this Covenant; so he made a Covenant with him, and let him go.

35 Then a (certain) man of the sons of the Prophets [Which were young men, instructed by the Prophet in the true Doctrine, directed to the pure Religion, and exhorted to the uprightness of life. They had their Colleges, wherein the Prophets were as their Fathers, 2 King. 2.12. and they as their children: as they are likewise so called here, and 1 Sam. 10.12. 2 King. 2.3.5. & Isa. 8.18. compare Judg. 17. on v.10.] said unto his neighbour, by the Word of the LORD: [i.e. by Gods command, which he acquainted this his neighbour with] smite me, I pray thee: [the word smiting signifieth here not slaying or killing, as it doth in the following verse, but smiting, or beating with the fist, stick, rope, &c. so as death doth not follow thereupon; as Exod. 21.15,18. Prov. 23.13. and below v.37.] and the man refused to smite him. [wherein he did ill, seeing he understood, that it was commanded of God.]

36 And he said unto him; Because thou hast not been obedient to the voice of the LORD, behold, when thou shalt be departed from me, then a lion shall smite [i.e. Kill, slay. So Gen. 32.11. Lev. 24.21. and above v.20, &c. see Gen. 8. on v.21.] thee: and when he was departed from him, then a lion found him, who smote him.

37 After that he found another man, and said; Smite me, I pray thee: and that man smote him, smiting, and wounding. [i. e. He smote him a long while together, and very much, so that he hurt and wounded him.]

38 Then the Prophet departed, and stood before the King on the way: and he disguised himself with ashes. [Oth. with a scarf, or, covering. The Hebrew word rendered here disguised, signifieth properly to change oneself, so as not to be known, which this Prophet did by strewing ashes upon his face, or, (as others translate it) by putting a covering upon his eyes. Below chap. 22. v.30. it signifieth, to change, and disguise a mans self, by changing his apparel. Compare above chap. 14. ver. 2.]

39 And it came to pass, when the King passed by, that he cried to the King, [As having some matter to tell him] and said; Thy servant was gone forth into the mids of the battel, and behold, a man turned aside, and brought a man unto me, [meaning a prisoner, to keep him, that he should not run away] and said; Keep this man, if in any wise he be missed [Hebr. missing be missed] then shall thy soul be in the room of his soul, [that is, thy life be for his life: that is, thou shalt die for him: so below vers. 42. Item, Exod. 21.23.] or thou shalt weigh [i. e. pay] a talent of silver. [see of the value hereof, above chap. 16. on v.24.]

40 Now it came to pass, when thy servant was busie here, & there, that he [To wit, the captive or prisoner] was not there: then said the King of Israel unto him; So is thy judgment, [i.e. such is thine own judgment. Understand the Judgment, or, sentence of condemnation,

whereby a man is pronounced guilty, and worthy of punishment. So is the word judging also taken, Luke 19. 22. Job. 12.4.8. 1 Cor. 6.2.] thou hast past it thy self. [the meaning is, Thou bringest thine own verdict or sentence along with thee, seeing thou didst undertake to keep the man upon the tearms by thee already related.]

41 Then he made haste, and took the ashes away from his eyes; [See above v.38. and the annotat. theron] and the King of Israel knew him, that he was one of the Prophets.

42 And he said unto him; Thus saith the LORD, Because thou hast let go out of (thine) hand, the man [Namely Benhadad] whom I banned; [Heb. the man of my banning: i. e. whom I would have to be slain, and utterly destroyed. See Deut. 2. on v.34.] therefore thy soul shall be in the room of his soul, and thy people in the room of his people.

43 And the King of Israel went away displeased [i.e. Peevish, discontented, froward] and angry, to his house, and came to Samaria.

C H A P. XXI.

Achab coveteth to buy Naboths Vineyard, ver. 1, &c. Whereunto Naboth refused to yield, 3. Izbel promised to deliver the same to Achab, 7. She causeth Naboth to be stoned, 8. Achab taketh possession of the Vineyard, 15. Hereupon is foretold by Elia the ruine both of him, and of those that belong unto him, 17. Which, in regard Achab maketh some outward shew of sorrow and repentance, 27. Is delayed, 29.

Now it came to pass after these things (forasmuch as) Naboth a Zizreelite had a Vineyard, which was at Zizreel, [See of this city above chap. 18. on ver. 45.] hard by the Palace of Achab, King of Samaria.

2 That Achab spake unto Naboth, saying; Give me thy Vineyard, that it may be unto me for a garden of herbs, [Or, garden of green things. Heb. a garden of Verdure, or, of green things. The Hebrew word signifieth all kind of green herbs, especially that which is sown, and used for food. Compare Deut. 11.10.] because it is near unto mine house, and I will give thee a vineyard for it that is better then it, (or) if it be good in thine eyes [see of this phrase, Gen. 19. on v.8. instead whereof you have below v.6. if it please thee] I will give thee the worth of it in money.

3 But Naboth said unto Achab, The LORD let that be far from me, that I should give thee the inheritance of my Fathers. [Heb. Be that far unto me because of, or, for the Lord, &c. The reason of this refusal was, because God in his Law had forbidden to alter or alienate the property of inheritances belonging to tribes and families, Lev. 25. 23. Numb. 36.7, &c.]

4 Then Achab came into his house displeased [So below ver. 5. See above chap. 20. on ver. 43.] and angry, at the word, which Naboth the Zizreelite had spoken to him, and said, I will not give thee the inheritance of my Fathers, and be laid himself down on his bed, and turned his face about, [to wit, toward the wall, from men, not desiring to speak to any man, or to have any thing to doe with any man] and did eat no bread. [that is, no meat; See Gen. 3. on v.19. so in the sequel.]

5 But Izbel his wife came to him: and spake unto him; What is this, that thy spirit is thus froward, and that thou eatest no bread?

6 And he said unto her, Because I spake unto Naboth the Jizreelite, and said unto him; Give me thy vineyard for money, or if so it please thee, I will give thee a vineyard in stead thereof: but he said, I will not give thee my vineyard.

7 Then said Izebel his wife unto him; Shouldest thou now govern [Heb. do: that is, govern, administer, manage] the Kingdome over Israel? [the meaning is, that he was not worthy to be King over Israel, if he had not so much understanding or courage, as to compel one Naboth, and to get his Vineyard away from him] arise, eat bread, and let thine heart be cheerful, [Heb. good, that is, cheerful: see good for cheerful, Judg. 16. 25. & 18. 20.]

1 Sam. 25. v. 8. and 36.] I will give thee the vineyard of Naboth the Jizreelite.

8 Then she wrote Letters in Achabs name, and sealed them with his Signet: and sent the Letter to the Eldest, [i.e. Magistrates, Counsel, and Governors of the City. So Deut. 21. 2. Judg. 8. 14. Ruth 4. 2.] and to the Noble, [the Hebrew word signifieth properly white, whereby must be understood the Nobles, chiefeſt, and most honourable men, because they commonly went clothed in white. See Gen. 41. the annotat. on ver. 42. item, Esth. 8. 15. and below ver. 11.] that were in his city, [so below v. 11. Understand Jizreel, which is called Naboths city (as he himself is also called a Jizreelite, above, ver. 1, 7.) because he dwelt therein, or perhaps was also born therein. See the like phiale, Gen. 23. 10. & 24. 10. and the annotat. thereon] dwelling with Naboth. [i.e. which were his fellow-citizens.]

9 And she wrote in those letters, saying; Proclaim a Fast, [She gives this in charge, that they might take notice of the life and conversation of Naboth. For Fastes were kept, as for other reasons, so also for this, namely to make inquiry concerning some gross sins, that were publick and notorious, and to punish them according to desert, to the end, that so the wrath of God might be turned away from all the Congregation] and set Naboth in the highest place of the people. [Heb. in the head of the people: so below v. 12. Understand hereby an exalted place of the Congregation, into which the parties accused were put, that they might the better be seen and heard of the people. Or, understand hereby an high and stately seat, in which the chiefeſt of the city (among whom it's conceived that Naboth was one) were wont to sit, and that Naboth was to sit there in his usual place, to take away all suspicion of evil that was intended and plotted against him.]

10 And set over against him two men, sons of Belial, [Understand by these, wicked, vicious men, that having cast off the yoke of Gods fear, and of humane honesty, are onely bent to doe mischief, without remorse of conscience at all. See Deut. 13. on verse 13.] to bear witness against him, saying; Thou hast blessed [to bleſs, here signifieth, to curse: this was held to be a thing so abominable, that it durſt scarcely be named, so that instead thereof the contrary was affirmed in a covered way. So below ver. 13. and Job 1. ver. 5. 11. and 2. v. 9.] God, and the King: and carry him out, [to wit, out of the city, for heretofore it was a custome for Malefactors to be punished without the cities and places of common abode or dwelling, as being unworthy to give up the ghost among the usual society of men. See Lev. 24. 14, 23. and Job 7. 24. Mark 15. 20.] and stone him, that he may die. [as the Law concerning blasphemy and cursing, given by Moſeh, required, Lev. 24. 15, 16. &c.]

11 And the men of his city, [See above on v. 8.] those Eldest, and those Nobles, [see above on v. 8.] that dwelt in his city, did according as Izebel had sent [i. e. had signified by letters] unto them: according as was written in the letters, which she had sent unto them.

12 They proclaimed a Fast; and they set Naboth in the highest place of the people. [See above on verse 9.]

13 Then came the two men, sons of Belial, [See above on v. 10.] and set themselves over against him, and the men of Belial witnessed against him; against Naboth, before the people, saying; Naboth hath blessed [see above on v. 10.] God, and the King: and they carried him out of the city, and stoned him with stones, that he died.

14 Then they sent to Izebel, saying; Naboth is stoned, and is dead.

15 Now it came to pass when Izebel heard, that Naboth was stoned, and was dead; that Izebel said unto Achab; Arife, posſeſs the vineyard of Naboth the Jizreelite, hereditarily, [It seemeth by this, that Naboths estate was forfeited to the King, his sons being also put to death, 2 Kings 9. 26. and that under a false pretence of Religion, as if they herein intended to follow the examples of Gods judgments, so exalted in times past upon Dathan and Abiram, Numb 16. v. 32. and then Achæn, Job. 7. ver. 24, 25. so that also their children were not spared. And to lid their Judges perversly follow the examples of Gods extraordinary vengeance, (which is in a manner hidden from us, but yet righteous) and not the ordinary Law appointed for men to live by, which forbiddeth to punish the children for the Parents offence, Deut. 24. 16.] which he refused to give thee for money, for Naboth is not alive, but is dead.

16 And it came to pass when Achab heard that Naboth was dead; that Achab rose up, to go down to the vineyard of Naboth the Jizreelite, to posſeſs the same hereditarily.

17 But the word of the LORD came unto Elia the Tisbite, [See above chap. 17. on verse 1.] saying;

18 Get thee up, go down, to meet Achab King of Israel, who is in Samaria: [Understand where Achab dwelt, and where he was in person at that time, when God uttered these words unto Elia, but was upon going down to Naboths vineyard, where Elia should meet him, in which respect it is said in the following words, that Achab was in the Vineyard; because he would be there, when Elia should come to Jizreel] Behold, he is in the vineyard of Naboth, whither he is gone down to posſeſs that hereditarily.

19 And thou shalt speak to him, saying; Thus saith the LORD: Haſt thou killed, and also taken an hereditary posſeſſion? [Elia is charged to put this question, not to make inquiry into Achabs sinne, as into a fact that was unknown, but to reprove Achab for it, and to hold before him the righteous vengeance of God: because he had not onely killed Naboth, but also taken the inheritance of Naboths Heirs to himself, against the Law of God] Moreover, thou shalt speak unto him, saying; Thus saith the LORD, In stead that the Dogs have licked the blood of Naboth, the Dogs shall lick thy blood, yea thine. [i. e. for that the Dogs, or, according as the Dogs have licked the blood of Naboth, shall the Dogs also lick thy blood: so is the Hebrew word taken, Zach. 2. 10. Others understand this of the same place, not in particular of the field without Jizreel, but in general of the Land of Israel. For Jizreel, without which City Naboths blood was ſhed, lay in the tribe of Issachar; and Samaria (where the Dogs licked the blood of Achab, below chap. 22. 38.) lay in the tribe of Ephraim: Or, if it be taken for the same field, then see the accomplishment in Achabs ſon, 2 Kings chap. 9. verſe 26.]

20 And Achab said unto Elia; hast thou found me, O mine enemy? [This is as much as if he had said, Art thou so bold, that thou darest come into my sight? oughtest thou not to keep away from me, seeing thou mayest well perceive that I hate thee, because thou never leavest threatening me, and dealing with me like an enemy] and he said; I have found (thee) because thou hast sold thy self to do that which is evil in the eyes of the LORD. [i.e. hast given thy self over to the slavery of sinne. For as he that selleth himself for a slave to another, is contented to follow his will and command in all things; so is he said to sell himself to do evil, that giveth himself over unto sinne, to obey it in all things.] This phrase is also used, 2 Kings 17.17. Isa.51.8.]

21 Behold, I will bring evil upon thee, and take away thy posterity: and I will cut off from Achab him that preseth against the wall, [See above chap. 14. on v.10.] together with him that is shut up, and left in Israel. [See Deut. 32. on v.36.]

22 And I will make thine house like the house of Je-roboam the son of Nebat, and like that house of Baasha the son of Ahia; for the provocation wherewith thou hast provoked (me), and that thou hast made Israel to sinne.

23 Furthermore, also concerning Izebel spake the LORD, saying: the dogs shall eat Izebel, by the Out-wall of Jiz-reel. [See the accomplishment, 2 Kings 9.33. 34. &c.]

24 Him that dieth of Achab in the city, the dogs shall eat; and him that dieth in the field, the Fowles of heaven shall eat. [See above chap. 14. on verse 11.]

25 But there had been none like Achab, that had sold himself, to do evil in the eyes of the LORD; [See above on ver. 20. & chap. 11. on v.6.] because Izebel his wife stirred him up.

26 And he did very abominably, walking after the Dung-gods: [See Lev. 26. on ver. 30.] according to all that the Amorites [understand by one kind of the Canaanites, likewise all the rest. See Gen. 15. on v.16. & 48. on v.22.] had done, which God had driven out of possession before the children of Israel.

27 Now it came to pass, when Achab heard these words, that he rent his clothes, [See Gen. 37. on vers. 29.] and put a sack about his flesh, [See Gen. 37. on verse 34.] and fasted; he lay also down [to wit, to sleep] in the sack, and went slowly. [Or, softly, creepingly, timely.] An example of onely outward and temporary repentance; which proceeded not from an heart purified, and truly converted; as appeareth below chap. 22.8.]

28 And the word of the LORD came unto Elia the Tisbite, saying:

29 Hast thou seen that Achab bumbleth himself before my face? Therefore because he bumbleth himself before my face, I will not bring that evil in his dayes; [An example of Gods goodness, in deferring the deserved punishment, because of some feigned humiliation] in his sons dayes, I will bring that evil upon his house.

C H A P. XXII.

Achab intending to make war against the Syrians, ver. 1, &c. is advised by Josaphat, first to ask counsel of God by his Prophets, 5. Achabs Prophets advise him to it, 6. Especially Zedekia, 11. Micha a Prophet of the Lord dissuadeth it, 13. Is smitten for it by Zedekia, 24. And put in prison by Achab, 26. Achab goeth forth to battle, is shot, and dieth, 29. The Dogs lick his blood, 38. Josaphats reign o-

ver Juda, 41. Abazia the son of Achab reigneth in his Fathers stead, 52.

And they [Namely the Syrians, and the Israelites, between whom there had been Warre in time past. See above chap. 20] sat still three years, [these yeares are to be counted from the second Overthrow which the Syrians received in the Warre against the Israelites. Of which see above chap. 20. v.29 &c.] (so) that there was no war between Syria, and betwixt fract.

2 But it came to passe in the third year, when Josaphat the King of Juda was come down to the King of Israel? [Namely Achab, with whom he not onely was at peace, below ver. 45. but also had entered into affinity, by the marriage of Joram his son, with Athaliah, the daughter of Achab, 2 Kings 8.18. & 2 Chron. 8.1.]

3 That the King of Israel said unto his servants: [See Gen. 20. on v.8.] know ye that Ramoth in Gilead [see of this City, Deut. 4.43. and above chap. 4.13.] is ours? [for this City belonged to the Land of the Israelites; (for it lay in the tribe of Gad) and Benhadad, whose Father had taken it from the Israelites, had promised to restore the same, above chap. 20.34.] and we be still [Hebr. arc silent; or, hold our peace. But the Hebrew word signifieth omission, not onely of speaking, but also of doing any thing; as Exod. 14.14. Judg. 18.9. Isa. 64.12.] without taking the same out of the hand of the King of Syria.

4 Then he said unto Josaphat; Wilt thou go with me into the battel, to Ramoth in Gilead? and Josaphat said unto the King of Israel; I will be so, as thou art, my people so, as thy people, my horses so, as thy horses, [Hebr. As I, so thou; as my people, so thy people; as my horses, so thy horses. So 2 Kings 3.7. and 2 Chron. 8.3. that is, I will march forth with thee into this battel, and be so trusty, that thou mayest rely upon my person, as upon thine own; upon my people, as upon thy people, &c.]

5 Moreover, Josaphat said unto the King of Israel: Inquire, I pray, as to day, after the Word of the LORD. [That is, inquire by some Prophet of the Lord, whether it be also his will, that we should undertake this war, and whether he will give us succels and Victory therein.]

6 Then the King of Israel gathered the Prophets together, [It seemeth that these were the four hundred Prophets of the Idolatrous Grove, of whom mention is made above chap. 18.19. and who appeared not before Elia, upon mount Carmel, with the four hundred and fifty Prophets of Baal. See in the same chapter the annotation. on v.22.] about four hundred men, and he said unto them; Shall I go against Ramoth in Gilead to battel, or shall I forbear? and they said; Go up, for the LORD shall deliver it into the hand of the King.

7 But Josaphat said; Is (there) not here yet a Prophet of the LORD, [Understand besides these four hundred Prophets, of whom King Josaphat began to have suspition, or besides many other Prophets that formerly had been in Israel] that we might enquire of him.

8 Then said the King of Israel unto Josaphat, There is yet one man, by whom to enquire of the LORD: [Observe that these Idolaters will yet seem to know the true God aright, and to seek to obey him; but I hate him, because he doth not prophesie good concerning me] [i.e. that which is pleasing and acceptable unto me: see above chap. 1. on ver. 42.] but evil, Micha [who is to be distinguished from the Prophet Micha, surnamed the Morashite, being born in the City of Morash, Mich. 1.1. which

which lived in the times of Jotham, Ahaz, and Hezka, Kings of Juda] *the son of Jemla*: and Josaphat said, *Let not the King say so*. [i.e. let him not hate the person for the words sake, nor despise the word for the persons sake.]

9 Then the King of Israel called a Groom of the Chamber, [The Hebrew word signifieth generally a Courtier, Court-Gentleman, Court-Officers. See Genes. 37. on ver. 36.] and said; Fetch hasty Micha, the son of Jemla.

10 Now the King of Israel, and Josaphat the King of Juda, sat each on his throne clothed with (their) robes [To wit, with special Royal Robes, in which they shewed their majesty, state, and glory. Oth. having on (their) armour] on the plain, [understand an even, unbuilt, and empty void place: see Gen. 50. on ver. 10. Such are conceived to have been in former times before the gates of the City for Market-places, or wide spacious places, there to put a number of soldiers in battle-array, when they feared the inroad of enemies] at the door of the gate of Samaria: and all the Prophets [understand of whom is spoken above ver. 6. as also below ver. 12.] prophesied in their presence.

11 And Zedekias [One of the fore-mentioned Prophets, who is to be distinguished from another false Prophet of this name, the son of Maaleja, Jerem. 29. 21.] the son of Canaan had made himself iron horns; [To set forth, or shew forth his Prophecy by it, as by a token, and then to explain it by word of mouth, as the Prophets frequently used to do] and he said; Thus saith the LORD; [he pretendeth the Name Jehovah, to wit, the Name of the only true God, and not the names of his Idols; as also below ver. 12, 24] nor only to make his Prophecy the more acceptable before King Josaphat, but also to testify before every one, that their whole Religion, Worship, and prophesying, was as it were directed thither, and aimed thereat, *wit.* to perform honour and service to the God of that name. Compare Exod. 32. 4. 5. Judg. 17. 3. 1 Kings 12. 28.] with these thou shalt push the Syrians, until thou shalt have utterly consumed them. [the meaning is, that he should easily vanquish, and destroy them. For as the horned beasts easily shall overthrow the others that have no horns; so it would not be difficult for him to vanquish and subdue the Syrians, that were much weaker than he.]

12 And all the Prophets prophesied so, saying: Go up to Ramoth in Gilead, and thou shalt be prosperous; [Heb. Be prosperous: i.e. thou shalt be prosperous: so below v. 15. Compare Psal. 37. on ver. 3. and Prov. 3. on ver. 25.] for the LORD shall deliver it into the Kings hand.

13 Now the messenger that was gone to call Micha, spake unto him saying; Behold now, the words of the Prophets are out of one mouth [Heb. one mouth, or, with one mouth] good unto the King; let thy word, I pray, be according as the word of one of them, and speak (that which is) good. [i.e. the Victory over the Syrians, and the subduing of Ramoth in Gilead. Compare above v. 8. and the annotation below v. 18.]

14 But Micha said; (As true as) the LORD liveth, that which the LORD shall say unto me, that will I speak.

15 When he was come to the King, then the King said unto him; Micha, shall we go to Ramoth in Gilead to battle, or shall we forbear (it)? And he said unto him; Go up, and thou shalt be prosperous; for the LORD will deliver it into the Kings hand. [The Prophet doth not speak this in good earnest, but as it were mocking at the answer, and foretelling of the false Prophets, whose words he therefore likewise useth, as they are related, above verse 12. (for the Lord had revealed them unto him). Therefore Achab perceiving by his phrase, countenance, and

gestures, that he meant not in earnest what he said, calleth him in the following verse, to give a serious answer: it was therefore a command or counsel ironically. Compare Judg. 10. 14. Ezech. 11. 9. Ezech. 20. 39. Amos 4. 4, 5; Matth. 23. 32.]

16 And the King said unto him; for how many times shall I adjure thee, that thou tell me nothing, but only the truth, in the Name of the LORD? [i.e. By the command and inspiration of the Lord. See 2 Kings 2. on verse 24.]

17 And he said; I saw [To wit, in a Prophetic Vision, which hapned to my spirit. See of these Visions, Gen. 15. on v. 1.] all Israel scattered upon the mountains, as sheep that have no shepherd: and the LORD said; These have no Lord; [oth. these shall have no Lord] let every man return to his house in peace. [in this Vision, three things were revealed to him: First, That the Israelites should get no Victory, but should flee before the Syrians. Secondly, That Achab should perish and die. Thirdly, That the people should not perish at this time in battel, but should return home to their houses]

18 Then said the King of Israel unto Josaphat; Did I not tell thee (that) he would prophesy no good concerning me, but evil? [See above v. 8.]

19 Furthermore, he [Namely the Prophet Micha] said; Therefore bear ye the word of the LORD; I saw the LORD [wit. not in his essence, but in the tokens of his manifestation, which were shewed unto the Prophets, sometimes corporally to the eyes of the body, sometimes only spiritually to the understanding: see Genes. 32. on v. 30. and Numb. 12. on v. 3.] sitting on his throne, and all the heavenly host [understand the Angels, or heavenly spirits: see Gen. 2. on v. 1. and above chap. 18. on v. 15. and compare Psal. 103. 21; and 148. 2. Isa. 45. 12.] standing by him at his right hand, and at his left. [God is thus represented to us by resemblance of an Earthly Monarch, who being compassed about with many Ministers and Attendants, setteth down to judge. The end is, to instruct us concerning the glory of his Majesty, the wisdom of his Government, and the righteousness of his Judgments, and the omnipotency of his Works.]

20 And the LORD said; Who shall persuade Achab, that he may go up, and fall at Ramoth in Gilead? Now the one said, thus; and the other said, so. [Heb. This said in, or, with, so; and this said in, or, with, so; that is, the one said, on this manner, and the other said, on that manner.]

21 Then a Spirit came forth, and stood before the face of the LORD, and said, I will persuade him. [This was one of the evil spirits, which God, according to his infinite wisdom, knoweth to use, without being defiled by their evil practices, not only to try his children, Job 1. 12. and 2. 6. and to humble them, 2 Cor. 12. 7. but also to punish, and destroy the wicked, as appeareth here, and 1 Sam. 16. 14. & 2 Thes. 2. 9, 10, 11.] and the LORD said unto him, Wherewith?

22 And he said; I will go forth, and be a Lying Spirit [Heb. a spirit of falsehood, or, of lies: so in the following verse; that is, that produceth untruths, and lies, and maketh others to believe the same. Compare Job. 8. 4. 4. Rev. 12. 9.] in the mouth of all his Prophets: [to wit, Achabs Prophets: meaning of those that were addicted to, & soothed him up in his Idolatry] And he said; Thou shalt persuade, and shalt prevail also: [that is, thy Lies shall have power to deceive the false Prophets, and by them Achab. Compare 2 Thes. 2. 11.] go forth, and do so. [God is said to command the reasonable creatures to do evil, when he useth them to execute his holy intent by it; which he doth not by infusing any sinne into them, or commanding it them by the word, but by not only

not hindering their own wickedness, but also by ordering, ruling, and directing the same, without their knowledge and will, according to his infinite wisdom, to an holy end, agreeing with his goodness and mercy to those that are saved, and justice toward those that perish. Compare 1 Sam. 16. 10.]

23 Now then, behold, the L O R D hath put a lying Spirit in the mouth of all these thy Prophets : and the L O R D hath spoken evil [Meaning the evil of punishment. See Gen. 19. on v. 19.] over thee.

24 Then stepped forth Zedekia [See above on vers. 11.] the son of Uzana, and smote Micha on the cheek : [a clear proof of hatred and contempt : see Job 16. 10. Psal. 3. 8. Jer. 20. 2. Mark 14. 65. Act. 23. 2. 2 Cor. 12. 7.] said ; Which (way) went the Spirit of the L O R D from me to speak unto thee ?

25 And Micha said ; Behold, thou shalt see it [i.e. Find, and perceive that the Spirit of God hath not spoken by thee, but by me. Seeing, is often taken for finding, or perceiving ; as Gen. 26. 28. Mat. 2. 16. Rom. 7. 23.] in that day, when thou shalt go (from) chamber into chamber, [See above chap. 20. on ver. 30.] to bide thy self. [viz. fearing to be taken prisoner, and to be punished, because thou shalt by thy false prophecies have been the cause of the King's death.]

26 Now the King of Israel said [Namely to one of his servants ;] Take Micha, and carry him back unto Amon, the Governor of the City, and to Joas the King's son.

27 And thou shalt say, Thus saith the King : Put this (fellow) in the prison, [Heb. the house of compulsion, or restraint, shutting up : so 2 Kings. 17. 4. & 25. 27. Isa. 42. 7. Jer. 37. 15.] and feed him with bread of affliction, [i.e. which they are wont to give the afflicted and captives : or, that which being given very sparingly, not for delight, but only for necessary sustentation of the body, and is eaten in trouble, grief, and anguish of spirit. Hence also, the bread and drink of tears of sorrow, and of affliction, or, adversity, is taken for the estate and condition of misery and distress it self, Psal. 80. 6. and 127. 2. Isa. 30. 20.] and with the water of affliction, [adde withall, drench him] until I come (again) [this word is here inserted out of the following verse ; and out of 2 Chron. 18. v. 26.] in peace, [i.e. with Victory over my Enemies, with subduing of the City, and with prosperity of mine own person.]

28 And Micha said, If thou return at all [Heb. returning return] in peace, then the L O R D hath not spoken by me : [Compare Numb. 16. 29.] moreover, be said ; Harken ye people all together. [Heb. hearken ye people they all. So Mich. 1. 2. &c. or, hear, (O) people all these things. He calleth them all to bear witness, as well to his prophecies, as to that which he now at last had answered the King.]

29 So the King of Israel, and Josaphat the King of Juda, went up to Ramoth in Gilead.

30 And the King of Israel said unto Josaphat, When I have disguised myself, [i.e. Changed mine apparel, that I may not shew who I am, to the end I may not be known : see above chap. 20. on v. 38. for he was afraid of death, which was foretold him by Micha, although he would seem to despise his words] I will enter into the battle, but thou put on thy clothes : [see above on ver. 10.] So the King of Israel disguised himself, and went into the battle.

31 Now the King of Syria had commanded the Commanders of the Charets, of which he had thirty and two [viz. Chief Commanders] saying ; Ye shall fight neither with small, nor with great, [that is, neither with the meanest, nor with the chiefest among the soldiers. Thus by the words of Great and Small, are meant in Scripture all sorts of men; both old and young, high and low, rich

and poor, &c. Gen. 19. 11. Esh. 1. 5. Jer. 16. 6.] but only with the King of Israel.

32 It came to passe then, when the Commanders of the Charets saw Josaphat, that they said ; Surely that man is the King of Israel : and they turned themselves toward him, [To wit, so dividing themselves one from another, and spreading themselves abroad, that they compassed King Josaphat round about : see 2 Chron. 18. 31.] to fight : but Josaphat came out. [to wit, unto the Lord, praying for his present assistance, the which he also obtained : see 2 Chron. 18. 31.]

33 And it came to passe when the Commanders of the Charets saw that he was not the King of Israel, that they turned away from after him. [i.e. From pursuing him.]

34 Then a (certain) man bent a bowe [Heb. drew with the bowe] in his simplicity, [i.e. Without having any intent or thought, to hit King Achab with his shot. The Hebrew word is likewise so taken, 2 Sam. 15. 11. 2 Chron. 18. 33.] and shot [Heb. smote : see Gen. 18. on v. 21.] between the bucklers of his Coat of Mail : then he [namely King Achab] said unto his Charet-driver ; Turn thine hand, and carry me out of the Camp, for I am sore wounded. [Heb. grown sick, or, weakened.]

35 And the battle increased that day, and the King [Namely of Israel, 2 Chr. 18. 34.] was stayed up with the charet, [or, in the charet] over against the Syrians : [to wit, to keep the camp together by means of his presence, which seemed to be inclin'd to run away, and to hinder the discomfiture thereof, compare 2 Chr. 18. 34.] but he died at even, and the blood of the wound ran into the Charet-box. [Heb. into the box, or, bosom of the Charet.]

36 And there went a Proclamation [or, (the voice) of a Proclamation, or, (the man) of a Proclamation, that is, a man that made Proclamation, who was wont to be called the Herald] thorowout the host, when the Sun went down, saying ; Every man (turn) to his city, and every man to his (own) land.

37 So the King died, and was carried [Hebr. came : to wit, being carried dead in his charet] to Samaria.

38 Now when they washed the charet in the pool of Samaria, the dogs licked his blood, where the harlots washed ; [oth. when they washed the armour, or, and they washed the armour,] according to the word of the L O R D which he had spoken. [See above 1 Kings 21. 19.]

39 Now the rest of the acts of Achab, and all that he did, and the Ivory house [Heb. the house of the tooth, that is, of Elephants teeth, see above ch. 10. on v. 18.] that he built, and all the cities which he built, are they not written in the book of the Chronicles of the Kings of Israel ? [See above chap. 14. on v. 19. Item, compare chap. 16. the annotation on v. 20.]

40 So Achab fell asleep with his fathers ; and Ahaba his son became King in his stead.

41 Now Josaphat the son of Asa became King over Juda, in the fourth year of Achab King of Israel. [See 2 Chron. 20. 31.]

42 Josaphat was five and thirty years old [Heb. a son of five and thirty years,] when he became King, and reigned five and twenty years at Jerusalem. [The years in which Joram his son had some government of the Kingdom being herein comprised, beginning in the seventh year of his Fathers reign : when his Father joyned with Achab in the war against the Syrians. For the Kings going in danger, are wont to secure the state of the Land, by declaring who should be their Successour. Compare 2 Kings 1. 17. & 8. 16. and the annotations] and his mother's name was Azaba, the daughter of Silchi.

43 And he walked in all the way of Asa his Father, [See above chap. 15. on v. 26.] he turned not aside from it, doing that which was right in the eyes of the L O R D.

44 Nevertheless the high places [See Lev. 26. on verse 30.] were not taken away : the people offered, and burnt incense yet on the high places.

45 And Josaphat made peace with the King of Israel. [Namely with Achab, and his son, above ver. 4. and 2. King. 3. 7. for which he is reproved by the Prophet Je-hu, 2 Chron. 19. 2.]

46 Now the rest of the acts of Josaphat, and his might, that he shewed, and how he warred, are they not written in the Book of the Chronicles of the Kings of Juda ? [See above chap. 14. on v. 29.]

47 Also the remnant of the buggerers, [Compare above chap. 15. 12. and the annotat. thereon] that remained in the days of his father Asa, he removed out of the land.

48 There was then no King in Edom, [Which had been so from Davids time. Compare 2 Sam. 8. 14.] (but) a Kings Deputy. [or, Commissioner. Understand one appointed by the King of Juda, to govern in his name.]

49 (And) Josaphat made ships [Or, had ten ships] of Terfis, [see above chap. 10. on ver. 22. oth. ships (to go to) Tarfis. See 2 Chron. 20. 36, 37.] to go to Ophir, [see above chap. 9. on ver. 28.] for gold ; but they went not : for the ships were broken at Ezion Geber. [see above chap. 9. on v. 26.]

50 Then said Ahabia, the son of Achab, unto Josaphat ; Let my servants sail with thy servants in the ships ; but Josaphat would not. [To wit, after that he was reproved by the Prophet, and had suffered damage. See 2 Chron. 20. 35, 36, 37.]

51 And Josaphat fell asleep with his Fathers; and was buried by his Fathers in the city of David his Father, and Joram his son became King in his stead.

52 Ahabia the son of Achab became King over Israel at Samaria, in the seventh year of Josaphat the King of Juda, and reigned two years over Israel. [But not compleat : for the first year he reigned joyntly with his Father Achab, and the second with his son Joram.]

53 And did that which was evil in the eyes of the LORD ; for he walked in the way of his Father, [See above chap. 15. on v. 26.] and in the way of his Mother, and in the way of Jerobeam the son of Nebat, that made Israel to sin.

54 And he served Baal, [See Judg. 2. on ver. 11.] and bowed himself before him, and provoked the LORD God of Israel to anger, according to all that his Father had done.

The End of the First Book of K I N G S.

THE



THE SECOND B O O K O F K I N G S.

The Argument of this Book.

THe History of the Kings of Israel and Juda, begun in the former Book, is now finished in this. And as for the Kings of Israel, they with their subjects continued obstinately in their Idolatry, although the one more abominably than the other. Therefore the LORD stedfastly called them to repentance, not only by the Ministry of his Prophets, but also by his grievous judgments; yea for a fore-running and forecast of their utter ruine, if they should not repent, he suffered the tribe of Naphtali to be carried away captive into Assyria by Tiglath-Pilezer: But it availed not at all; God indeed at all times reserved to himself a chosen remnant of true Believers; whereunto the Schools and Colledges of the Prophets were very useful and assisting: but in regard the back-sliders made no end of sinning, therefore the Lord did at last, in his judgment, cast them away from his presence. For Salmanasse the King of Assyria having invaded the land of Israel with a great army, after a three yeares siege took the city of Samaria, and carried the Israelites away captive into his own land; to wit, into Assyria: whereby this Kingdom ended, having continued, according to the account of some, from the division of the tribes, about the space of two hundred threescore and two years. A judgment not much unlike, did at length befall the Kingdom of Juda. For although the true and lawful worship of God did for a long time take place with the Jews, and continue among them, especially when godly Kings, and zealous High-Priests, used all diligence to have Idolatry banished, and the decay in Religion and worship of God faithfully repaired; yet the people did intermingle the lawful worship with many idolatrous superstition, or at least did not the same aright. Now althoough the earnest and zealous exhortations of the Prophet, and the actual chastisements of the Lord, whereby they were called to repentance, ceased not; yet notwithstanding the abominations in Religion, and the transgressions in mens lives, did still so increase and multiply, that God at length delivered this people into the hand of Nebuchadnezar the King of Babel, who destroyed the land, took the city of Jerusalem, burnt the Temple, and carried the Jews away captive to Babel. Which came to pass, when this Kingdom of Juda, after that the ten tribes were rent from it, had continued for the space of above three hundred ninety and five years, according to the opinion of some. But God did so moderate his anger, that he continued faithful in his word and promises, seeing he hath alway by his fatherly care kept and reserved a chosen people, and the family of David, out of which the Messias was to come according to the flesh, until the very time of his coming. The History of this Book containeth the time of about three hundred and twenty years.

II. K I N G S.

C H A P. I.

Moab revolteth from Israel, v. 1. &c. Abazia seeketh to know of the idol Baal-Zebub the event of his sickness, 2. but Elia foretelleth his death, 3. the same is told to Abazia, 5. He sendeth two Captaines, one after another, with fifty men apiece, to bring Elia to him, who are devoured by fire from heaven, 9. with the third Elia goeth to the King, 13. and foretelleth him his death, 16. he dieth, and Joram reigneth in his stead, 17.

AND Moab [Whom David by force of arms had brought under the power of the Isaelites, 2 Sam. 8. 2.] revolted from Israel, [see further of this revolting, below ch. 3. v. 4,5. Oth. transgressed against Israel. See of the Hebrew word, 1 Kings 12. on v. 19.] after Achabs death. [see 2 Kings 3. 5.]

2 And Abazia fell (down) thorow a latteſ in his upper chamber, that was at Samaria, [To wit, walking upon the roof of his house, wherein was a latteſ window, to give light to the upper chamber] and fell sick; and he ſent messengers, and ſaid unto them; go, enquire of Baal-Zebub [the name of an idol, ſignifying a Lord, or, Master of flies. Thus he was called, (as is conſcived) becauſe he was called upon to drive away certain hurtfull flies, wherewith the inhabitants of Palestina were plagued; or because there were alwaies flies in his Temple, ſitting upon the ſacrifices, which were ſlain in great abundance to his honour: Or also, becauſe this idol (as ſome write) had the form and ſhape of a fly. This name the Jews gave to the Prince of Devils, Mat. 12. 24. Mark 3. 22. alwell out of hatred, and detestation of the idol, as to extenuate and depile the power of the Devil] the God of Ekron, [ſee of this city, Job. 15. 45. and 19. 43. and Judg. 1. 18.] whether I ſhall recover [Heb. shall live. So Num. 21. 8, 9.] of this ſickneſſ.

3 But the Angel of the L O R D ſpake to Elia the Tisbite, get thee up, go up, to meet the messengers of the King of Samaria: and ſpeak unto them; it is, becauſe there is no God in Israel, [to wit, that is ſo wiſe, as to know future things; ſo good; as to be willing to reveal

them to thoſe that be his; ſo powerfull, as to be able to help them in their need. Underſtand this according to the foolish conceit and unbelieveing heart of K. Abazia. So in the ſequel. Q. it is not therefore, that thou haſt done this, that thou fooliſhly thinkſt there is no God, &c.] that ye go to enquire of Baal-Zebub the God of Ekron? [viz. whether he ſhould recover and get up of his ſickneſſ, as in the following verſe is held forth.]

4 Now therefore thus ſaith the L O R D : Thou ſhalt not come down from that bed, on which thou art gone up; but thou ſhalt die the death; [Heb. dying die. So below v. 6. and 16.] And Elia departed.

5 So the messengers came back to him; [Namely, to King Abazia] and he ſaid unto them; what is this (that) ye come back? [he asketh this, because he was able to diſcern by their ſpeedy and quick return that they had not been at Ekron to enquire of the idol.]

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 ſpeak unto him; Thus ſaith the L O R D ; is it becauſe there is no God in Israel, that thou ſendeſt to enquire of Baal-Zebub the God of Ekron? [ſee above on v. 3.] therefore thou ſhalt not come down from that bed, on which thou art gone up, but thou ſhalt die the death.

7 And he ſpake unto them; what was the ſhape of the man, [H.b. the judgement, &c.] which word is here taken by many for the quality and ſhape, or diſtincion of garments: By others for the form or ſhape of the body. By the answers of the messengers in the next verſe, it ſeemeth that the question or interrogatiōn is to be underſtood of the ſhape and diſtincion of the garment. The ſame word is uſed, Exod. 26. 30. of the ſhape, form and diſtincion of the Tabernacle; for which the word type, or pattern is put, Exod. 25. 40. which Acts 7. 44. and Heb. 8. 5. is expreſſed by the Greek word ΤΥΠΟΣ] that came up to meet you, and ſpake thcſe words unto you?

8 And they ſaid unto him; he was a man with an hairy (garment), [Heb. a man Lord of the hair, that is; a man that had much hair on. See of ſuch kinde of pharise, Gen. 14. on v. 13. and understand this of the Pro-

O o o
phere

phets upper garments made of hair, which is conceived to have been the mantle spoken of 1 King. 19. 19. See the annotat. and compare Zach. 13. 4. Mat. 3. 4. Others apply it to be the length of the hair and beard of the Prophet] and girt with a leathern girdle about his loines: then he said; it is Elia the Tisbite.

9 And he sent to him a Captain of fifty: [Which were under the Captains command, all these were sent, not to conduct the Prophet in a reverend and honourable manner, but to compel him in a spitefull manner, and to take him prisoner, if he refuse to go along with him] and when he went up to him; (for behold he sat on the top of an hill), then he spake unto him; thou man of God, [see Judg. 13. on vers. 6.] Thus he called Elia, not out of reverence, but in a disdainfull way, being ready to use violence against him] the King saith, come down.

10 But Elia answered; and spake unto the Captain of the fifty; if I then be a man of God, then let fire come down from heaven. [To wit, fire, which God in an extraordinary manner by his divine power sent out of the skie. Compare Numb. 11. 1. and see the annotat.] and consume thee and thy fifty, [tis as much as if he had said, in scorn and spite, thou callest me a man of God; but I pray God to shew immediately by the token which I now desire, that I am one in deed and in truth] then fire came down from heaven, and consumed him and his fifty.

11 And he [Namely, the King] sent again [Heb. be turned again, and sent, that is, he sent again, so v. 13. See Num. 11. on v. 4.] unto him another Captain of fifty with his fifty: This (man) answered, [that is, he began to utter that which he had to say in the Kings name unto the Prophet Elia. See 1 Kings 13. on v. 6.] and spake unto him; thou man of God, thus saith the King, come down quickly.

12 And Elia answered and spake unto them; if I be a man of God, then let fire come down from heaven, and consume thee and thy fifty: Then the fire of God came down from heaven, and consumed him and his fifty.

13 And he sent again [Heb. be turned again, and sent. See above on ver. 11.] a Captain of the third fifty with his fifty; so the third Captain of fifty went up, and came and bowed himself on his knees [Heb. bended himself on his knees] before Elia, and besought him, and spake unto him; Thou man of God, let, I pray thee my soul, [i.e. life, and so in the following words. See Gen. 19. on v. 17.] and the soul of thy servants, [i.e. that are addicted to thee, to acknowledge thee, and to honour thee as our Lord] of these fifty be precious in thine eyes! [i.e. spare our life, that it may not be taken away from us, as the lives of the former two fifties were.]

14 Behold, (there) came fire down from heaven, and consumed the two former Captaines of fifties, with their fifties: but now let my soul be precious in thine eye.

15 Then the Angel of the L O R D spake unto Elia, [viz. by inward communing and inspiration, or by apparition, which was visible to the Prophet, but not to the Captain. So the Angel of the L O R D was seen by Bileam's asse, but not at first by Bileam, Num. 22. 25. 31.] Go down with him, be not afraid before his face; And he arose, and went down with him to the King.

16 And he spake unto him; Thus saith the L O R D . because thou hast sent messengers to enquire of Bial-Zebub the god of Ekron, (is it) because there is no God in Israel, to enquire of his word? [see above on vers. 3.] Therefore thou shalt not come down from that bed, on which thou art gone up, but thou shalt die the death. [Heb. dying dye.]

17 So he died, according to the word of the L O R D , which Elia had spoken: and Joram [To wit, his brother, the son of Ahab, below chap. 3. 1.] became King in his stead, in the second year of Joram, the son of

Josaphat, the King of Judea: [to wit, after that he as deputy of his father had begun to reign: which was in the seventeenth year of his fathers reign. See 1 Kings 22. on v. 42.] for he had no son.

18 Now the rest of the acts of Abazia, which he did, are they not written in the book of the Chronicles of the Kings of Israel? [See 1 Kings 14. on v. 19.]

C H A P. II.

Elia divideth the Jordan, v. 1. &c. He granteth Elisa his request on a certain condition, and ascendeth into heaven in a fiery chariot, 9. Elisa divideth the Jordan also, 13. is acknowledged to be a Prophet by the children of the Prophets, 15. who seek Elia, but in vain, 16. Elia healeth the waters at Jericho, 19. He curseth certain children, that mockingly cryed after him, and are devoured by two bears, 23.

Now it came to pass, when the L O R D would take up Elia into heaven by a tempest; that Elia went with Elisa from Gilgal. [See of this place, Deu. 11. 30. Jos. 4. 19. and 5. 9.]

2 And Elia said unto Elisa; tarry here, I pray; [He giveth this in charge to try Elisa, or out of an holy humility to hide and conceal the manner of his taking up, it being not revealed to him, that Elisa was to be present at it] for the L O R D hath sent me to Bethel, [see of this city, Gen. 12. on vers. 8.] but Elisa said; (as true as) the L O R D liveth, and thy soul liveth; I will not leave thee: [i.e. as it is true, that the Lord liveth, and that thou livelst, so true it is also that I will not part from thee. This is here properly no oath, in respect of the second branch or member, but an asseveration of that which he saith by comparing it with somewhat else, which is out of doubt. So in the sequel, and 1 Sam. 1. 26. and 25. 26. and below chap. 4. 30, &c. Heb. if I shall leave thee! So v. 4. 6.] So they went down to Bethel.

3 Then the sons of the Prophets, [See 1 Kings 20. on v. 35.] that were at Bethel, went forth to Elia, and said unto him; knowest thou that the L O R D will take away thy Lord [namely, Elia, whose disciple and servant Elisa was] from thine head [Heb. from upon, or over thine head: that is, from thee. They speak thus, looking at the manner of sitting in the schools, where the master or teacher, sitting in an high or exalted place, had his disciples heads at his feet, so that the parting from them, went as it were away from their heads. Compare Deu. 33. 3. below chap. 4. 38. and Acts 22. 3.] to day? And he said; I also know it well, [they and Elisa knew this, doubtless by Gods revelation, and by the spirit of prophecy] hold you your peace.

4 And Elia said unto him, Elisa tarry here, I pray: for the L O R D hath sent me to Jericho: [A city lying in the tribe of Benjamin, not far from the Jordan. It is surnamed the Palm-city, Deu. 34. 3. See the annot.] but he said; (as true as) the L O R D liveth, and thy soul liveth, I will not leave thee: so they came to Jericho.

5 Then the sons of the Prophets which were at Jericho. [Hence it appeareth that the Prophets had their Colleges in many cities, wherein young Prophets and Teachers were trained up for the converting of backsliding Israel] stepped to Elisa, and said unto him, knowest thou that the L O R D will take away thy Lord from thine head to day? and he said, I also know it well, hold you your peace.

6 And Elia said unto him, tarry here I pray, for the L O R D hath sent me to the Jordan; but he said; (as true

true as) the LORD liveth, and thy soul liveth, I will not forsake thee : and they both went on.

7 And fifty men of the sons of the Prophets went, and stood over against [them] afar off : [viz. to see and observe what would befall the Prophet Elia] and they both stood by the Jordan.

8 Then Elia took his mantle, and wrapt (it) together and smote the water; and it was divided hither and thither : and they both went thorow it on dry (ground).

9 Now it came to pass, when they were got over, that Elia said unto Elisa : ask what I shall do for thee, before I be taken away from thee : And Elia said ; I pray thee, let two parts of thy spirit be upon me. [Heb. the mouth of two, in, or of thy spirit, upon, or to me. That is, the part of two ; which is two parts. The word mouth is taken for the part of any thing, Deu. 21. 17. Zach. 13. 8. The meaning is, as if he had said : Seeing thou, my father, leavest many children, that is, young Prophets behind, who will all stand in need of a part of thy gifts, therefore my request is, that I may have two parts, that is, that my part may be double to theirs, I being as thy first-born, and chiefest disciple, that must succeed in thy room. Others take the double portion in respect, and in comparison of Elisa, so that Elisa should have desired to have once again as much of the Prophetical gifts, as Elia had. Elisa's request may be also simply thus understood, that he desired the two kindes of Prophetical gifts, wherein Elia was very eminent above other Prophets, which were, First, the foretelling of things to come. Secondly, the working of great miracles. Or else he understandeth that part or portion of prophecy, which Elia had, which was twofold, that is, exceeding great, in respect of many other Prophets.]

10 And he said ; thou hast asked a hard thing : [Heb. thou hast made the matter hard by asking. Hard is taken in this place for that which men cannot, but God only can give, yea and doth give very seldom] if thou shalt see me when I am taken away from thee, [Heb. shalt see from being taken away from thee] it shall so come to pass unto thee ; but if not, it shall not come to pass. [this is propounded to him as a token of that which God would do touching his request, that in the mean while he might long with fervent prayers for the fulfilling of the token, and having received it, might anew be strengthened and confirmed in the call of his propheticall office.]

11 And it came to pass, when they went on, going and talking, behold, there was then a fiery chariot with fiery horses, [Guided and governed by the holy Angels. Compare below chap. 6. 17.] which made a partition between them both : so Elia went up by a tempest to Heaven.

12 And Elisa saw it, and he cried : My Father, my Father, [So he calleth his master, out of love and reverence : as also on the other side the disciples and scholars are called sons of their masters. See 1 Kings 20. 35. and the annotat. thereon] the chariot of Israel, and the horses thereof ; [i.e. the power and strength of Israel, which in war lay most in chariots and horsemanship. The meaning is, that there was more strength for the lands defence, in Elia's doctrine, prayers and works, than in the power of war. Compare below chap. 13. 14.] and he saw him no more : and he took hold of his (own) cloaths, and rent them in two pieces. [Heb. rents, viz. in token of sorrow and grief for the loss of his master. See Gen. 37. on v. 29.]

13 He took up also Elia's mantle, that was fallen down from him ; and went back, and stood by the bank of the Jordan.

14 And he took the mantle of Elia that was fallen down from him ; and smote the water and said ; where is the LORD the God of Elia ? [viz. who in a like action had immediately before by Elia manifested his power in dividing the waters. See above v. 8.] yet the same, and

he smote the water and it was divided hither and thither and Elisa went thorow it.

15 Now when the children of the Prophets which were over against Jericho, saw him, then they said, the spirit of Elia resteth on Elisa : and they came to meet him, and bowed themselves down to the ground before him. [Giving him civil honour and respect, as a Prophet come in Elia's room, and abundantly furnished with his Prophetical gifts. See Gen. 18. on v. 2.]

16 And they said unto him, behold now, there are with thy servants [i.e. with us, who are ready to serve thee] fifty valiant [or, strong] men, [Heb. men, sons of valour, strength. Understand such as were fit to undertake this journey, and this work] let them go, we pray, and seek thy Lord, lest peradventure the spirit of the LORD hath taken him up, and cast him upon one of the mountaines, or into one of the valleys : [they thought that he was not taken away from them for ever, but only for certain daies. Compare 1 Kings 18. the annotat. on v. 12.] but he said, send not, [for he knew certainly, that he was both in body and soul taken up to God into heaven.]

17 But they were instant with him, even unto shame, [This may fitly be understood of Elisa, for being so long entreated before he would yield : although it may also be understood of the sons of the Prophets, because they were fain to entreat so long while, and so much] and he said ; sent : and they sent fifty men, who sought three daies, but found him not.

18 Then they came to him again, while he tarried at Jericho ; and he said unto them ; did I not say unto you, go not ?

19 And the men of the city said unto Elisa ; Behold, now the dwelling of this city is good, according as my Lord seeth, but the water is bad, and the land barren. [i.e. The land brings not the fruits of the Earth to maturity and ripeness, yea, it's also hurtfull to the lives of men and beasts, and likewise to the fruit of their body, whereby the land is bare and left desolate of inhabitants : at which the Hebrew word looketh, signifying bereaving of children, men, and whatever is dear unto man.]

20 And he said ; bring me [Heb. take me] ; that is, take it and bring it to me. See Gen. 12. on v. 15.] a new bowl, and put salt therein : and they brought it to him.

21 Then he went forth to the water Well, and cast the salt therein : and said ; Thus saith the LORD ; I have healed this water ; there shall be no more death, [On men and beasts] nor barrenness [to wit, not only on men and beasts, but also on the land, and the fruits of the Earth. See above on ver. 19.] from thence.

22 So that water was healed unto this day, according to the word of Elisa, which he had spoken.

23 And he went up from thence unto Bethel : Now as he went up the way, there came little boyes out of the city, which mocked him, and said unto him, bald-pate [Hebr. bald ; that is, who is bald] go up, bald-pate go up. [they mocked him thus, not only out of contempt of his person, because he was bald, but also of his office, because he was a Prophet of the Lord, and consequently a continual reprobation of idolatry, which these boyes from their infancy had sucked in, and was so practised in Bethel, that the Prophets called this city Bethaven, that is, the house of vanity and wickedness, Hos. 4. 13. Amos 5. 5.]

24 And he turned himself back, and looked on them, and cursed them [Not out of hatred of their persons, but of their idolatry, which they had so exceedingly loved, that ever since they had any knowledge or understanding, they were taught and accustomed to hate the true God and his faithfull ministers with a deadly hatred] in the name of the LORD : [i.e. by command,

and inspiration of the Lord, or with calling upon his name. To do any thing in the name of the Lord, is to do it, First, by command, charge and motion, or compulsion of God; Deu. 18. 19. 2 Chron. 33. 18. Job. 5. 43. Secondly, with confidence on God, and with calling on his name, Psa. 44. 6. and 63. 5. Thirdly, for Gods sake, or because of him, Mat. 18. 5. Fourthly, to the glory of God, Col. 3. 17.] Then there came forth two bears out of the wool, and tare two and fourty children of them.

25 And he went from thence to mount Carmel; [See 1 Kings 18. on v. 19.] and from thence he returned to Samaria.

C H A P III.

Foram reigneth, and followeth the sin of Jerobeam, ver. 1. &c. goeth to battle against the Moabites, with Josaphat, and with the King of Edom, 4. they living in want of water, God is enquired by the Prophet Elisa, 10. God promiseth water and victory over the Enemies, 16. and performeth his promise, 20.

Now *Foram* the son of *Achab* became King over *Israel* at *Samaria*, in the eighteenth year of *Josaphat* the King of *Juda*, [Which was the twelfth year of *Ahabia's* reign. Compare herewith above chap. 1. 17. and the annotat.] and he reigned twelve years.

2 And he did that which was evil in the eyes of the LORD, but not like his Father, and like his Mother: For he put away the reared image of *Baal*, which his Father had made. [Understand the reared image of the idol of the Zidonians, reared up at *Samaria* by *Achab*. See 1 Kings 16. 32.]

3 Nevertheless he cleaved unto the sins of *Jerobeam* the son of *Nebat*, [For he served the golden calves, which *Jerobeam* had caused to be made, 1 Kings 12. 28, 29, &c.] that made *Israel* to sin, he departed not from the same.

4 Now *Mesa* the King of the Moabites was a dealer in cattle, and delivered up to the King of *Israel* an hundred thousand lambs, and an hundred thousand rams with the wool. [That is, he had great trading and riches in cattle, of which he was to pay tribute from that time that *David* had brought him under his subjection, 2 Sa. 8. 12. Now after the separation of the ten tribes from the house of *Juda*, the Kings of *Israel* took this jurisdiction over the Moabites to themselves, as the Kings of *Juda* on the contrary kept to themselves the command over the Edomites, who revolted under *Foram* the son of *Josaphat*, below chap. 8. 20. as the Moabites revolted from *Israel* under *Foram* the son of *Achab*, in the following verse, and above chap. 1. 1.]

5 But it came to pass, when *Achab* was dead, that the King of the Moabites revolted from the King of *Israel*. [Heb. transgressed against the King of *Israel*: so in the sequel. This revolt was made in the reign of his brother *Ahabia*; after the death of his Father *Achab*, above chap. 1. 1.]

6 So King *Foram* went out of *Samaria* the same time, and mustered all *Israel*.

7 And he went, and sent *Josaphat* the King of *Juda*, saying; The King of the Moabites is revolted from me, [That am the lawfull successor in my fathers Kingdome, and therefore must take such revolt to heart, although it hath been committed heretofore. See above chap. 1. 1.] wilt thou go to war with me against the Moabites? and he said, I will come up, I will be so, as thou art, my people so as thy people, my horses so as thy horses. [compare 1 Kings 22. 4. and see the annotat.]

8 And he said; which way shall we go up? [He; namely, *Josaphat*, asked this, because he would take the King of *Edom* along with him. It may be also meant of *Joram*, as willing to advise with *Josaphat*] then he said; by the way of the wilderness of *Edom*. [viz. to surprise on the Moabites behind.]

9 So the King of *Israel* went, and the King of *Juda*, and the King of *Edom*: [Who was still as this time the deputy of the King of *Juda*, 1 Kings 22. 48. Compare herewith the annotat. above on ver. 4. He is called a King in this place, because he kept the room of a King, as this word is also used elsewhere for a governour, or ruler. See Judg. 17. on v. 6.] and when they had fetched a compass of seven daies journey, the camp and the cattel that followed them, [Heb. that was in, or at their feet See Judg. 4. on v. 10.] had no water.

10 Then said the King of *Israel*; Ah! that the LORD hath called these three Kings (together) to deliver them into the hands of the Moabites.

11 And *Josaphat* said; is (there) not here a Prophet of the LORD, that we might enquire of the LORD by him? [see 1 Kings 22. 4.] then answered one of the servants of the Kings of *Israel*, and said; here is *Elisa* the son of *Sephat*, who poured water on *Elia's* hands. [i.e. who ministered unto *Elia*: for this is one of the services, which the servants and ministers were wont to perform to their lords and masters.]

12 And *Josaphat* said; the word of the LORD is with him: [Intimating that he was a Prophet of the true God, and consequently was able to give them good counsel from God] so the King of *Israel* and *Josaphat*, and the King of *Edom* went down to him. [viz. to *Elisa*, who is conceived to have followed the camp by Gods instinct, and to have been not far off without the camp at that time.]

13 But *Elisa* said unto the King of *Israel*; what have I to do with thee: [Heb. what me, and thee? So 2 Sa. 16. 10. Mark 1. 24. Luke 4. 34. John 2. 4.] go thy ways to the Prophets of thy Father, and to the Prophets of thy mother: [understand to the remaining Prophets of *Baal*, of the idolatrous groves, and of the calves of *Jerobeam*. Of such, see 1 Kings 18. 19.] but the King of *Israel* said unto him; Nay. [i.e. meddle not with those things, or speak not of them] for the LORD hath called these three Kings (together), to deliver them into the hands of the Moabites. [he implyeth that the reason for which they desired his advice, was of great moment, in regard that by the present distress, not only his life, but likewise that of the two other Kings were in great danger.]

14 And *Elisa* said; (as true as) the LORD of hosts liveth, before whose face I stand, [i.e. whom I serve. See Deu. 10. on v. 8.] if I did not accept the face of *Josaphat* the King of *Juda*, [i.e. if I did not with affection, regard his person for his piety and virtue sake] I would not look toward thee, nor regard thee. [Heb. if I would look toward thee, or if I would see thee.]

15 Now then bring me [Heb. take me. See above chap. 2. 20.] a minstrel: [the Hebrew word signifieth properly one that playeth upon musical instruments, as Harp, Cittern, Lute, &c. Such kind of player the Prophets seemeth to have called for, partly to quiet his heart about the discontentedness which he bare toward the King *Foram*, partly to stir it up unto God by songs of praise and prayers, which were played, and so to fit himself for the receiving of that, which God should reveal unto him, in a well prepared heart. Compare 1 Sam. 10. 5.] and it came to pass when the player played on the stringed instrument, that the hand of the LORD came [Heb. was, or waxed] upon him. [by the hand of the Lord, is here to be meant the power of prophesying, to give counsel and advice to these Kings, and to foretell what should come to pass. Such abilities the Prophets had]

had not at all times, but when it pleased God to give the same unto them. See below chap. 4.27. and Ezeck. 1. on v.3. Although they were to fit and prepare themselves by fasting, singing, praying, and reading the Holy Scripture, for the receiving of them, Dan. 2.17,18.]

16 And he said; Thus saith the LORD; Make many ditches [Heb. Ditches, ditches; that is, many ditches here and there. See of this doubling of a word, Gen. 14. on v.10.] in this valley.

17 For thus saith the LORD: Ye shall see no wind, neither shall ye see any rain, yet this valley shall be filled with water, so that ye shall drink, ye, and your cattle, and your beasts. [see Gen. 36. on v 6.]

18 Moreover, that is flight, [Heb. Light] in the eyes of the LORD: he will also deliver the Moabites into your hand. [i. e. Besides the mercy which ye have asked, to wit, abundance of water, the Lord will give you yet the thing which ye have not asked, to wit, Victory over your enemies.]

19 And ye shall smite all fenced Cities, and all choice Cities, and shall fell all good trees, [This is a particular and special command, excepted from the general and common rule, Deut. 20.19. Or, this rule is to be understood only of the long-continuing siege of a particular City, and not of the speedy desolation of a Country] and shall stop all Fountains of water, and ye shall mar [Heb. cause to grieve, or, lament] all good pieces of land with stone. [i. e. make them barren and unuseful, by casting stones upon them; so that it shall be therewith by means of this devestation, or laying waste, as it is with a man, that being endamaged, and forsaken by all, mourneth and lamenteth. That which is related in this verse, is not only a bare command of what they were to do, but also a promise of what they should do with it for their own benefit and advantage, and annoying of the enemy.]

20 And it came to pass in the morning, when the meat-offering was offered, [See 1 Kings 18. on ver. 29.] that behold there came water by the way of Edom; and the land was filled with water.

21 Now when all the Moabites heard, that the Kings were marched up to fight against them, then they were called together, from all those that girt on the girdle, [To wit, a warlike girdle with the weapons or arms belonging to it, and that for their first time; that is, who were now first found fit to bear arms, and to go to war] and upward, and stood at the border. [Meaning of their Land, to wit, to keep their enemies out.]

22 And when they gat them up early in the morning, and the Sun rose upon that water; the Moabites saw that water on the other side red as blood. [This redness was caused by the Sun-beames, which now first began to appear on the earth.]

23 And they said; This is blood: the Kings have surely spoiled themselves [Heb. Spoiling spoiled themselves; that is, surely, or utterly marred, undone, or destroyed. The Hebrew word signifieth properly to lay waste, from whence the word sowed, with the Hebrews, hath its denomination, because it causeth desolation, or wasting. The meaning then is, that they have destroyed themselves by mutual murdering and killing of one another, as in the following words is declared, and so have made the camp desolate, and laid it waste] with the sword, and have smitten one another: Now then to the prey, ye Moabites:

24 But when they came to the camp of Israel, the Israelites gat them up, and smote the Moabites, and they fled from their face: yea they [To wit, the Israelites] came (into the land), smiting also the Moabites. [Heb. into their, &c, understanding the land of the Moabites, out of which these intended to turn out the Israelites, above ver. 21. Otherwise, these words may be thus translated: and they smote them in their (land) smiting also (the land) of

the Moabites. The meaning is one and the same. The Israelites following their victory, chased the Moabites in their own Country, and smote them also there, and quelled them.]

25 Now they brake down the cities, and every man did cast his stone upon all good pieces of land, and filled them up, and stopped all fountains of water, and felled all good trees, until they only left in Kiri-Hareseth [One of the chiefeſt, and strong cities of the Moabites, having a wall of stone, whereof it seemeth to have gotten its name. See of this city likewise, Jer. 16.7.] the stones thereof: [underſtand the ſtone-wall of the fore-named City which the Israelites left undemolished, after they had broken down all their cities, over-run and laid waste all the Champion Countrey] and the flingers compassed it about, and smote it. [i. e. they acted such violence with their flings, and other instruments of war, that the Citizens were not able to defend their City walls, and many of them were slain.]

26 But when the King of the Moabites saw, that the battle was too ſtrong for him, he took unto him seven hundred men that drew the ſword, [See the ſignification of this phrase, Judg. 8. on ver. 10.] to break thorow againſt the King of Edom, [or, unto, or, thorow the Kings Camp] but they could not.

27 Then he [To wit, the King of Moab] took his firſt-born ſon, that ſhould be King in his stead, and offered him for a burnt-offering upon the wall: [This King of the Moabites, to obtain the aid and assistance of his Idol Chamos in this diſtreſ of his, offered up his eldeſt ſon for a burnt-offering upon the wall of the City; in the view of the besiegers: for by ſuch kind of ſacrifice Idolatres thought they performed the greatest ſervice and honour that could be, unto their Idols; vainly perfwading themſelves that they were herein followers of Abraham. Others conceive that he did not offer up his own ſon, but the King of Edoms ſon, whom (as they ſay) he took paſtoner in the ſally, when he attayled with ſeven hundred men to break thorow the King of Edoms camp, in the former verſe. For proof of this opinion is, alleged Amos 2. 1. See examples of thoſe that have offered up their children unto Idols, Psal. 106.37. Ezeck. 20.31. which God had forbiddon upon pain of death, Lev. 20.2.] thence (there) was very great wrath in Israel: To wit, because by this hard ſiege, and implacable warre they had brought the King of the Moabites to this deſperate and cruel act. Oth. againſt Israel, underſtanding by this wrath or indignation to be meant especially the wrath or indignation of the King of Edom, and his Camp, because of the abominable muſter of his ſonne] therefore they departed from him, and returned to (their own) land.

C H A P. IV.

Elisa by a miracle multiplieth the oil of a poor widow, ver. 1, &c.

1. He is lodged by the Sunamite, 8. He promiseth her a ſon, 12. Whom ſhe obtaineth, 17. The ſon dieth, 18. Whom Elifa reſtoresh to life, 29. He taketh away the venomous quality from the wild gourds, 38. And feedeth an hundred men with twenty barley loaves, and green ears, 42.

Now a (certain) woman of the wives of the ſons of the Prophets [See 1 Kings 20. on ver. 35.] cried unto Elifa, ſaying; Thy ſervant, my husband, is dead, and thou knowest, that thy ſervant feared the LORD: now the creditor [to whom I am indebtēd for moneyes borrowed, or Wares bought, or otherwise] is come, to take both

both my children (to be) his servants. [i. e. bond-men, slaves : to wit, either that he himself may use them as such, or else sell them to others, for that which I owe him, and am not able to pay. See the Law of God concerning this kind of bondage, Lev. 25.39.]

2 And Elisa said unto her ; What shall I do for thee ? tell me ; What hast thou in the house ? and she said, Thine hand-maid hath nothing at all in the house, save a pitcher with oil. [To wit, which was full of oil, or at least wherein some oil was yet left.]

3 Then he said ; Go ask for thy self vessels abroad, of all thy neighbours, empty vessels ; see that thou hast not a few. [As well out of thine own house, as borrowed of others, and brought all together.]

4 Then came in, and shut at the door before thee [Or, upon, or, by thee] and before thy sons : [viz. That none may hinder thee, either in the work, which I enjoin thee to do, or in the devotion, which thou must have therein unto the LORD] then pour into all these vessels, [to wit, oil out of thy pitcher] and sell away that which is full.

5 So she went from him, and shut up the door before her, and before her sons ; they brought her the vessels, and she poured in.

6 And it came to pass, when these vessels were full, that she said unto her son, Bring me yet a vessel : but he said unto her, There is not a vessel more : and the oil stood still. [i.e. Was not multiplied more, forasmuch as the pitcher, out of which she had poured, yielded no more oil.]

7 Then she came, and told it to the man of God, [Namely Elisa : see Judg. 13. on v. 6.] and he said, Go thy ways, sell thy oil, and pay thy Creditour : thou then (with) thy sons live by the rest. [To wit, of the oil, or of the money, that thou shalt have made of the oil over and above thy debt.]

8 Also it came to pass on a day, when Elisa passed on to Sunem, [See 1 Kings 1. on v. 3.] that there was a great woman, [great, in descent, name, and means. See Gen. 14.35. and the annotat. also compare 1 Sam. 25.2.] that besought him, to eat bread : [i. e. to take his repast with her. See Gen. 31. on v. 54. so in the sequel] moreover, it came to pass, (that) as oft (as) he passed by, he turned in thither, to eat bread.

9 And he said unto her husband ; Behold now, I have perceived that this man of God is holy ; [See Lev. 19. on v. 2.] which passeth by us continually.

10 Let us, I pray, make a little upper chamber of a wall, [Heb. upper chamber of the wall ; that is, a little chamber, that butted out with a wall. The Hebrew word is used both of stone-walls, above chap. 3.25. and of board, or timber-walls, Levit. 1.15. where mention is made of the wall of the Altar, which was made of wood, Exod. 17.1. Oth. of, or, with walls] and let us set for him there a bed, and (a) table, and (a) stool, and (a) candlestick, so it shall come to pass, when he cometh to us, (that) he shall turn in thither.

11 And it came to pass on a day, that he came thither, and he turned into that upper chamber, and laid himself down there.

12 Then he said unto his lad, [Or, servant, or, minister. The Hebrew word is affirmed not only of youths, or young men, but also of men of full growth and age. See Gen. 22. on v. 5. Such an one seemeth Gehazi to have been, by what is related below, chap. 5. ver. 27.] Gehazi, Call this Sunamitish (woman) and when he had called her, she stood before his face, [i. e. before Elisa.]

13 (For he said unto him, [Namely to his servant Gehazi] say now unto her, Behold, thou hast been careful for us with all this carefulness, [The word signifieth such a care as is accompanied with fear and trembling,

whereby a man is afraid to omit, or neglect any thing that is needful and necessary, or not to do it so as it ought to be done. Compare Luke 10.40,41.] what is there to be done for thee ? Is there any thing to be spoken for thee to the King ; or to the chief Captain ? and she had said, I dwell in the midst of my people. [i. e. I have peace and friendship with the people among whom I dwell, so that I am at variance with none, for which cause I should have need to trouble either the King, or his chief Captain.]

14 Then he [Namely Elisa] had said ; [to wit, to his servant Gehazi, when he had told his master Elisa, what the woman had answered] What is there then to be done for her ? And Gehazi had said ; She hath indeed no son, and her husband is old.

15 Therefore he [Namely Elisa] had said, [to wit, to his servant Gehazi] Call her ; and when he had called her, she stood in the door. [to wit, of the Prophets little chamber. Compare this with the foregoing 12. verse, unto which it must be applied, according to the relation of what is spoken between, contained in the 13,14, and 15.verses.]

16 And he said, On this appointed time, [i. e. On, or at this time of the year : so in the following verse : see these very same words, Gen. 18. 14.] about this time of life [see Gen. 18.on ver. 10.] thou shalt embrace a son : and she said, Nay, my Lord, thou man of God, do not lie unto thine hand-maid. [i. e. make me not a promise of any good thing, whereof the performance may not follow.]

17 And the woman conceived, and bare a son at this appointed time, about the time of life, that Elisa had spoken to her.

18 Now when the child grew great, it hapned on a day, that it went forth to his Father to the Reapers.

19 And it said unto his Father, My head, my head, [It acquaints him thus with the pain, that it fell in his head] then he [to wit, the Father] said unto a lad, Carry him to his mother.

20 And he carried him, and brought him to his Mother : and he sat on her knees till noon, then he died.

21 And she went up [To wit, to the upper chamber, which she had caused to be made for Elisa : see above v. 10.] and laid him on the bed of the man of God : then she shut [to wit, the door] before him [see above on verse 4.] and went forth.

22 And she called for her husband, and said, [i.e. Sent word to him] Send me, I pray, one of the lads, and one of the she-asses, that I may run to the man of God, and return.

23 And he said, Why dost thou go to him to day ? It is neither new Moon, nor Sabbath : [He said this, because the godly ones, that were yet left in Israel, employed the New Moons, Sabbaths, and other Festivals in Religious Works ; and to this end, repaired to the Prophets of the Lord, who kept Assemblies and Meetings for the preservation of sound Doctrine, and pure Religion] and she said, It shall be well. [[Heb. Peace. See Gen. 37. on ver. 14. Intimating that all would be well, forasmuch as she made this journey for a good end ; in the mean while she concealeth from her husband the death of her son, as well not suddenly to deceive him, as also that her journey might not be hindered.]

24 Then she saddled the she-ass, and said unto her lad ; Drive, and go forward : cease not for me to ride on, except I tell thee. [That is, slack not, or hinder not the journey for my ease sake, unless I bid thee.]

25 So she went, and came to the man of God, to mount Carmel : [See 1 Kings 18. on ver. 19.] and it came to pass, when the man of God saw her over against (him), that

that he said unto his lad Gehazi; Behold, there is the Sunamites (woman)

26 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 thy childe? [Heb. hast thou peace? hath thine husband peace? &c. See Gen. 29. on v.6.] and sic said, It is well.

27 Now when she came to the man of God on the hill, she caught hold on his feet; [She did this not only out of humble reverence, but also out of fervent affection, to crave something from Elisa, desiring that he would not stir out of his place, until he had heard her. Compare Matth. 28.9.] but Gehazi stooped forth to thrust her away; [to wit, that she might not be troublesome to his master. Compare Matth. 10.13.] but the man of God said, Let her alone, for her soul is bitterly grieved within her, (Hebr. s bitter to her;) that is, p. 5. with some grief, that goeth exceedingly to her heart. Bitterness, is taken for grief, and vexation or trouble of heart, Gen. 26.35. Ruth 1.20. 1 Sam. 1.10. and 22.2. Job 3. 20. and 7. 11. and 9. 18. Prov. 14. 10.] and the LORD hath hid it from me, and made me not acquainted with it.

28 And she said, Did I desire a son of my Lord? [Intimating that she had not desired him of Elisa, but that he had promised her of his own accord, and therefore ought now to cease with his prayers, that she might get him again] did I say, do not deceive me; [oth. promise no luck to me.]

29 And he said unto Gehazi, Gird up thy loins, [To wit, to dispatch the journey the speedier, which he was commanded to make; for which long garments that men wore in those times, were a great hinderance. Compare 1 Kings 18.46. 2 Kings 9.1. Jer. 1.17.] and take my staff in thine hand, and go thy ways: if thou find any man, salute him not; [Heb. bleſs him not; see Gen. 31. on v.35.] 'Tis a phrase, signifying that he was to make haste in his journey, and to cast off all lets and hinderances that he might meet withall by the way. Compare Luke 10.4] and if any man salute thee, answer him not; and lay my staff upon the lads face, [for a token of the miracle, which God shall do. Thus God wrought by the staff of Moseh, Exod. 14.16. by the mantle of Elia, 2 Kings 2.8. by the handkerchiefs, and girdle of Paul, Act. 19.12. which proceeded only from the power of God, whereof these things were but means and tokens, when it pleased God to work by them.]

30 But the mother of the lad said, (As true as) the LORD liveth, and thy soul liveth, [See above chap. 2. on v.2.] I will not leave thee: [Heb. if I leave thee!] then he arose, and followed her.

31 Now Gehazi passed on before their face: and he laid the staff upon the face of the lad; but there was no voice, [i.e. No token of life. The reason was, because Elisa had not yet made his prayer to God, without which the laying on of the staff was fruitless. Now he had not made his prayer, because by the mothers earnest importunity he was minded himself to go to the childe, and there to pour out his praye unto the Lord, which otherwise he would have done at home in his own house] nor any attention [i.e. hearing, or listening], so he turned back to meet him, and brought him word, saying; The lad is not awaked. [to wit, from the sleep of death. Compare Isa. 26.19. Dan. 12.2.]

32 And when Elisa came into the house, [To wit, of the Shunamite] Behold, the lad was dead, being laid upon his bed. [to wit, upon the man of Gods bed, above ver. 21, which bed was in the chamber, which the Sunamite had caused to be made in her house for the Prophet, above ver. 10.]

33 So he went in, [To wit, into the chamber, where-in he had been sometimes lodged, and where the dead bo-

dy lay upon the bed] and shut the door upon both: [Namely, before him, and before the childe] and prayed unto the LORD.

34 And he went up, [To wit, upon the bed, whereon the dead childe lay; so in the following verse] and laid himself down upon the childe, and laying his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands, spread himself upon him, [see the examples, 1 Kings 17.21. Act. 20. 10.] and the flesh of the child waxed warm.

35 Then he returned, and walked in the house once hither, and once thither, and went up (again), and stretched himself out upon him, and the lad sneezed, seven times, after that the lad opened his eyes. [Miracles are finished two manner of wayes: First, sometimes forthwith, and immediately, as 1 Kings 18.37,38. Job. 1.43,44. below ver. 41, &c. Secondly, sometimes by little and little, or by degrees, as here; so 1 Kings 18. 44 45. Mark 8. ver. 24, 52.]

36 And he called Gehazi, and said, Call this Sunamite; and he called her, and she came to him: and he said, Take up thy son.

37 So she came, and fell before his feet, and bowed her self to the ground: [With civil reverence, to give him thanks for the mercy, that God had bestowed upon her by his Ministry] and she took up her son, and went forth.

38 Now when Elisa came again to Gilgal, [See above chap. 2. on v.1.] then there was (a) famine in that land, and the sons of the Prophets sat before his face: [To wit, as Disciples at his feet, to be instructed by him, as by their Master and Teacher: see above chap. 2. on ver. 3.] and he said unto his lad, Set on the great pot, [or, order, or, make ready the great pot] and seethe pottage for the sons of the Prophets.

39 Then one went out into the field to gather pottage herbs, and he found a wilde vine, [Heb. Vine of the field; that is, that groweth in the field, or in some wilde place: so ye have straightway Gourds of the field, that is, wilde gourds, or colorinints] and gathered therof, his garment full of wilde gourds, [the branches wherof they wist that they be not unlike to the vine. It may be that they did shoot up neer this wilde vine, and were mingled with the branches and leaves thereof, as wilde gourds are wont to do: or that the names of wilde vine, and wild gourds, in respect of the likeness of leaves and branches, were changed] and came, and shred them into the pot of pottage, for they knew them not. [namely, that their fruit was so bitter and dangerous.]

40 Then they filled up [Heb. Poured out, that is, filled up, and poured in, to wit, into the vessels out of which they were to eat] for the men [namely, the sons of the Prophets] to eat: and it came to pass, when they did eat of that pottage, that they cried, and said, Man of God, death is in the pot: [that is, a kind of meat, whereof a man may eat his bane, or, death. Compare Exod. 10. on v.17.] and they could not eat it. [to wit, because of the great bitterness.]

41 But he said, Then bring [Heb. Take; that is, take and bring: see Gen. 12. on v.15.] meal: and he cast it into the pot: [see Exod. 15.25.] and he said, Take up for the people, that they may eat; Then there was no harm in the pot. [Heb. no evil thing, &c. the meal had not taken this away, but the power of God, whereof the meal was only a token and means].

42 And there came a man from Baal Salisa, [A countrey in Benjamin: see 1 Sam 9.4.] and brought the man of God (loaves of) bread, of the fruits, twenty barley loaves, and green ears in their husks: [or, in their little houses; understand, that they stuck yet in their chaff, being not thrashed, or beaten out, oth. in his garment] and he

he said, Give unto the people [i.e. unto the sons of the Prophets] that they may eat.

43 But his servant said; What should I set that before a hundred men? [Heb. Set that before their face. He counteth the loaves to be few, comparing the multitude of the people, which were an hundred in number, with the smallness of the loaves, of which one man (as is conceived) might easily carry twenty. Compare Job. 6.9.] and he said, Give unto the people, that they may eat: for thus saith the LORD; They shall eat, and leave (thereof) [see Job. 6.11.]

44 So he set it before them, and they did eat, and they left (therof,) according to the Word of the LORD.

CHAP. V.

Naaman cometh to Elisa, to be healed of his Leprosie, ver. 1, &c. Being commanded to wash himself in the Jordan, he taketh it disdainfully at first, 10. Afterward he doth it, 13. He is healed, 14. Taketh his leave of Elisa, who refuseth to take his gifts, and lets him depart in peace, 15. His servant Gehazi taketh gifts from him, 20. For which he is punished with Naamans leprosie, 25.

NOw Naam in the chief Captain of the King of Syria, was a great man, [i.e. Of great power and antiquity, in regard of his qualities, and valiant acts. Compare Exod. 11. on vers. 3.] before the face of his Lord; [namely, the King of Syria: so below v. 4. and 18.] and of high respect: [Heb. exalted of face; i.e. highly esteemed, and regarded by all. Oth. acceptable; according to a certain phrase, or manner of speaking; of which see Gen. 32. on v. 20.] for by him the LORD had given deliverance unto the Syrians: [to wit, in distrels of war, and common dangers of the Land, by his wise counsel, and valiant acts] so this man was a warlike champion, (but) leproous.

2 And there were bands [The Hebrew word signifieth heaps, and assemblies of scoundrels, that fall into a country to rob and plunder: so 1 Sam. 30. 8. below ch. 13. 21. and 24. 2.] marched out of Syria, [or, the Syrians had marched forth by bands] and had brought (away) captive out of the land of Israel a little maid, which was in the service of Naamans wife; [Hebr. before the face of Naamans wife; that is, which waited on Naamans wife, or was servant to her. So, to stand before ones face, is to serve him, or wait on him; see Deut. 1. on v. 38. 1 Kings on ver. 2. Oth. which was before the face of Naamans wife; that is, in her presence.]

3 This (maid) said unto her mistress; Oh if my Lord were before the face of the Prophet, that is at Samaria, then he would recover him of his leprosie. Some conceive that this hath regard to the separation of the Lepers, and their gathering unto the people when they were healed: see Numb. 12. on v. 14. So below chap. 6. vers. 7, 11. Heb. gather, &c. which phrase, to gather one of, or from his leprosie, is as much as, to gather the leprosie on, i.e. to take it away from him, because that which is gathered, is taken away from the place, from which it is gathered: see Prov. 26. on v. 9.]

4 Then he [Namely, Naaman the Syrian, when these words of the Israelitish woman were told him] went in, [to wit, unto the King his Lord] and made his Lord acquainted with it, saying: Thus and thus spake the maid, that is of the land of Israel.

5 Then said the King of Syria: Go to, come, and I will send a letter to the King of Israel; and he went his way, and took in his hand [i.e. With him. Compare 1 Sam.

9.8. 2 Sam. 8.10. 1 Kings 14.3. and below chap. 8.8.] ten talents of silver, [see of a talent, Exod. 25. on v. 39.] and six thousand (shekels) of gold, [see of the value of a common shekel of gold, Gen. 14. on ver. 22. and Numb. 7. on v. 14.] and ten changes of raiment. [see Gen. 45. on v. 22. These things he took along with him as a free present, to gratifie the Prophet therewith. See 1 Kings 14. on v. 3.]

6 And he brought the letter to the King of Israel, saying; Now when this letter shall come unto thee; behold, I have sent Naaman my servant unto thee, that thou mayest deliver him of his leprosie. [To wit, by means of thy Prophet Elisa; as a man may judge that this was his meaning, by what was related above v. 4. But the King of Israel understood this thus, as if he himself in his own person were charged by the letter, to cure Prince Naaman of his leprosie, as appeareth by the following verse.]

7 And it came to pass, when the King of Israel had read the letter, that he rent his clothes, and said; Am I then a God, to kill, and to make alive, that this (man) doth send to me, to deliver a man of his leprosie? For, of a truth, consider, I pray, and see (how) that he seeketh occasion against me. [viz. to make war against me, if I do not cure this Naaman: for he knoweth right well that it is not in my power to do it.]

8 But it came to pass, when Elisa, the man of God, had heard, that the King of Israel had rent his clothes; that he sent to the King to tell (him); Wherefore hast thou rent thy clothes? [Intimating, that he ought not for this cause to have rent his clothes, but rather to have asked counsel of the Lord by him. Compare above chap. 1. ver. 6. 16.] Let him come now to me, then he shall know, that there is a Prophet in Israel.

9 So Naaman came with his horses, and with his chariot; [Or, charrets. For the singular number is oft with this word, in such transaction as this, taken for the plural; as Gen. 50. 9. 1 Kings 1. 5. & 10. 26. Isa. 37. 24.] and stood before the door of Elisa's house.

10 Then Elisa sent a messenger unto him, saying: Go thy ways, and wash thy self seven times in the Jordan, and thy flesh shall come again to thee, [viz. Which by the leprosie was taken off, and consumed away from thee] and thou shalt be clean, [Heb. be thou clean: that is, thou shalt surely be clean. So ver. 13. Neither the Jordan, nor the seven-fold washing, had the virtue to cure the leprosie, but only the power of God, who was pleased to work by that means.]

11 But Naaman grew very angry, and went away, and said; Behold, I said with myself, he will surely come out, [Heb. Coming out, come out. Oth. I said, he will surely come out to me, &c.] and stand, and call on the Name of the LORD his God, and strike [Heb. move] his hand over the place, and recover the leper, [i.e. cure me of my leprosie. oth. that which is leproous: that is, take away the leprosie: see above on v. 3.]

12 Are not Abana, [Otherwise called Amana, and by Historians Adonis] and Pharpar [in Histories called Orontes] the Rivers of Damascus, better than all the waters of Israel? might I not wash my self in them, and be clean? [he thought that the virtue of the water could cure him, whereas it was but a token and meanes of the promised cure] so he turned himself, and went away with indignation.

13 Then his servants slept forth, and spake unto him, and said, My Father, [This is an appellation of reverence, love, and fear, which inferiors are wont to give to their superiors, when they carry themselves indeed as Fathers. Compare the annotat. Gen. 41. on v. 43.] (if) that Prophet had spoken a great thing unto thee, [i.e. had bid thee do some difficult thing] wouldest thou not have done it? how much more, seeing he hath said unto thee, Wash

Wash thy self, and thou shalt be clean ?

14 Then he went down, and dipped himself seven times in the Jordan, according to the Word of the man of God : and his flesh came again like unto the flesh of a little child, and he became clean.

15 Then he returned to the man of God, he, and all his host, [Heb. all his camp.] Understand hereby all those that he had taken along with him in the journey, which were for multitude like an army] and came, and stood before his face, and said, Behold, now I know that there is no God in all the earth, but in Israel : now then, I pray thee, take a blessing [i.e. Gift, Present : see Gen. 33. on ver. 11.] of thy servant.

16 But he said (As true as) the LORD liveth, before whose face I stand, [i.e. Whom I serve : see Deut. 10. on ver. 8.] if I take it ; [understand withal, the Lord punish me. For in oaths the Hebrews did commonly conceal this punishment : see Gen. 14. on v. 23.] and he was instant with him, to take it ; but he refused it.

17 And Naaman said, If not [i.e. If thou wilt not receive my gifts, grant me at least another request, which I intend now to put up unto thee : see the like phrase, 2 Sam. 13. 26.] let (there then), I pray be given to thy servant [that is, to me, that do owe thee service] a burden of earth of a yoke of mules : [i.e. as much as two mules are able to carry at once] for thy servant will no more offer burnt-offering, or slain-offering unto other Gods, but unto the LORD.

18 In this thing the LORD pardon thy servant : when my Lord [To wit, the King of Syria : see above v. 1, 4.] shall go into the house of Rimmon, [the name of an Idol, which the Syrians worshipped] to bow down himself there, [to wit, to worship the Idol] and he shall lean on mine hand, and I shall bow down myself in the house of Rimmon ; [not to worship the Idol, or to perform any religious honour or service unto it, but to wait and attend upon his King, that leaned on his hand, when he bowed himself down before his Idol : for which cause Naaman was also constrained to bow himself] when I shall (thus) bow down myself in the house of Rimmon, the LORD now pardon thy servant in this thing : [he then knew full well, that bowing down before Idols, though it be not done to their honour, cannot be done or performed without sinne. In these two verses, viz. the 17. and 18. he requesteth two things of the Prophet. First, to carry some quantity of the Countreys earth along with him into Syria, to build an altar therewith, on which he might offer sacrifice unto the Lord. Secondly, that he might be pardoned, whenever he should be present in the house of the Idol Rimmon, to wait upon his Lord there, whereby indeed he bewrayeth a good intention to serve the true God, but not according to knowledge, thinking that one kind of earth was holier than another, and that a just man might offer sacrifice to God in any other place, as well as in Jerusalem, and praying for pardon of that which could not be done, without wounding his own conscience, and offending others.]

19 And he said unto him, Go in peace : [The Prophet without answering hereby to his request, or consenting to it, wisheth him only the blessing of the Lord. The 18. verse may be thus also fitly translated, according to the Hebrew text ; The LORD pardon thy servant in this thing, when my Lord went into the house of Rimmon to bow down himself there, and he leaned on mine hand, and I bowed down myself in the house of Rimmon ; when I (thus) bowed down myself in the house of Rimmon, the LORD now pardon thy servant in this thing : speaking thus not of that which was to come, or to be done, but of that which was already done and past, of which he desirereth pardon : see a like answer, 1 Sam. 1. 17.] and he departed from him a little space of ground. [See Gen. 35. on v. 16.]

20 Now Gehazi the lad of Elisa the man of God said, [To wit, with himself, as above v. 11. and Gen. 20. on ver. 11.] Behold, my Lord hath hindered Naaman that Syrian, that what he had brought, hath not been received at his hand : but (as true as) the L O R D liveth, I will run after him, and will take somewhat of him.

21 So Gehazi followed after Naaman : and when Naaman saw that he ran after him, he fell down from the chariot, [That is, he stepped down with all speed from it. Compare Gen. 24. 64. Item, Jos. 15. 18. and Judg. 1. 14.] to meet him ; and he said, Is it well ? [Heb. is it peace ? see above chap. 4. on vers. 26. and so in the sequel.]

22 And he said, It is well : my Lord sent me, to say (to thee), Behold, even now (here) he cometh to me from mount Ephraim two young men of the sons of the Prophets ; give them, I pray, a talent of silver, and two changes of garments.

23 And Naaman said, If it please thee, take two talents ; and he was importunate with him, and bound two talents of silver in two bags, with two changes of garments, and he laid them on two of his lads, that carried them before his face.

24 Now when he came upon the high place, [An high place, or hill, lying not far from Samaria, where Elisa now dwelt] he took them from their hand, and bestowed them [or, laid them away, or, gave them to be kept] in an house, and let the men go, and they departed.

25 Then he came in, and stood before his Lord : and Elisa said unto him ; From whence (comest thou), Gehazi ? and he said, Thy servant went neither hither, nor thither.

26 But he said unto him ; Went not mine heart with (thee), when that man turned him about from his chariot to meet thee ? [As if he should say, Hath not the Lord acquainted me in the spirit, and shewed me in a vision, whether thou wentest, what thou hast spoken, and done, and received, as if I my self had been there present in person, and had seen all with mine own eyes ?] was it (a) time to receive that silver, and to receive garments, and olive-trees, and vineyards, and sheep, and oxen, and (men-) servants, and maid-servants ? [i.e. with which silver, or money, thou didst intend to buy these things.]

27 Therefore the leprosie of Naaman shall cleave unto thee, and unto thy seed for ever : [That is, the leprosie that Naaman had, shall come upon thee, and upon thy children, for an example of the just judgment of God for covetousness, simony, and lying] then he went out from before his face, a leper, (white) as the snow. [i.e. in leprosie as white as snow. See Numb. 12. on v. 10. 2 Cbr. 26. 19, 20.]

C H A P. VI.

Elisa maketh iron to swim, ver. 1, &c. He discovereth the secret Plots of the King of Syria, 8. who seeketh to apprehend him in Dothan, 11. but is preserved by the Angels, 17. The Syrians are smitten with blindness, brought into Samaria, and from thence sent away in peace, 18. Samaria is besieged, and brought to such extreme want and famine, that two women eat the child of one of them, 19. The King searcheth for Elisa to put him to death, 31.

AND the children of the Prophets said unto Elisa ; Behold now, the place where we dwell before thy face, [Or, sit, &c. to wit, as Disciples and Scholars, to be instructed by thee, as our Master : see above chap. 2. on v. 3. & chap. 4. on v. 38. and here in the following verse] is too strait for us.

2 Let us, we pray, go to the Jordan, and fetch [Hebr. Take; that is, take and bring; which is fetching: see Gen. 12. on ver. 15.] thence every man a piece of timber, [to wit, to make beams, or somewhat else of it] to make us a place there, where we may dwell: and he said, Go your ways.

3 And there (was) one (that) said; Let it please thee, I pray, to go with thy servants: and he said, I will go.

4 So he went with them: now when they were come to the Jordan, they cut down wood.

5 And it came to pass, as one felled the timber, that the iron fell into the water: [Understand the ax which was made of iron; or the iron of the ax, which fell from the helve of it into the water] and he cried, and said; Ah, my Lord! for it was borrowed.

6 And the man of God said; Where did it fall? and when he [To wit, his Disciple out of whose hand that iron fell] had shewed him the place, he [To wit, Elisa] cut down a stick, and cast it in thither, and made the iron to swim above. [Others, then the iron did swim.]

7 And he said; Take it up to thee: then he put forth his hand, and took it.

8 And the King of Syria made war against Israel, and took counsel with his servants, saying; My camping shall be in the place of such a one. [Here be two words, Pcloni, Almoni, which the Hebrews use, when they denote or describe some certain person, or any mans place, whom they do not name, or are not minded to express his name: and are wont to be declared and set forth by us by letters, or characters in like case: see Ruth 4. on v. 1. Sam. 21. 2.]

9 But the man of God sent to the King of Israel, saying; Beware, that thou pass not by that place; for the Syrians are come down thither. [Or, he lurking there, or, come down to lie in wait, and to watch the people that should come forth.]

10 Therefore the King of Israel sent to that place, that the man of God had told and warned him of; [To wit, to know if it were so, as the Prophet had forewarned him, and finding it so, might stand upon his guard, and be the better provided] and lookt to himself there [i.e. he stood there upon his guard to turn away what ever might hurt or endanger him] not once, nor twice. [i.e. frequently, often, and sundry times.]

11 Then the heart of the King of Syria was boisterous [The Hebrew word signifieth properly the tempestuousness of the sea, when it is troubled with winds and tempests. To this is here compared the vexation and distemper that was in the King of Syria's heart] at this; and he called his servants, and said unto them; Will ye not then tell me, who of ours is for the King of Israel?

12 And one of his servants said; Nay, my Lord, (O) King; [The meaning is, that it was not so as the King suspected] but Elisa the Prophet that is in Israel, acquainteth the King of Israel with the words that thou speakest in thy innermost bed-chamber.

13 And he said, Go thy ways, and see where he is, that I may send, and cause him to be fetched: and it was told him, saying; Behold, he is at Dorhan. [A city lying in the tribe of Manasseh, not far from Sichem and Samaria: see Gen. 37. on v. 17.]

14 Then he sent thither horses and charrets, and a heavy host, [i.e. Many in number, and great in power. Compare 1 King. 3. 9. & 10. 2. and see Gen. 50. on v. 9.] which came by night, and compassed the city about.

15 And the servant of the man of God rose very early, [Heb. Got him up betimes to rise] and went out, and behold, an host compassed the city with horse and charrets: then his lad said unto him; Ah, my Lord, how shall we do?

16 And he said; Fear not; for those that be with us, are more then those that be with them.

17 And Elisa prayed, and said; LORD, open his eyes, I pray, that he may see: [That is, give him to behold

with his bodily eyes the outward forms or shapes, in which thy heavenly hosts do appear, that he may with spiritual eyes apprehend thy great power, and the present aid which thou hast prepared for us] and the LORD opened the eyes of the lad, that he saw; and behold, the mountain was full of fiery horses and charrets round about Elisa. [Heb. horses and charrets of fire, &c. Understand hereby a great multitude of Angels, sent from God to defend and protect the Prophet. Compare above chap. 2. 11.]

18 Now when they [To wit, the Syrians] came down to him, Elisa prayed unto the LORD, and said; Smile this people, I pray thee, with blindness; [Understand not such blindness, whereby they saw not at all, but whereby they would not rightly discern, or know that which they saw. Compare Gen. 19. 11. and see the annotat.] and he smote them with blindness, according to the word of Elisa.

19 Then said Elisa unto them; This is not the way, neither is this the city; [Understand this in respect of the event of things: For by this way, and in this city of Dothan they found not the Prophet, but by the way, in which he led them, and in the city of Samaria, when he had brought them into it, and they were cured of their blindness] follow me, and I will lead you to the man, whom ye seek: and he led them to Samaria.

20 And it came to pass, when they were come to Samaria, that Elisa said; LORD, open these (mens) eyes, that they may see; and the LORD opened their eyes, that they saw, and behold, they were in the midst of Samaria.

21 And the King of Israel said unto Elisa, when he saw them; My Father [Compare above chap. 2. on v. 12.] shall I smite them? Shall I smite them?

22 But he said; Thou shalt not smite them; thou also slay them, whom thou hast taken captive with thy sword, and with thy bowe? [The meaning is, seeing it is not meet to slay all that are taken captive in war, that it much less became King Joram to slay these, whom he had not taken captive in war] Set bread and water [i.e. meat and drink. Compare Ezek. 10. 6.] before them, that they may eat and drink, and go to their Lord.

23 And he prepared a great Feast for them, (so) that they did eat and drink, after that he let them go, and they went to their Lord: [so the bands of the Syrians came no more into the land of Israel. [The meaning is, that the Syrians that time invaded no more the land of Israel with bands of robbing and plundering soldiers, but indeed made open war against them: as appeareth by the following verse.]

24 And it came to pass afterwards, That Benhadad the King of Syria gathered all his army, and marched up, and besieged Samaria.

25 And there was a great famine in Samaria, for behold, they besieged them until an asses head was (sold) for fourscore silverlings, [That is, twenty Rycx-dollars: see Gen. 20 on ver. 16.] and a fourth part of a Kab [a measure of corn, containing the quantity of twenty four hen-egge-shells: the fourth part of which measure in moist Wares, was called a LOG: of which measure, see Lev. 14. on ver. 10.] of Doves dung [some understand hereby the grains, which the Doves or Pigeons had gathered in their crop out of the field: Others, the bowels of them: some also simple or bare Doves-dung, which the Samaritans in this siege it may be used in stead of wood, to make fires therewith: having much provision thereof in the city, otherwise to dung the land, and the gardens therewith, peradventure they did also eat it. Josephus thinketh that this dung was to the besieged in stead of salt. In the 9. book of the Jewish Antiquities, chap. 2.] for five silverlings.

26 And it came to pass, when the King passed by upon the wall, that a woman cried to him, saying; Help me (my) Lord (O) King.

27 And

27 And he said ; The LORD helpeth thee not ; whence should I help thee ? [i.e. seeing the Lord, who alone is able to help all men, doth not help thee, I know not how, or wherewith I should be able to help thee. Oth. the Lord help thee not, as words of a wicked and angry man. Compare v. 31. It may be also thus translated, not : the Lord help thee : that is, speak not so, &c.] out of the threshing-floor, or out of the wine-press ? [i.e. by delivering the corn out of the threshing-floor, or furnishing thee with wine and oil out of the press.]

28 Moreover the King said unto her ; what ailest thou ? and she said ; this woman said unto me, give thy son, that we may eat him to day, and to morrow we will eat my son.

29 So we boiled my son, and did eat him : but when I said to her on the next day ; give thy son, that we may eat him, then she hid her son.

30 And it came to pass, when the King had heard the words of this woman, that he rent his cloaths, [As it were in token of grief, conceived by the womans relation, but the true and right cause was his better and vehement wrath, wherewith his mind was kindled against the Prophet Elisa. See the sequel] as he passed by upon the wall : and the people saw that, behold, (there) was a sack within upon his flesh. [the meaning is, that the people perceived, when the King had rent his upper garment, that he had a sack or rough garment upon his bare body, and that (it may be) to do penance, and so to reconcile himself unto God, continuing still an hypocrite, and without true repentance. Compare 1 Kings 21. 27. Isa. 58. 5.]

31 And he said : Let God do so to me, and let him so adae thereto, [See of this manner of swearing, 1 King. 19. 2.] if the head of Elisa the son of Sephat shall remain standing on him this day ! [he was incensed against Elisa, because he turned not the Enemy away from the city, as he had done formerly, ab. v. 18. or because he did not take away the famine, according to the example of Elia, 1 Kings 17. 1. and 18. 42. It seemeth also below by v. 33. that the Prophet had promised him the aid and assistance of God, which because it was not as yet come, he thought perhaps himself to be deceived by him.]

32 (Now Elisa sat in his house, and the Eldest [It's conceived, that these were either some of the chief of the people, that were come to Elisa, to find comfort by him ; or some Prophets, or sons of the Prophets, or some godly persons among the people, that were the leaders and examples, or partakers of believers yet remaining in Israel. They are called the Eldest, not because they were all old in years, but all old in gifts of understanding, and worthiness of the work wherein they were employed, and in honesty of life, although it may be some were but young in years] sat with him) [in this sad and distressed time being busie with teaching, admonishing, comforting, and praying for Gods people, and the common weal] and he sent a man from before his face ; [who this man was, see below chap. 7. v. 2.] but before the messenger was come to him, he had said to the Eldest ; have ye seen, [to wit, in a prophetic vision, which the Lord now shewed me. Of the like vision see above chap. 5. 26.] how that murderers [viz. Achabs, by whose means and consent Naboth and the Prophets of the Lord were murdered, 1 Kings 18. 4. and 21. 9.] son hath sent to take off mine head ? look, when the messenger cometh, shut the door close, and thrust him out with the door. [i.e. keep him, namely, the messenger, by force out of the house, that he may not come in, and hinder me from speaking the word which the LORD hath commanded me to speak] is not the sound of his Lords feet behind him ? [i.e. doth not King Joram that sent him follow him close at heels ? as if he should say, surely he doth. See Gen. 13. on v. 9. See the like phrase 1 Kin. 14. 6.]

33 While he yet spake with them, [To wit, with the Eldest] behold, the messenger came down to him, and he said, [to wit, the messenger spake it, in the name, and by command from the King. Others conceive that the King himself spake it, being come to the Prophets house before the messenger got thither, because he made hast to prevent the messenger, and to hinder the Prophets death, which he after repented of] behold, that evill [meaning the murder of the child, occasioned by the famine] is of the LORD ; what should I wait on the LORD (any) longer ? [words of a wicked and an unbelieving man, who disdainfully rejecteth the promises of divine help, foretold by the Prophet Elisa.]

C H A P. VII.

Elisa foretelleth what should be in Samaria, and likewise the death of a great Chieftain, that would not believe this Prophecie, v. 1, &c. Four Lepers visit the camp of the Syrians, where they find no man, 3. The Syrians being hasted away by God, 6. the lepers report this in the city, 8. The truth whereof is enquired after, 12. The matter appearing to be so, Elia's prophecie is fulfilled, 16.

Then Elisa said ; [To wit, to the Eldest, that were assembled with him ; to the messenger that was sent by the King ; and to the King himself, who immediately followed after his messenger. See the two last verses of the former chapter, and below v. 17. 18.] bear the word of the LORD : Thus saith the LORD, to morrow about this time shall a measure [called with the Hebrews Seah. See of this measure Gen. 18. on v. 6.] of meal-flower be (sold) for a shekel, [the common shekel of silver, whereof mention is made here, was full out, or a little more than a fourth part of a Rycks doler. See Gen. 23. on v. 16.] and two measures of barley for one shekel, in the gate at Samaria.

2 But a Captain, on whose hand the King leaned, [According to the custome of Kings and great Princes. See above chap. 5. 18. This man is thought to have been that man that was sent out by the King, to take off the Prophets head, above chap. 6. v. 32.] answered the man of God, and said ; behold, if the LORD should make windows in heaven, [viz. to pour out thoro the same meal and corn in great abundance, as rain is poured down from heaven. See of the Hebrew word, Gen. 7. on ver. 11.] (could) that thing come to pass. [thus he strongly deniyeth that is was possible. See Gen. 18. on verl. 17.] And he said ; behold, thou shalt see it with thine eyes, but not eat thereof,

3 Now there were four leprous men before the door of the gate : [The lepers might not dwell in the camp, nor in the cities, but without those places, being separated from the society and company of men, Lev. 13. 46. Now these had approached to the very gate of the city, being fled, because of the camp of the Syrians that lay before it] those said the one to the other, why tarry we here, until we dye ?

4 If we say, let us enter into the city, [i.e. think, or determine with our selves, to enter into the city. See Ge. 20. on v. 11.] then the famine is in the city, and we shall dye there ; and if we tarry here, we shall also dye : now then come and fall into the camp of the Syrians ; if they let us live, we shall live ; and if they kill us, we shall but dye.

5 And they rose up in the twilight, [The Hebrew word signifieth the morning or evening-time, when it is between light and dark. There it's taken for the evening twilight, as appeareth by v. 9. just when the Syrians

fled away, v. 7. So Prov. 7. 9. For the morning twilight it is taken, Psa. 119. v. 147. See also 1 Sam. 30. on v. 17.] to enter into the camp of the Syrians : Now when he came to the uttermost (part) of the camp of the Syrians, [understand the foremost end of the camp, that lay nearest to the place where the lepers came. So below v. 8.] behold, then no man was there.

6 For the LORD had caused the host of the Syrians to hear a sound of chariots, and a sound of horses, the sound of a great army, [Which was either in their ears only, or also in the air, made by God by the ministry of his Angels] so that they said the one to the other, [Heb. the man to his brother] Behold, the King of Israel hath hired against us the Kings of the Hethites, [by these are understood, not the Hethites descended from Heth, Gen. 10. 15. who were long before time destroyed, but (as some conceive) the Kings of the Islands, Cyprus, Crete, &c.] and the Kings of the Egyptians, to come against us.

7 Therefore they had got them up, and were fled (away) in the twilight, [To wit, just before the lepers were come to the camp. See above on v. 5.] and had left their tents, and their horses, and their asses, the camp as it was : [viz. when they were in it before the flight, which came upon them so unawares, and with such terror, that looking after nothing at all, they left all behind, as it was, barely to save their lives. Compare herewith below v. 10.] and were fled for their life. [Heb. soul. See Gen. 19. on v. 17.]

8 Now when these lepers came to the uttermost (part) of the camp, then they went into one tent, and did eat, and drink, and took thence silver, and gold, and raiment, and went away and hid it : Then they returned and went into another tent, took from thence also, and went away and hid it.

9 Then they said the one to the other, [Heb. the man to his neighbour, or companion. Compare above the annotat. on v. 6.] We do not well : This day is a day of good tidings, and we hold our peace : If we tarry till the morning light, then iniquity will find us : [i.e. the punishment of sin will light upon us. For sin is said to find us, not only when we are found and overtaken in it, but are also punished for it. See Num. 32. 23. and the annotat. thereon] therefore now come, let us go, and report (this) to the Kings house.

10 So they came, and called unto the Porter [Oth. unto the Porters] of the city, and told them, saying ; we came to the camp of the Syrians, and behold, (there) was no man there, nor any mans voice, but horses tied, and asses tied, and tents according as they were.

11 And be [To wit, the city Porter, that had the watch] called the Porters : [to wit, his fellowes, or companions, that kept guard with him at the gate ; or the Porters of the Kings house. Oth. the Porters cried] and they made the report within to the Kings bouse.

12 And the King arose in the night, and said unto his servants : [i.e. Counsellors, and chiefest Officers. See Gen. 20. on v. 8.] I will tell you now what the Syrians have done to us : They know that we be hungry, therefore they are gone out of the camp, to hide themselves in the field, saying ; when they shall be come out of the city, then we shall catch them alive, and we shall come into the city.

13 Then one of his servants answered, and said ; let them take five of the remaining horses, that are left here within, [i.e. in this city] (behold, they are as all the multitude of the Israelites, that are left here within, behold, they are as all the multitude of the Israelites, that are perished) [intimating, that these horses were no more to be esteemed than the besieged Israelites, who needs must die as well as the rest that were already dead, if no relief came] let us send them, and see.

14 They took then two chariot-horses : And the King sent after the camp of the Syrians, saying ; go your ways, and see. [Heb. two charrets of horses, &c. i.e. two horses of chariots : Understand which are wont to be fastened to the chariot. Oth. two horsemen on horseback : to wit, whom the King had commanded to view the camp of the Syrians, and to enquire how the case stood with them.]

15 And they followed them to the Jordan, and behold all the way was full of garments and furniture, [Or, vessels] which the Syrians had thrown away in their hasting : [the Hebrew word signifieth properly such an hastening as is accompanied with fear of eminent danger. Compare 2 Sam. 4. 4. Psa. 48. 6.] Now the messengers returned, and reported it to the King.

16 Then the people went forth, and spoiled the camp of the Syrians : and a measure of meal flower was (sold) for a shekel, and two measures of barley for a shekel, according to the word of the LORD.

17 Now the King had set the Captain, on whose hand he leaned, [See above on v. 2.] over that gate, [thorow which they passed to the camp of the Syrians] and the people [to wit which in great multitude and haste sought to be out of the city, very greedy after food and prey, that were to be had in great abundance both in the camp and out of it ; and partly came in, loaden with meat, drinck, garments, armes, &c. and bringing many beasts and cattel along with them] trod upon him in the gate, that he died : as the man of God had spoken, who spake it, when the King was come down unto him.

18 For it came to passe, as the man of God had spoken unto the King, saying ; to morrow about this time shall two measures of barley be (sold) for one shekel, and one measure of meal flower for one shekel in the gate of Samaria. [See above on v. 1.]

19 And that Captain had answered the man of God, and saia ; behold, if the LORD should make windowes in heaven, [See above on v. 2.] were it (possible) to be done according to this word ? [or could also such a thing be done] And he [namely, the Prophet Elisa] had said ; behold, thou shalt see it with thine eyes, but not eat of it.

20 Even so it hapned to him : for the people trod upon him in the gate, that he died.

C H A P. VIII.

The Shunamite by Elisa's advice having left the land because of the famine, returneth home, v. 1. &c. and bath her whole estate restored to her by the Kings command, 4. Elisa foretelleth the death of Benhadad, 7. and Hazael reign over Syria, 12. Joram becomek King after Josaphat, 16. He forsakesh the Lord, 18. wherefore the Edomites revolt from him, and likewise those of Libna, 20. He dieth, and Ahaba becometh King in his stead, 24. He entertaineth friendship with Joram King of Israel, 28.

Now Elisa had spoken unto that woman, whose son he had restored to life, [See above chap. 4. 34.] saying ; get thee up, and go thy wayes, thou and thy household, [Heb. house. See Gen. 8. on v. 1.] and sojourn, wheresoever thou canst sojourn : For the LORD hath calld for a famine, which shall also come upon the land seven years. [i.e. he hath in his justice sent a famine upon the land, as his minister and executioner, to execute his judgement. See likewise Psa. 105. v. 10. Thus God is also said to call for other judgements, as if they were living and reasonable creatures, apt to understand, and willing to obey, Jer. 25. 29. Hag. 1. 11.]

2 And the woman had got her up , and had done according to the word of the man of God : for she was gone with her household , and had 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 field . [That is , she did earnestly , and with importunity beg , to have her house and land , which some possessed in her absence , restored to her . Compare the following 6. verse .]

4 Now the King talked with Gehazi , the lad of the man of God , [It seemeth that this hapned before the History of Naaman the Syrian , and the leprosy of Gehazi , whereof see above chap. 5. because none might easily talk or discourse with Lepers , who by the Law of God were separated from the society of men , Lev. 13. 46 . Others conceive that this Law onely forbade co-habitation , and not conference , which the Israelites as well permitted , above chap. 7. 10 . as the Heathen , above chap. 5. ver. 4 , 5 .] saying ; Tell me , I pray thee , all the great thing that Elisa hath done . [i.e. the miracles and wonders done by him , which this idolatrous King was desirous to hear of , not out of true faith , but out of vain curiosity .]

5 And it came to pass , when he told the King how he had restored a dead (body) to life , behold , the woman whose son he had restored to life , cried then to the King , for her house , and for her field : Then said Gehazi ; My Lord , (O) King , this is the woman , and this is her son , whom Elisa restored to life .

6 And the King examined the woman , [To wit , whether her son was raised from death to life by Elisa] and she related it to him : then the King appointed to her one of the chamber , [See Gen. 37. on ver. 36 .] saying ; Cause (her) to have again all that was hers , beside , all revenues of the field , from the day that she left the land , until now .

7 After that Elisa came to Damascus , [See Gen. 14. on ver. 15 .] when Benhadad the King of Syria was sick , and it was told him , saying , The man of God is come hither .

8 Then said the King unto Hazael ; Take a Present in thine hand , [i. e. With thee : see above chap. 5. on ver. 5 . So in the following verse] and go meet the man of God : [See 1 Kings 14. on ver. 3 .] and enquire of the LORD by him , saying ; Shall I recover [Heb. live . So Numb. 21. 8 . & Job. 5. 8 . and below ver. 9, 10, 14. Job. 4. 50 .] of this disease .

9 So Hazael went to meet him , and took a Present in his hand , to wit , (of) all (or every) [i. e. All manner of] good (thing) of Damascus , fourty camels burden ; and he came , and stood before his face , and said ; Thy son Benhadad [i.e. that honoureth thee as his Father . Thus King Joram called this Prophet his Father , above chap. 6. 21 .] King of Syria hath sent me unto thee , to say ; Shall I recover of this disease ?

10 And Elisa said unto him ; Go , say , thou shalt not recover at all ; [Heb. Thou shalt living not live . Oth. thus : tell him thou shalt living live : understanding this to be spoken ironically . Compare 1 King. 22. 15 . The words are likewise translated thus : Thou mayest certainly recover . And the meaning then is , that Benhadads sickness in its own nature was not indeed unto death , so that he might recover and get up from it , but notwithstanding that he should die some other way , before the sickness should have an end : see below v. 15 .] for the LORD hath shewed me , that he shall die the death . [Heb. dying die .]

11 And he [To wit , the Prophet] held his countenance standing , and set it fast , till very shame : [see this phrase also Judg. 3. 25 . and above chap. 2. 17 . otherw. a long while , or , until weariness] and the man of God

wept . [because of the evil which by revelation from God he foretold would befall the children of Israel by Hazael means . Compare Jer. 14. 17 . and Luke 19. 41 . The meaning of the words of this verse is , that the Prophet Elisa having cast his eyes on Hazael , held them so long fixt upon him , till he was ashamed to look any longer upon him , or , till Hazael was ashamed to be looked upon any longer . Others understand this thus ; that the Prophet held his countenance fixed , not upon Hazael , but upon somewhat else , being in contemplation of the cruelty that Hazael should act against Israel , until tears trickled down from his eyes thereat , although he strove to restrain himself as much as possibly he could . According to the other translation , some take it to be meant of Hazael , as if he should have had his countenance steadfastly fixed upon the Prophet , admiring why he should seem to enjoy him to report unto his Lord Benhadad , things that were repugnant and contradictory .]

12 Then said Hazael ; Why we peris my Lord ? and he said ; Because I know what evil thou wilt do unto the children of Israel : thou wilt set their strong holds on fire , and slay their young men with the sword , and dash their young children in pieces , and rip up their women with child .

13 And Hazael said ; But what is thy servant , that is a dog , [i. e. Most unworthy despised , and impotent . Compare 1 Sam. 24. 15 . 2 Sam. 3. 8 . & 9. 8 . Job 30. 1 . Oth. What is thy servant ? a dog ? i.e. So cruel , fierce , murderous , and merciless , as a dog . Thus wicked and blood-thirsty men are resembled to dogs , Psal. 22. 17 , 21 . & 59. 7 .] that he should do this great thing ? and Elisa said ; The LORD hath shewed me , that thou shall be King over Syria .

14 So he departed from Elisa , and came to his Lord , [The King of Syria] who said unto him ; What said Elisa unto thee ? and he said ; He said unto me , Thou shalt surely recover . [Heb. being living thou shalt live : that is , surely recover . He relateth the clean contrary to what Elisa had told him , according to the translation of v. 10 .]

15 And it came to pass on the next day , that he took a blanket , and dipped it in water , and spread it on his [Namely , King Benhadads] face , that he died : [Hazael did this of set purpose to kill him] and Hazael became King in his stead .

16 Now in the fifth year of Joram , the son of Achab , King of Israel , [Which was the 22. year of Josaphats reign . Compare above chap. 3. 1 .] when Josaphat was King of Juda , [for being yet alive , and holding still a right and interest in the Kingly Throne , he had made his son his Deputy , and reigned jointly with him some certain years . Compare herewith the annotat. 1 King. 22. 42 . and above chap. 1. 17 .] Jezoram the son of Josaphat , King of Juda , began to reign .

17 He was two and thirty years old when he became King : and he reigned 8. years at Jerusaem .

18 And he walked in the way of the Kings of Israel , according as the house of Achab did : for the daughter of Achab [Called Athalia , below v. 26 . where she is said to be the daughter of Omri , because he was Achabs Father , and consequently her Grandfather] became his wife , and he did that which was evil in the eyes of the LORD . [See 1 King. 11. on v. 6 .]

19 Yet the LORD would not destroy Juda , for David his servants sake : [See 1 King. 11. on v. 12 .] according as he had said unto him , [See 2 Sam. 7. 13 . 1 King. 11. 36 . and 15. 4 . Psal. 132. 17 .] that he would give to him at all times [Heb. all dayes . See 1 King. 11. on ver. 36 .] a lamp for his sons . [see 1 Kings 11. on ver. 36 .]

20 In his dayes the Edomites revolted from under the Dominion [Heb. hand : i. e. Power and Dominion .

So below v. 22. See Gen. 16. on v. 6.] of Juda, [thus was Isaacs prophecie fulfilled, Gen. 27. 40.] and made a King over themselves. [for since Davids time there had been no King among them, but onely a Kings Deputy, appointed by the King of Juda. See 1 King. 22. 48. and the annotat. thereon.]

21 Therefore foram went over to Zair, [Heb. T'sair : the name of a city, or place, lying in Idumea] and all the charets with him, and he gat him up by night, and smote the Edomites that were round about him ; moreover the Captains of the charets, and the people fled into their tents.

22 Notwithstanding the Edomites revolted from under the Dominion of Juda, unto this day : [i. e. Which revolt lasteth unto this day, in which this Book was written] then Libna [a city lying in the tribe of Juda, Jos. 15. 42. and given to the Priests to inhabit, Jos. 21. 13.] revolted at the same time. [the cause of this cities revolt was, because Joram had forsaken the Lord, the God of his Fathers, 2 Chron. 21. 10. By this revolt Joram was hindered from prosecuting his Victory against the Edomites, whereby they continued still in their revolt.]

23 Now the rest of the acts of foram, and all that he did, is not that written in the Book of the Chronicles of the Kings of Juda ? [See 1 King. 14. on v. 29.]

24 And foram fell asleep with his Fathers, [See Deut. 31. on v. 16. and 1 King. 1. on v. 21.] and was buried by his Fathers in the city of David ; [but not in the Sepulchres of the Kings, but in a private Sepulchre, severed from the rest, and without the usual solemnity : see 2 Chron. 21. 19, 20.] and Ahazias son became King in his stead.

25 In the twelfth year of foram, the son of Achab, King of Israel, Ahazia the son of foram King of Juda (began) to reign. [Heb. reigned.]

26 Ahazia was two and twenty years old, [Heb. A son of two and twenty years] when he became King, and reigned one year at Jerusalem : and his mothers name was Athalia, the daughter of Omri, King of Israel. [Understand his sons daughter : for this Athalia was the daughter of Achab, above v. 18. and Achab was the son of Omri, 1 King. 16. 28, 29.]

27 And he walked in the way of the house of Achab, [See 1 King. 15. on v. 26.] and did that which was evil in the eyes of the LORD, [See 1 King. 11. on v. 6.] as (did) the house of Achab : for he was a son in law of the house of Achab. [to wit, by marriage of Athalia the daughter of Achab, with Joram the son of Josaphat King of Juda.]

28 And he went with foram, the son of Achab, to battle, at Ramoth in Gillead, against Hazael the King of Syria : and the Syrians smote [i.e. wounded, or hurt] foram.

29 Then King foram went back to cause himself to be healed of the wounds which the Syrians had given him at Ramz, when he fought against Hazael King of Syria : and Ahazia the son of foram, the King of Juda, came down to see foram the son of Achab at Jezeel, for he was sick.

C H A P I X.

A Prophet by Elisa's appointment, anointeth Jehu King over Israel, ver. &c. whom he chargeth to destroy the house of Achab, 7. Jehu is acknowledged to be King by the Commanders and Officers of the army, and likewise proclaimed, 11. He maketh a league against foram, 14. Marcheth against him to Jezeel, 15. Shooteth him thorow, 24. Killeth also Ahazia King of Juda, 27. And causeith Izebel to be shrown out of the window, 30. She is devoured by dogs, 34.

Then the Prophet Elisa called one of the sons of the Prophets : [See 1 King. 2. on v. 35.] and he said unto him ; Gird (up) thy loins, [see 1 King. 18. on v. 46. and above chap. 4. on v. 29.] and take this pot of oil in thine hand, and go to Ramoth in Gilead. [see Deut. 4. on ver. 43.] It appeareth by this relation, that the Israelites had recovered this city again from the Syrians : see below v. 14. and the annotat.]

2 When thou shalt be come thither, then see where Je- bu the son of Josaphat, [And consequently is to be distinguished from one Jehu that was a Prophet, and was the son of Hanani : see 1 King. 16. on ver. 1.] the son of Nimshi ; and go in, and make him rise up from the midst of his Brethren [i.e. of his companions, the rest of the Officers and Commanders of the Army : See below ver. 5.] and bring him into an inner chamber. [Heb. chamber in chamber.]

3 And take the pot of oil, and pour it on his head, and say ; Thus saith the LORD, I have anointed thee King over Israel : [see 1 King. 1. on v. 34.] then open the door, and flee, and tarry not.

4 So the youth, that youth of the Prophet, [Oth. the youth the Prophet,] went to Ramoth in Gilead.

5 And when he came in, behold, there sat the Captains of the host, and he said ; I have a word to thee Captain : [i.e. I have somewhat to tell thee alone in secret ; Therefore may it please thee to rise up, and to hear me in private] and Jehu said : To which of us all ? and he said : To thee, O Captain.

6 Then he [Namely Jehu] arose, and went into the house ; [into the inner chamber, as above v. 2.] then he [to wit, the Prophets youth] poured the oil on his head : and he said unto him : Thus saith the LORD God of Israel ; I have anointed thee King over the people of the LORD, over Israel.

7 And thou shalt smite [i. e. Kill and destroy : see Gen. 8. on v. 21.] the house [i.e. the family : see 1 King. 14. on v. 10.] of Achab thy Lord ; that I may avenge the blood of my servants the Prophets, and the blood of all the servants of the LORD at the hand of Izebel. [i.e. which was shed by charge and command from Izebel.]

8 And the whole house of Achab shall perish : and I will cut off from Achab, him that pisseth against the wall, [See 1 King. 14. on v. 10.] also him that is shut up, and left in Israel. [i.e. I will let none remain : see Deut. 32. on v. 36.]

9 For I will make the house of Achab, as the house of Jerobeam, the son of Nebat ; [See 1 King. 14. 10 and 15. 29.] and as the house of Baesa, the son of Abi. [See 1 King. 16. 3, 11.]

10 Also the dogs shall eat Izebel, on the piece, [Heb. part, or, possession : so below ver. 21, 25, 26, &c.] (of land) [this word is here inserted out of the 25. verse of this Chapter] of Jezeel, [understand the piece or portion of land, or field, which by the false accusations, and cunning plots of Izebel was violently taken away from honest Naboth : see 1 King. 21. 23. & below v. 21, 25.] and there shall be none to bury (her) then he opened the door, and fled.

11 And when Jehu went forth to the servants of his Lord, they said unto him ; Is all well ? [Heb. is it peace ? so below ver. 17. See Gen. 29. on v. 6.] wherefore came this mad (fellow) [thus are the Prophets and Ministers of God called by worldlings and wicked men, because they are not able to apprehend their doctrine, nor their practice, Job. 10. 20. Act. 26. 24. Perhaps they gave this name to the Prophets, because they had some extraordinary gestures, or manner of action with them, when the Spirit of the Lord came upon them : see 1 Sam. 18. 10.] to thee ? and he said unto them ; To know the man, and his communication. [that is, ye may perceive that he is a Prophet, and because he is such a one, ye may judge what he is wont to speak, to wit, to exhort every one to his

his duty, as he hath done to me.]

12 But they said; It is a lie, acquaint us now with it: And he said; thus and thus [Heb. according to this, and according to this] spake he to me, saying; thus saith the LORD; I have anointed thee King over Israel.

13 Then they hasted, and every man took his garment, and put it under him, [In token of subjection unto Je-hu, as to their King. Compare Mat. 21. 7.] upon the highest stair, [Heb. upon the stairs. Understand (according to the common opinion of the learned) an high and exalted place, over-spread with the upper garments of the Captaines, which served instead of Tapistry, on which they set Je-hu] and blew with the trumpet, and said; Je-hu is become King.

14 So Je-hu the son of Josaphat, the son of Nimsi made a conspiracy [See concerning the signification of the Hebrew word, 1 Kings 15. on v. 27.] against Foram: (Now Foram had kept [i.e. furnished, fenced, and fortified with Gouldiers] Ramoth in Gilead, he and all Israel, because of Hazael King of Syria.)

15 But King Foram was turned to cause himself to be healed at Fizreel of the wounds which the Syrians had given him, when he fought against Hazael King of Syria) [see hereof above chap. 8. v. 29.] and Je-hu said; if it be your will, [Heb. soul. See Gen. 23. on ver. 8. That is, if ye think good, if it pleaseth you] let none go forth out of the city that may escape, to go to tell (this) [viz. that I am made King] in Fizreel. [where King Joram was.]

16 Then Je-hu rode, and went to Fizreel; for Foram lay there: [To wit, sick of the wounds, which the Syrians had given him. See the former verse] and Aba-zia King of Juda was come down to see Foram.

17 Now the watchman stood at the tower at Fizreel, and saw the company of Je-hu as he came on, and said; I see a company: then said Foram; take an horsman, and send (him) to meet them, and let him say, is it peace.

18 And the horsman went on horsback to meet him, and said; thus saith the King, is it peace? [i.e. Do things go well? Is there no cause of fear or danger? So below v. 19. 22. see Gen. 29. on vers. 6.] and Je-hu said; what hast thou to do with peace? [Heb. what is it to thee, and the peace: that is, what hast thou to do with peace?] So in the following verse. See 2 Sam. 16. on v. 10.] Turn (thee) behind me: And the watchman told, saying; the messenger came to them, but he cometh not again.

19 Then he sent another horsman on horsback, and when this (man) was come to them, he said; thus saith the King, is it peace? And Je-hu said; what hast thou to do with peace? turn (thee) behind me.

20 And the watchman told this, saying; he came even unto them, but he cometh not again: And the driving is as the driving of Je-hu, the son of Nimsi, for he driveth furiously. [Heb. in ouragiousnes, or, with outragiousnes: that is, with such swiftness and boisterousness, as if he were mad, and meant to ride the horses to death.]

21 Then said Foram; make ready; and they made ready his chariot: So Foram the King of Israel went forth, and Abazia the King of Juda, each in his chariot; and they went forth to meet Je-hu, and found him on the piece (of land) of Naboth the Fizreelite. [See above on v. 10.]

22 Now it came to pass, when Foram saw Je-hu, that he said; is it also peace, Je-hu, but he said; what peace, as long as the whoredomes [Understand spiritual, which is idolatry. See Lev. 17. on vers. 7. and 20. on vers. 5.] of thy mother Izebel, and her witchcrafts [Understand the deceitfull practises, whereby Izebel enticed and sedu-

ced men to idolatry. Compare Nahum. 3. 4.] are so many.

23 Then Foram turned his hand, [To wit, where-with he turned himself about in the chariot, or pointed to his chariot-driver, or also himself caught hold of the reines, to turn the chariot about, and to take flight. Compare 1. Kings 22. 34.] and fled, and said to Aba-zia; it is deceit Abazia. [i.e. Jahu is come hither in a deceitfull and treacherous way, to surprize and murder me.]

24 But Je-hu bent the bow with (a) full hand [Heb. filled his hand with the bow. Understand, that he put forth all the strength of his arm, to bend the bow to the full, and to stretch it out to the utmost, to give a mighty shot therewith] and shot [Heb. smote] Foram between his armes, that the arrow went thorow bis heart; and he bowed himself in his chariot. [i.e. sunk down in his chariot.]

25 Then sata (Je-hu) to Bidkar his Captain; Take (and) cast him upon that piece of Land of Naboth the Fizreelite: for remember, when I and thou rode onc by another after Achab his father, that the LORD laid this burden [That is, this prophetic threatening, or this aforesaid judgement. So is the word burden frequently taken by the Prophets: because judgements are heavy and grievous, aswell in hearing, when they are denounced, as in feeling, when they do actually sieze upon a man, Isa. 13. 1. and 15. 1. Jerem. 23. 33. 34. Nab. 1. 1. Habak. 1. 1. Zach. 9. 1.] upon him, [it seemeth that Achab when after the death of Naboth, he went to take possession of his vineyard, had with him certain Courtiers and Officers of the Army, and that amongst them there were Je-hu and Bidkar, who had heard the words (mentioned in the following verse) altered by Elija against Achab] (saying;

26 If I have not seen yester night the blood of Naboth, and the blood of his sons, [Hence appeareth, that not only Naboth was murthered, but also his children, that Achab might the quieter enjoy Naboths estate] saith the LORD! and (if) I do not recompense thee that on this piece (of land)! [see above on v. 10.] saith the LORD: [these are the words of the Lord uttered with an oath against Achab, and they do import as much as if he should have said: Surely I have seen it, and will surely recompense it unto thee on this plat of ground. See of this kind of oath also ascribed to God, Num. 14. on v. 23.] Now then take and cast him upon that plat (of ground), according to the word of the LORD.

27 When Abazia King of Juda saw (that); then he fled by the way of the garden-house: [Which was planted with trees, so that in fleeing a man could hide himself better then elsewhere, to get safely away] but Je-hu pursued after him, and said; smite him also [that is, kill him; for he was also of Achabs family, to wit, by his Mothers side, which was Achabs daughter. See above chap. 8. on vers. 18.] on the chariot, at the going up to the Gur, [this seemeth to have been a place on the way to Samaria, by which Abazia fled, when Je-hu was busie in killing Joram. Now Je-hu perceiving that Abazia was got away from him, sent his soldiars after him. These (as some conceive) came so near to him in this place, that they wounded him there, but not mortally, so that he escaped to Samaria, where he hid himself, 2 Chron. 22. 9. Until he being there also pursued to be brought to Je-hu, was mortally wounded, but escaped to Megiddo, where he died as the following words set forth] which is by Jibleam, [see Jos. 17. 11.] and he fled to Megiddo, [see 1 Kings 9. on v. 15.] and died there.

28 And his servants carried him to Jerusalem, and they buried him in his sepulchre, by his fathers in the city.

city of David. [See 1 Kings chapter 2. on verse 10.]

29 Now in the eleventh year [i. e. in the end of the eleventh, and beginning of the twelfth year. See above chap. 8. 25.] of *Joram* the son of Achab, did *Ahazia* become King over *Juda*.

30 And *Jehu* came to *Zirreel*: When *Izebel* heard (that), then she painted her face, [Heb. put her eyes in painting: that is, besmeared her face with painting] and tired her head, [it seemeth that she boldly dressed and adorned her self, as it were to awe and daunt *Jehu* by her Majestick and stately countenance] and looked out at the window.

31 Now when *Jehu* entred in at the gate, [To wit of the Kings Palace, out of which *Izebel* looked] she said; is it well, O *Zimri* the slayer of his Lord? [she calleth *Jehu* a second *Zimri*, who had murdered his Lord *Ela* the King of Israel, 1 Kings 16. 9, 10. which murder had a fearfull and abominable end in *Zimri* by *Omril's* meanes. With this *Izebel* now upbraideth *Jehu*, to affrighten him, but in vain, because he was commanded by God to do that which he did. Oth. did *Zimri* proffer, that slew his Lord.]

32 And he lift up hi. face towards the window, and said; who is with me? Who? [*Jehu* spake this to thole that were with *Izebel*, asking if any were affected to his cause] Then there looked on him two (or) three of the chamber [that is, Gentlemen, Noble men, Court-officers, that were in *Izebel's* company, as she looked out of the window. The Hebrew word signifieth properly, Eunuchs, or, gilded men: such as were the Chamberlaines of Queens and Princesses for the most part in those times: And such peradventure these were. See Gen. 37. on v. 36.]

33 And he [Namely, *Jehu*] said; Throw her down: and they [to wit, the Chamberlaines] threw her down, so that (some) of her blood was sprinkled on the wall, and on the borses, and he [Namely *Jehu*] trampled upon her.

34 Now when he was come in [viz. into the Palace] and had eaten and drunk, he said; look now after that cursed (woman), and bury her, for she is a Kings daughter. [namely, the daughter of the King of the Zidonians, called *Eth-Baal*, 1 Kings chap. 16. 1.]

35 And they went to bury her; but they found nothing of her, save the scull, and the feet, and the palmes of her hands.

36 Then they returned, and told him; and he said; this is the word of the LORD, which he spake by the ministry [Heb. hand] of his servant *Elia* the Tisbite, saying; On the plat (of ground) of *Zirreel* shall the dogs eat the flesh of *Izebel*. [see above on v. 10. And concerning this prophecie, see 1 Kings 21. 23. where, although so many words are no there extant, yet the meaning of this aforesaid accomplishment is to be found.]

37 And the carcase of *Izebel* shall be as dung upon the field, [Heb. upon the face of the field] in the plat (of ground) of *Zirreel*; (so) that they shall not be able to say, this is *Izebel*.

CHAP. X.

Jehu slayeth seventy of *Achab's* sons, vers. 1. &c. and the kindred of King *Ahazia*, 12. cometh with *Fonadab* the Rechabite to *Samaria*, 15. where he slayeth all the Priests and Prophets of *Achab*, breaketh down

his images and Temple, 18. but cleaveth to the sin of *Ferobeam*, 29. is oppressed by *Hazacl* King of *Syria*, 32. dieth, *Foahaz* his son reigneth, 35.

Now *Achab* had seventy sons [Which doubtless were born to him of sundry wives; there being also under them comprehended the children of his son *Joram*, and of his other sons, of which *Achab* was the Grandfather. See below ver. 3.] at *Samaria*: And *Jehu* wrote letters, [which he sent to *Samaria*, to the Rulers of *Zirreel*, [understand some chief Courtiers, who although they had their ordinary abode and dwelling at *Zirreel*, yet were sent by *Joram* to *Samaria*, to look to the Kings children, while he was busie in war against the Syrians] (to) the eldest, [so called, either because of their office, because they were counsellors, or because of their age, , for that they being not fit for war, yet were able to go before the commonalty with advice and counsel, and before the youth with authority and gravity] and to them that brought up *Achab's* (children), [who as overseers and guardians took care for the education and instruction of these young Lords] saying;

2 Now when this letter shall come to you, [Thus beginneth also the letter of the King of *Syria* to the King of *Israel*, above chap. 5. 6.] seeing your Lords sons are with you: also the charres and horses are with you, as likewise a fenced city, [namely, at *Samaria*] and armes.

3 Look then out the best and julest [Heb. that is good and just: that is, that is fit and meet to govern] of your Lords [viz. *Achab's* or *Joram's*] sons, set him on his Fathers Throne: [he meant not this in good earnest, but was minded to try the Rulers of the *Samaritanes*, to know how they stood affected, and with whom they sided. To set any one upon his Fathers throne, is to make him King in his Fathers room. See 1 King. 2. on v. 24. and compare v. 5.] and fight for your Lords house.

4 But they were very sore [Heb. sore, sore] afraid, and said; behold, two Kings [namely, *Joram* King of *Israel*, and *Ahazia* King of *Juda*, above chap. 9. 24, 27.] subfisted not before his face; how then should we subfist.

5 He then that was over the house, and he that was over the city, and the eldest, and the bringers up (of the children) sent to *Jehu*, saying; We are thy servants, and whatsoever thou shalt say to us, we will do; we will make no man King, do what is good in thine eyes.

6 Then he wrote a letter the second time to them, saying; if ye be mine, and ye hearken to my voice, take the heads of the men, your Lords sons, [It is judged by the Hebrew word, that some of these sons or posterity of *Achab* were come to a reasonable age, who as they were probably followers of *Achab's* wickednes, so they were partakers of his punishment, according to the righteous threatening of God, Exod. 20. 5. Deut. 5. 9.] and come to me to morrow about this time to *Zirreel*: (now the Kings sons, seventy men were with the great (men) [i. e. the chieflie in state and dignity. Compare below chap. 25. 9. and see the annotat.] of the city, which brought them up.) [Heb. made them great.]

7 It came to pass then, when that letter came to them, that they took the Kings sons, and smote [Heb. slew, cut the throats. So v. 14.] seventy men: and they put their heads in baskets, which they sent to him to *Zirreel*.

8 And there came a messenger, and told him, saying ; they have brought the heads of the Kings sons : and he said ; Lay them in two heaps, at the door of the gate [Which was the place of Judicature : see Gen.22. on v. 17.] until the morning.

9 And it came to pass in the morning , when he went forth, that he stood still, and said to all the people : Ye are righteous ; Behold, I made a conspiracy against my Lord, and slew him ; [that is, I pronounce you innocent and guiltless touching the death of these sons of Achab ; think not that I am come to accuse you for it : but if you will lay the blame upon any man, look upon me, that have made a Covenant against my Lord King Joram, yea have also slain him : but not out of mine own presumption, but according to the Lords determination, and express command. Therefore as ye are guiltless, because ye have followed my command, so am I also, because I have followed Gods command] and who hath smitten all these ? [these were smitten by the Eldest of Samaria, at Jehu's command : both by the Lords direction, as followeth.]

10 Know now that there shall fall to the earth nothing of the Word of the LORD , [See 1 Kings 8.on ver.56.] which the LORD spake against the house of Achab : [He testifieth here publickly, that though his practice might be ill construed, yet notwithstanding he had done nothing otherwise then according to the Word of the Lord : see above chap.9.ver.7,8.] for the LORD hath done that which he spake by the ministry [Hebr. hand. See Levit.8.on verse 36.] of his servant Elia. [see 1 Kings 21.v.19,21,29.]

11 Besides Jehu smote all that remained in the house of Achab at Jizreel, and all his Great (men), [Doubtless those that by Achabs meanes were become great and mighty in state, riches, and name] and his acquaintance, [or,kinsfolks : as Ruth 2.1.] and his Priests : until he left him none remaining.

12 And he gat him up, and departed, and went to Samaria ; and being at Beth-Heked of the shepherds, [i. e. the house of the binding of the shepherds. Some conceive that this was a Village by Samaria lying on or by the way, having its name from binding, because the shepherds bound their sheep there, when they were to be shorn] on the way.

13 Jehu found the brethren of Abazia, king of Juda, [Understand the sons of his brethren, 2 Chron. 22. 8. See Gen.13. on ver.8. where the word brethren is so taken] and he said ; Who are ye ? and they said ; We are the brethren of Abazia, and are come down, to salute the sons of the King, and the sons of the Queen. [namely Joram, and his wifes children. It seemeth that they knew not that Ahazia was slain by Jehu. Hebr. to the peace of the sons of the King, and of the sons of the Queen. i.e. to wish them peace and prosperity, which we call saluting, or, greeting.]

14 Then he said ; Take them alive : and they took them alive ; and they smote them by the Well of Beth-Heked, two and forty men, neither left he one of them.

15 And being departed thence, he found Jonadab, the son of Rechab, [A noted man of the Family of the Rechabites, and descended from Jethro, Moses Father in Law, 1 Chron.2.55. Jer.35.6.] (coming) to meet him, who saluted [Heb. blessed. See Gen.31.on v.55.] him ; [namely Jehu] and he said unto him ; Is thy heart right, according as my heart is with thy heart ? [i. e. art thou heartily affected toward me, as I am with all my heart affected toward thee] and Jonadab said ; It is, yea it is, give (me) thine hand : [this may be taken as the words of Jonadab ; or, (as others conceive) as the words of Jehu] and he gave (him) his hand, and he made him come up to him into the charet.

16 And he said : Go with me, and see my zeal [What zeal properly is, see 1 Kings 19.on v.19.] for the LORD : so they [To wit, his Servants, Footmen, or Lackeyes] made him ride on his charct.

17 And when he came to Samaria, he smote all that remained unto Achab at Samaria, until he had destroyed him : [i.e. His Household and Family] according to the Word of the LORD, which he had spoken to Elia. [see 1 Kings 21.21.]

18 And Jehu assembled all the people , and said unto them ; Achab served Baal [See 1 Kings 16 on v.31.] a little : Jehu shall serve him much. [see the annotation on the following verse.]

19 Now therefore call unto me all the Prophets of Baal, all his Servants, and all his Priests, let none be missing, for I have a great sacrifice (to do) to Baal ; [He speaketh lyingly and equivocally, (which meanes are not to be commended) intending to slay, or kill unto Baal, all his Priests, Prophets, and Ministers; and so to perform his great sacrifice] whosoever is wanting, he shall not live : but Jehu did that in subtily, that he might destroy the worshippers of Baal.

20 Moreover, Jehu said ; Hallow a Prohibition-(day) [i. e. A great feast day or festival, on which all servile works were forbidden : see Lev.23.on v.36.] for Baal, and they proclaimed it.

21 Jehu also sent into 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, [i.e. the Temple of Baal] (so) that the house of Baal was filled, from the one end, to the other end. [Heb. mouth to mouth : so below chap.21.]

22 Then he said to him, that was over the Vestry ; [Or, Wardrobe. Understand a chamber, wherein the garments were lockt up and kepr, which Baals Priest used in the worship of their Idol. Oth. the garment chest , or, the garments] Bring forth the garments for the worshippers of Baal : [because God had prescribed in the Old Testament a certain kind of garment to be worn by his Priests, (which in the New Testament ceased with the Priesthood) therefore the Devil would imitate the same in his Priests] and he brought forth the apparel for them.

23 And Jehu came with Jonadab the son of Rechab into the house of Baal : and he said unto the worshippers of Baal ; Search, and look, that peradventure there be here none of the servants of the LORD, [These he would not have to be present at this work, under this pretence, that they might not profane it by their presence, being of another Religion : but in deed and in truth, that they might not ignorantly be destroyed among the worshippers of Baal] but the worshippers of Baal only.

24 Now when they came in to perform slay-offerings, and burnt-offerings, Jehu appointed him fourscore men without, and said ; If any of the men, that I have brought into your hands escape, his soul [That is, the soul of him, that letteth one escape, and doth not kill him. The word soul is here taken for life. See Gen.19.on ver.17.] shall be for the soul of him. [i.e. of him that escapeth. The meaning is, that if any one of the men appointed by Jehu should let any one escape, he himself should die for it.]

25 And it came to pass when he [To wit, the chief Priest of the Baalites: or, when they, &c.] had made an end of doing burnt-offering, that Jehu said unto the Guard, [that is, to those fourscore men, of which is spoken in the former verse] and to the Captains ; Go in, smite them, let none come forth ; and they smote them with the edge of the sword ; and the Footmen, and the Captains cast them away : [meaning the dead bodies of those that were slain, which were thrown away out of the city] then they went to the city, into the house of Baal [this may be understood

derstood of the same city, or of every city where there was an house of Baal : so in the following verse : see v.28.]

26 And they brought forth the reared images out of the house of Baal, and burnt them.

27 They brake down also the reared image of Baal : moreover, they brake down the house of Baal, and made that private rooms, [i.e. Privies, Draught-houses, Jakes, houses of office, where men do ease nature : which they did in scorn and contempt of the Idol, and Idolatry, that was performed therein. Compare Isa.36.6. In the same sense Idols are called in Scripture Dung-gods : see Levit. 26.30. and the annotat. thereon] unto this day.

28 Thus Jehu destroyed Baal out of Israel.

29 But Jehu departed not from following the sinnes of Jerobeam the son of Nebat, who made Israel to sinne : to wit, from the golden Calves, which were at Bethel, and at Dan. [To wit, in each place one : see 1 Kings 12.28.]

30 Then the LORD said unto Jehu ; [To wit, by some one of the Prophets ; as he also had received the charge by one of them, to execute this divine vengeance, above chap.9.7.] because thou hast done well, doing that which is right in mine eyes, (and) hast done to the house of Achab, according to all that was in mine heart, thy sons shall sit unto the fourth generation upon the throne of Israel. [Heb. sons of the fourth shall sit, &c. The fulfilling hereof, see first in Joahaz, below ver.35. Secondly, in Joas, chap.13.10. Thirdly, in Jerobeam, chap.14.23. Fourthly, in Zacharia, chap.15.8.]

31 But Jehu took not heed to walk in the law of the LORD, the God of Israel, with all his heart : he departed not from the sins of Jerobeam. [These sins are expressed above v.29.] who made Israel to sinne.

32 In those dayes the LORD began to cut Israel short : [Or, to cut Israel off : that is, to straiten, and to diminish his border : see the following verse. And this hapned, according to the prophecie of Elisa, above chap.8.12.] for Hazael (King of Syria) smote them in all the borders of Israel.

33 From the Jordan, toward the Sun-rising, [Understand, in regard of the situation of the land of Canaan] all the Land of Gilead, [see Gen.31. on ver.21.] of the Gadites, and of the Rubenites, and of the Manassites : from Aroer, [a city lying beyond the Jordan in the tribe of Gad : of which see Numb.32.34. Jos.12.2.] which is by the book of Arnon, [see Numb.21.14. Deut.2.35.] and Gilead, and Basan [Compare this with Deut. 3. 12, 13, 14, &c. and the annotat. thereon.]

34 Now the rest of the acts of Jehu, and all that he did, and all his might, are not they written in the Book of the Chronicles of the Kings of Israel ? [see 1 Kings 14.on v.19.]

35 And Jehu fell asleep with his Fathers, and they buried him at Samaria, and Joahaz his son became King in his stead.

36 And the dayes that Jehu reigned over Israel in Samaria, are eight and twenty dayes.

C H A P XI.

Athalia slayeth all the Royal Family, ver.1,&c. Excepting Josias, 2. Who being seven years old, by Jojada's direction, is made King of Juda, 4. Athalia, that usurped the government, is slain, 13. The Covenant is renewed between God, the King, and the People, 15. The worship of Baal destroyed, 18. And the King set in his Kingly Throne, 19.

Now when Athalia [Which was Achabs daughter, the wife of Joram, and mother of Ahazia, (as the

following words declare) whom Jehu had slain, above chap.8.18. and 9.27.] the mother of Ahazia [see above chap.9.27.] saw that her son was dead ; then she gat her up, and destroyed all the royal seed. [Heb. all the seed of the Kingdome : that is, all the Princes of the blood, unto whom the succession of the Crown might come. Understand this of Athalia's intent and purpose, not of the full and perfect act : for one escaped, as the following verse sheweth.]

2 But Joesba [Heb. Jebochebab, Oth. Jebochabbath, 2 Chron.22.11. where it's also mentioned that she was the wife of Jojada the High Priest : but it's conceived that she was born of another wife of Joram, then of the Idolatrous Athalia] the daughter of King Joram, the sister of Ahazia, took Joas [Hebr. Joash. Oth. Jeboash ; below chap.12.2.] the son of Ahazia, and stole him out of the midst of the Kings sons, that were slain, (putting) [this word is here inserted out of 2 Chron. 22.11.] him, and his nurse in a bed-chamber : [Heb. a chamber of beds : that is, in one of the chambers, that were built near the Temple, wherein were beds of the Priests, on which they lay, when in their turns they were to wait upon the service of God. See Jer. 35.2.] and they [to wit, Jojada, and Joesba] hid him from Athalia [Heb. before the face of Athalia] (so) that he was not slain.

3 And he was with her hid in the house of the LORD six years : and Athalia reigned over the land.

4 Now in the seventh year Jojada [Heb. Jebojadah, the son of Azarias, the son of Achimaaz, the son of Zadok the High Priest, and distinguished from Jojada the Father of Benaja, who lived in Davids time, 2 Sam. 8.18.] sent, and took the Rulers of hundreds, [these were five in number, and are named 2 Chron.23.1. They seem to have been Priests, as may be gathered from ver.5,7,9.] with the Captains, and with the Guard, and he brought them to him, into the house of the LORD, and he made a Covenant with them, [to wit, to slay Athalia, to place Joas in the Kingdom, to root out Idolatry, and to restore the pure worship of God] and took an oath of them in the house of the LORD, and he shewed them the Kings son.

5 And he commanded them, saying ; This is the thing, which ye shall do : a third part of you [Meaning Priests, and Levites, 2 Chr.23.4.] that enter in [to wit, into the Temple. The Priests and the Levites were divided into 24. Orders, 1 Chr.24. according to which division they entered every week by turns into the Temple, to heed the worship of God, according to the appointed order, which is called entring in, to wit, into the Temple, to keep the watch] on the Sabbath [Oth. in the week] shall keep the watch of the Kings house. [i.e. at the Chamber in the Temple, where the young King was hid.]

6 And a third part shall be at the gate of Sur ; [This was the gate towards the East, and was the greatest gate of the Temple, therefore it is also called the high gate, below chap.15.35. also the Foundation gate, 2 Chron.23.5. also the new gate, Jer.26.10. because it was renewed by King Jotham, Chron.27.3.] and a third part at the gate behind the guard : [this gate was in the South, toward the Court of the Priests ; which (as some conceive) was otherwise called Sippim, that is, the threshold-gate, 2 Chr.23.4.] so ye shall keep the watch of this house, against breaking in, [or, against pulling, or, taking away ; that is, ye shall so keep the Temple, that nothing of it be broken, and that the King be not taken from thence by force, and carried away.]

7 And the two parts [Heb. bands] of you, all that go forth on the Sabbath, [understand those that went forth out of the Temple homeward, having for that week performed their office in their turn : for on every Sabbath new ones were to succeed in their room] they shall keep the watch of the house of the LORD near the King.

8 And ye shall compass the King round about, every man with his weapons in his hand, and he that entreth in between the ranks, [Or between the files, that are placed in rank and order: that is, that cometh into your guard, when ye shall advance, or be about the King to safeguard him] shall be slain: and be ye with the King, when he goeth out; and when he cometh in.

9 The Rulers of hundreds then did according to all that Jojada the Priest had commanded, and took every man his men, that came in on the Sabbath, with those that went out on the Sabbath: and they came to Jojada the Priest.

10 And the Priest gave to the commanders of hundreds the spears and the shields, which had been King Davids: [i.e. which David had taken from his enemies, and perhaps had dedicated them to the Lord in the Tabernacle for a memorial; as he had done the sword of Goliath, 1 Sam. 21. 2. and the shields of the Syrians, 2 Sam. 8. 7. which afterward seem to have been brought into the Temple by Solomon, 1 Kings 7. 51.] which were in the house of the LORD.

11 And the guard stood, every man with his weapons in his hand, from the right side [i.e. the south-side] of the house, to the left side [i.e. the north-side] of the house, toward the altar, [to wit, of burnt-offerings; which was by the East-gate of the Temple] and toward the house, [i.e. the Temple, which stood westward from the altar] round about the King.

12 Then he [Namely, Jojada] brought forth the Kings son, and put the crown upon him; and (gave him) the testimony, [which he gave him in his hand, and it was the book of the law, wherein God testifieth how he ought to demean himself in his government. See Deu. 17. 18.] and they made him King, and anointed him: [those that succeeded their Fathers in the Kingdome according to the usual manner, they (as some conceive) were not anointed, but only those that after some change in the government, or above the ordinary law, or through fear of future trouble were crowned King, as Saul, 1 Sa. 10. 1. David, 1 Sam. 16. 13. Solomon, 1 Kings 1. 34. Jechu 2 Kings 9. 6. Joab 2 Kings 23. 30. and Joas here, who succeeded his father, after that Athalia had violently and tyrannically usurped the Kingdome] besides, they clapt their hands [for a token and manifestation of joy. Thus is the clapping of the hands taken, Psa. 98. 8. Ezek. 25. 6. Elsewhere for a token of sorrow, Ezek. 6. 11.] and said; let the King live.

13 When Athalia heard the voice of the Guard, (and) of the people, then she came to the people into the house of the LORD.

14 And she looked, and behold the King stood by the pillar, [Or scaffold; that is, upon the royal scaffold, which Solomon had made of copper, and stood in the peoples court against a pillar. See below chap. 23. 3. and 2 Chron. 6. 33.] according to the manner [i.e. according to the manner of proceedings: or as the King was wont to stand by that pillar, to serve God, or to speak unto the people. Compare below chap. 23. 3.] and the commanders and the trumpets by the King, and all the people of the land rejoiced, and blew with trumpets; then Athalia rent her cloathes, [in token of spite, grief, and great trouble of spirit. See Gen. 37. on v. 29.] and she cried; treason, treason.

15 But Jojada the Priest commanded the Captaines of hundreds, that were set over the host, and said unto them; Bring her forth without the ranks, [See above on v. 8.] and him that followeth her, slay him with the sword; for the Priest hath bid, let her not be slain in the house of the LORD.

16 And they laid hands on her, [Oth. they appointed a side-guard over her: or they gave, or made room for her, to wit, to go out of the Temple. Hebr. they set hands, or sides, or spaces; or places for her] and

she went (by) the way of the entring in of the horses to the Kings house; [to wit, by the way of Davids city-gate, which was so called, and stood north-ward; from whence they went to Ephraims gate. See below chap. 14. v. 13. Some think that this gate had the name of the entring in of the horses, because they could conveniently ride on horseback through that way to the Kings house] and she was slain there.

17 And Jojada made a covenant between the LORD, & between the King, and between the people, [To wit, First, a spiritual covenant between God and the King with the people, concerning the erecting and maintaining of the pure and true worship of God. Secondly, as a political or civil covenant, concerning the Kings office toward his people in his government, and the peoples duty toward the King, in civil obedience] that they should be a people unto the LORD: [i.e. that they should know the Lord to be the only true God, and serve him according to his word, renouncing all idolatry and false worship: Which declaration is ratified and confirmed by and with their succeeding performance, v. 18.] likewise between the King, and between the people.

18 After that all the people of the Land went into the house of Baal, and brake that down, his altars and his images they brake in pieces thoroughly, and slew Mattan the Priest before the altars: Now the Priest appointed [Or restored] the offices in the house of the LORD. [because the purity of worship was much decayed by the perverseness of the time. See further and more particularly hereof, 2 Chron. 23. v. 18, 19.]

19 And he took the Rulers of hundreds, and the Captaines, 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 [Called otherwise the high gate, 2 Chron. 23. 20. See the annotation there] to the Kings house, and he sat on the throne of the Kings. [See 1 Kings 1. on verse 46.]

20 And all the people of the Land rejoiced, and the city was quiet, after they had slain Athalia with the sword (by) [Oth. in] the King house.

21 Joas was seven years old when he became King. [Hence may be gathered that Joas was but a year old, when Athalia sought to kill him, and he was hid with his nurse in the Temple, for there he was kept six years, above v. 3.]

C H A P. XII.

Joas reigneth well, as long as Jojada liveth, ver. 1. &c. He giveth order for repairing of the Temple, 4. He turneth away Hazael from Jerusalem, giving him the treasures of the temple, 17. He is slain by his servants, and Amaria his son reigneth in his stead, 20.

1 In the seventh year of Jechu [King of Israel; of whom see above chap. 9. and 10.] Joas [Heb. Jeboash] became King, and reigned forty years at Jerusalem: And his mothers name was Zibia [Heb. Tzibia] of Bersabe [See of this city Gen. 21. on v. 31.]

2 And Joas did that which was right in the eyes of the LORD, all his daies; wherein Jojada the Priest instructed him. [But after the death of Jojada the high Priest, whose good doctrine he forgot, fell to false worship, and was also punished for it. See 2 Chron. 24. ver. 17, 18.]

3 Only the high places were not taken away: The people still offered, and burnt incense on the high places.

And Joas said unto the Priests, all the money of the dedicated things, [Heb. holinesses : that is, that are hallowed unto the Lord, and dedicated to his service, and now were to be employed about the building and repairing of the Temple. Of these certain kindes are here mentioned, as the following words do shew] that shall be brought into the house of the LORD, (to wit) the money of him that passeth over (to them that are numbered); [These words are here inserted out of Exod. 30.13. Heb. of the passer by, or goer over : to wit, among, or to those that are numbered : that is, who was counted among those that were to be taxed. These now are all those that were twenty years old and upward, who when the numbring was made, were to give every man half a shekel for his head, or person, Exod. 30.13. This was the first sort or kind of consecrated things] the money of every one of the persons [Heb. souls. This word is here taken for persons, or men. See Gen. 12. on v. 5.] (according to) his taxing [Hebr. the mans mony of the souls of his taxing ; that is, the mony wherewith the Priest taxed a man that had made a vow unto the Lord, that he might redeem and free himself. See the law concerning this, Lev. 27. 2. This was the second kind of consecrated things] (and) all the money that cometh [Heb. cometh up, or ascendeth] into every mans heart; to bring (that) into the house of the LORD; [the third sort or kind of consecrated things was, which any man offered most freely and willingly unto the Lord, without being compelled thereunto by any law, but indeed stirred up by exhortation, 2 Chron. 24. v. 5, 6. Compare Exod. 35. 5.]

5 Shall the Priests take to themselves every man of his acquaintance : and they shall repair [Heb. strengthen, fortifie : and so in the sequel] the breaches of the house, according to all that shall be found there (to be a) breach. [Understand whatsoever was rent, split, waked away, or decayed through antiquity of building, or demolished and destroyed by wicked Athalia. See 2 Chron. 24. 7.]

6 But it came to pass in the three and twentieh year of King Joas ; that the Priests had not repaired the breaches of the house.

7 Then King Joas called Jozada the Priest, and the (other) Priests, and said unto them ; why repair ye not the breaches of the house ? Now then take no money of your acquaintance, [As ye did before, see v. 4. 5.] that ye should give it for the breaches of the house. [as ye indeed promised, but did not perform.]

8 And the Priests consented to take no money of the people, neither to repair the breaches of the house.

9 But the Priest Jozada took a chest, [With the consent and at the command of the King, 2 Chron. 24. 8.] and bored a hole in the lid [Heb. door] of it, and set it by the altar on the right hand when any man came into the house of the LORD ; [understand at the post, or beside the door, where they entred into the Court of the Priests, where the altar of burnt offering stood, at the end of the great Court : for so far might all Israel come, as the Levites there kept the watch at the threshold of this door, Num. 18. 4. Such an offering-chest was also yet in the Temple in Christs time. See Mark 11. 41. Luke 21. 1.] and the Priests that kept the threshold, [to wit, of the gate of the Priests court, and that according to the Lords prescript, Numb. 18. 4.] put therein all the money that was brought into the house of the LORD.

10 Now it came to passe, when they saw that (there) was much money in the chest, that the Kings Scribe, [i.e. Notary, or Secretary. So below cha. 19. 9. and 22. 3. also 2 Sam. 8. 17.] came up with the high Priest, and bound it together, [to wit, in bundles or bags] and told the money that was found in the house of the LORD.

11 And they delivered the money well weighed into the hands of those that took care of that work, [Heb. doers of that work. So below chap. 22. 5. That is, that were appointed as Overseers over this work of the Temple] who were appointed over the house of the LORD : and they laid it out to the Carpenters, [Heb. Artificers, or Workmen of the wood] and to the Builders that repaired the house of the LORD.

12 And to the Bricklayers, [The Hebrew word signifieth generally those that make stone walls, wooden walls, and fences. So below chap. 22. 6. Isa. 58. 12. Ezek. 22. 30. Hence it is taken for Bricklayers] and to the Masons, and to buy wood and hewed stones, [Heb. stones of hewing out, or cutting. That is, that are hewed out of the ground, and after that must be squared and fashioned by hewing, or cutting for certain use] to repair the breaches of the house of the LORD : and for all that was given out for the house, to repair (that). [Heb. that went out, &c. i.e. that was disbursed or otherwise laid out, toward the repairing of the Temple.]

13 Howbeit, (there) were not made for the house of the L O R D silver bowles, flesh-hooks, sprinklers, trumpets, [See of these vessels 1 Kings 7. 50.] (nor) any golden vessel, or silver vessel, of the mony that was brought into the house of the LORD. [that is, they furthered the building of the Temple so much, that they made not the vessels belonging to the worship of God, untill the whole building or fabrick was finished : but after that they made also all manner of vessels of the residue or remainder of the mony. See 2 Chron. 24. 14.]

14 But they gave that to those that did the work : and they repaired therewith the house of the LORD.

15 Besides, they demanded no account of the men, [Or caused not the men to make any account, or reckoned not with them] into whose hands they delivered that mony, to give (it) to those that did the work : for they dealt faithfully. [Heb. in trut,h or faithulnes, that is, in good faith. The meaning is ; as the mony was trusted to their honesty, so did they likewise faithfully bestow it and lay it out.]

16 The money of trespass-offering, and the money of sin-offerings was not brought into the house of the L O R D : it was for the Priests.

17 Then Hazael King of Syria marched up, [Namely, after that Jozada was dead, and Joas had corrupted his wayes, 2 Chron. 24. v. 22, 23.] and warred against Gath, [see 1 Kings 2. on vers. 39.] and took it ; after that Hazael set his face, [to set ones face towards any thing, is to attempt, or undertake a thing earnestly. See 2 Chron. 20. 3. Jerem. 42. 15. Ezek. 21. 2. Dan. 9. 3. Luke 9. 51.] to march up against Jerusalem.

18 But Joas the King of Juda took all the hallowed things, which Josaphat and Ioram, and Ahazia his Fathers, the Kings of Juda had hallowed, and his (own) hallowed things, [Heb. holinesses ; as above v. 4. See Lev. 5. on v. 15.] and all the gold that was found in the treasure of the house of the L O R D , and of the Kings house, and sent it to Hazael King of Syria : then he marched away from Jerusalem.

19 Now the rest of the acts of Joas, and all that he did, is that not written in the book of the Chronicles of the Kings of Juda.

20 And his servants arose, and made a conspiracy, and smote Joas in the house of Millo, [Qth. Reth-millo. See Judg 9. on v. 6.] which goeth down to Silla. [the name of a place. By the propriety of the word some conjecture, that this was a certain raised way which Salomon made, for to go from the city of David into the temple, 2 Chr. 9. 11. Others conceive that Silla was the name of a city, lying not far from the house of Millo]

21 For Joazar [Otherwise called Zabad, 2 Chron. 24. 6.] the son of Simeon, [the name of an Ammonitish

monitish woman, 2 Chr. 24. 26.] and Joab [Heb. *Joab*] the son of Somer, [oth. called *Sinribith*. This was a Moabitish woman, 2 Chron. 24. 26.] his servants smote him, that he died ; and they buried him with his Fathers in the city of David : [but not in the Sepulchre of the Kings of Juda, 2 Chron. 24. 25.] and Amaziah his son became King in his stead.

C H A P. XIII.

Joahaz the King of Israel followeth the sin of Jerobeam, verl. 1, &c. Is oppressed by Hazael, 3. Helped by his prayer, 4. Dieth, and *Joab* his son reigneth, who is like unto his Father in Idolatry, 9. He dieth ; *Elisa* is sick, prophesieth against the Syrians, dieth, 14. The Moabites fall into the Land, 20. A dead man being cast into the Sepulchre of *Elisa*, is restored to life, *Joas* recovereth the cities, which the Syrians had taken from his Father, 22.

IN the three and twentieth year of *Joas* the son of *Ahab* *Joahaz* the King of Juda, *Joahaz* [Heb. *Jeboachaz*] the son of *Jehu*, became King over Israel at Samaria, (and reigned) [These words are here inserted, as also below v. 10. out of 2 Kings 3. 1. and 8. 17, 26. and 12. 1. See also 1 King. 15. on v. 33.] seventeen years. [whereof the two last were common to him with his son : see below v. 10. and 22.]

2 And he did that which was evil in the eyes of the LORD : for he walked after the sins of Jerobeam the son of Nebat, [Understand chiefly the Idolatry instituted by him, which the Israelites by his command and example committed with the golden calves : see 1 Kings 12. 26, &c. and above chap. 10. 29. to below ver. 6, 11.] who made Israel to sinne ; he departed not there from. [or, from any of them, to wit, sins.]

3 Therefore the anger of the LORD kindled against Israel : and he gave them [To wit, the Israelites] into the hand of Hazael King of Syria, and into the hand of Benhadad the son of Hazael, [God so delivered up the Israelites into the power of the Syrians, that they were smitten, and oppressed by them, with the los of part of their land] all those dayes. [to wit, of Joahaz King of Israel ; namely, as long as he reigned alone : so also below v. 22.]

4 But *Joahaz* besought earnestly the face of the LORD, and the LORD hearkened unto him ; for he saw that oppression of Israel, [This is spoken of God after the manner of men, and signifieth his fatherly care and pity towards those that are oppressed, and with true repentance of heart seek unto him : see Gen. 31. on v. 42.] that the King of Syria oppressed them.

5 (So the LORD gave Israel a Deliverer, [Namely *Joas* the son of *Joahaz* : see below v. 25.] that they came out from under the hand [i.e. command : see Gen. 16. on v. 6. and Numb. 31. on v. 49.] of the Syrians ; and the children of Israel dwelt in their tents, [i.e. in their houses and dwellings.] The holy Scripture keepeth this phrase, looking at the practice of the Patriarchs, and of the Israelites in the wilderness, where they dwelt in tents : see Deut. 16. on v. 7.] as before time. [Heb. as yesterday, and ere yesterday.]

6 Nevertheless, they departed not from the sins of the house of Jerobeam, that made Israel to sinne ; (but) he [Namely *Joahaz*] walked therein : [or, in every one of them : to wit, sins. Compare above v. 2.] and (there) remained the grove [understand the idolatrous grove, which Achab had caused to be planted, 1 Kings 16. 33. Of the idolatrous groves, see Deut. 7. on v. 5.] also at Samaria.)

7 For he had left no people to Joas but fifty horsemen, and ten charrets, and ten thousand footmen : For the King of Syria had destroyed them, and had made them like dust (by) threshing. [i.e. Had oppressed them by many overthrows, and as it were trodden them under foot, as Oxen in those Countreyes by threshing did tread down the ears of corn with their feet.]

8 Now the rest of the acts of Joahaz, 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 Joahaz fell asleep with his Fathers, and they buried him at Samaria : and Joab his son reigned in his stead.

10 In the seven and thirtieb year of *Joas* King of Juda, [Which was about the fifteenth year of the reign of Joahaz. Compare above the annotat.on v. 1.] *Joas* the son of Joahaz became King over Israel at Samaria, (and reigned) sixteen years.

11 And he did that which was evil in the eyes of the LORD : he departed not from all the sins of Jerobeam the son of Nebat, [See above on ver. 2.] who made Israel to sinne, (but) he walked therein. [or, in every one of them.]

12 Now the rest of the acts of *Joas*, and all that he did, and his might, wherewith he fought against Amaziah, King of Juda, are not they written in the book of the Chronicles of the Kings of Israel ?

13 And *Joas* fell asleep with his Fathers, and Jerobeam sat on his throne : [i.e. Became King : see 1 Kings 1. on v. 13.] and *Joas* was buried at Samaria by the Kings of Israel.

14 Now *Elisa* was fallen sick of his sickness, whereof he died : and *Joas* King of Israel came down unto him, and wept over his face, and said ; My Father, my Father, [Thus he calleth him out of love and reverence] the charet of Israel, and the horsemen thereof. [See above chap. 2. the annotat.on v. 12.]

15 And *Elisa* said unto him ; Take a bowe and arrows : and he took unto him a bowe and arrows.

16 And he said unto the King of Israel ; Lay thine hand on the bowe : [Hebr. make thine hand to ride upon the bowe.] This was a token to King *Joas*, that he was to undertake war] and he laid his hand (on it) : and *Elisa* laid his hands upon the King's hand. [to wit, to signifie to the King that God would fight with him ; and that our action must proceed from God, if it should be good : and must be blessed by him, if it should prosper.]

17 And he said, Open the window toward the East : [Which was toward Samaria] and he opened it : Then said *Elisa* ; Shoot, and he shot : and he said ; It is an arrow of the LORD's deliverance, and an arrow of deliverance against the Syrians ; [i.e. Let this arrow be a token to assure thee, that God will give thee Victory over thine Enemies, and deliver thy people from their power] for thou shalt smite the Syrians in Aphek [see of this city 1 Sam. 4. 1. and 29. 1. and 1 Kings 20. 20. Others take this word not for a proper name, but translate it strongly, powerfully, mightily] until they be consumed.

18 After that he said ; Take the arrows : and he took them : Then he said unto the King of Israel ; Smite against the ground : and he smote three times ; then he stood still : [God did hereby signifie unto *Joas* that he should smite and vanquish the Syrians, on condition that he should not be wanting in performing his duty therein. Now in that he smote the ground but three times, it did intimate some neglect and default, which he should commit in executing this punishment upon the Syrians ; so that he also smote them but three times : see below v. 25.]

19 Then the man of God was very angry with him, and said ; Thou shouldest have smitten five or six times ; then shouldest thou have smitten the Syrians until thou hadst

hadst consumed (them) : but now thou shalt smite the Syrians thrice.

20 After that Elisa died, and they buried him : Now the bands [That is, certain troops, or companies of robbing, and plundering soldiers : see above chap. 5. on verse 2.] of the Moabites came into the Land at the coming in of the year.

21 And it came to pass, as they buried a man, that, behold, they spread a band (of men) ; so they cast the man into the Sepulchre of Elisa ; and when the man came into it, and touched the bones of Elisa, he revived, and stood upon his feet.

22 Now Hazael King of Syria oppressed Israel all the days of Joahaz. [i.e. As long as he reigned ; to wit, alone and before he admitted Joas his son to reign with him : for from that very time did God begin to deliver his people by Joas.]

23 But the LORD was gracious unto them, and had compassion on them, and turned towards them, because of his covenant with Abraham, Isaac, and Jacob : [Wherein God had promised, that he would be not only their God, but also the God of their seed, Gen. 17. 7.] and he would not destroy them, neither did he cast them away from his face hitherto.

24 And Hazael King of Syria died ; and Benhadad his son became King in his stead.

25 Now Joas the son of Joahaz took again [Heb. Returned, and took : see Numb. 11. on v. 4.] out of the hand of Benhadad the son of Hazael, the cities which he had taken out of the hand of Joahaz his Father by war : Joas smote him three times, and the cities of Israel. [To wit, to the Kingdom of Israel : the full phrase is below chap. 34.v.22,28.]

CHAP. XIV.

Amaziah is good in the beginning of his reign, v. 1, &c. He punishest the murderers of his Father, 5. Vanquisheth the Edomites, 7. Offereth to make war against the King of Israel, 8. Is smitten by him, 12. Is pursued, and slain by his own people, and buried, 19. Azariah his son reigneth, 21. Jerobeam is King over Israel, 23. His acts, 25. He dieth, and Zachariah his son reigneth after him, 29.

1 In the second year of Joas the son of Joahaz the King of Israel, Amaziah [Heb. Amatsaba] the son of Joas King of Juda became King.

2 He was five and twenty years old, [Heb. A son of twenty and five years] when he became King, and reigned nine and twenty years at Jerusalem : [In this number are comprehended the twelve years, wherein he lived a banished man at Lachis, being expelled by his own subjects, below v. 19.] and his mother's name was Joaddan. [Heb. Jebahaddan] of Jerusalem.

3 And he did that which was right in the eyes of the LORD, yet not like David his Father : [That is, not with an upright heart, 2 Chron. 25. 2.] he did according to all that Joas his Father had done. [for as Joas in the first year of his reign, as long as Jojada the Priest lived, behaved himself well, setting up, and maintaining the pure worship of God that was decayed ; but afterward by the counsel of his Princes turned aside to Idolatry, above chap. 12. 3. 2 Chron. 24. 17, 18. So did Amaziah also behave himself well at first, but afterward fell to Idolatry, 2 Chron. 25. 7, &c. and v. 14, &c.]

4 Only the high places were not taken away : [Compare 1 Kings 3. 2. Item, above chap. 12. 3.] the people

still offered, and burnt incense in the high places.

5 Now it came to pass, when the Kingdom was confirmed in his hand, that he smote [That is, punished with death : see Gen. 8. on v. 21.] his servants, that had smitten the King his Father. [see above chap. 12. vers. 20, 21.]

6 But the children of the murderers, he slew not ; as is written in the book of the Law of Moys, where the LORD commanded, saying ; The Fathers shall not be put to death for the children, neither shall the children be put to death for the Fathers ; but every man shall be put to death for his own sinne. [See Deut. 24. v. 16. and the annotation thereon ; also Ezek. 18. 20.]

7 He smote (of) the Edomites in the valley of salt [Which was in Idumea : see further hereof, 2 Sam. 8. 13. and Psal. 60. 2.] ten thousand, and took Seia [i.e. Rock. The Metropolis, or chief city of Arabia Petrea, or, the stony Arabia : which lying upon a rock, took from thence, and from the country its denomination. Compare 2 Chron. 25. 12.] by war, and called the name thereof Jokteel, [this name may be translated the obedience of God ; that is, the obedience performed to God. Amaziah seemeth to have called this city thus, because he held the subduing of this city to be a reward of this disobedience, which he shewed to God, when at the Prophets command he disbanded the Israelites, which he had hired for an hundred talents, &c. See 2 Chron. 25. 8, 9.] unto this day. [i.e. this name continued still to this very time, wherein this book was written.]

8 Then Amaziah sent messengers to Joas the sonne of Joahaz the son of Jehu the King of Israel, saying ; Come let us see one another's face. [That is, let us fight with one another : so below v. 11. Item, chap. 23. v. 29. and 2 Chron. 25. v. 17, and 21.] It seemeth that he would revenge the death of his friends by this war undertaken, or begun by him, whereof see above chap. 9. 27. and 10. 14. or at least the mischief and robbery done in this land by the disbanded Israelites : of which see 2 Chron. chap. 25. v. 13.]

9 But Joas King of Israel sent to Amaziah King of Juda, saying ; The thistle, that is in Libanon, [See 1 Kings 4. on v. 33.] sent to the Cedar, that is in Libanon, saying ; Give thy daughter to my son to wife ; but the beast of the field, that is in Libanon, passed by, and trod down the thistle. [The King of Israel doth here compare the King of Juda to a thistle, or thorn-bush, and himself to a Cedar-tree, his soldiers to the wild beast of Libanon, and the harm that the King of Israel was to expect to the treading down of the thistle. It is as much as if he had said : If thou (who for strength of people, and royal honour art no more to be compared to me than a poor despised thistle to a tall Cedar) hadst sued to me for peace and friendship, thou shouldest hardly have obtained it ; how much less shall this hostile presumption of thine be successful unto thee ? therefore, if thou art wise, desist, and keep out of harms way.]

10 Thou hast smitten the Edomites valiantly, [Heb. Smiting smitten : see above v. 7.] therefore thine heart hath lifted thee up : take the honour, and tarry at home ; for why shouldest thou mingle thy self in the evils, [viz. of war. Or, why shouldest thou mingle, or, thrust thy self (into the battel) to (thy) hurt ?] that thou shouldest fall, thou, and Juda with thee ? [because he would not tarry till Amaziah assaults him in his own land, but would rather encounter with him in his.]

11 But Amaziah hearkened not : Therefore Joas King of Israel marched up, so that he, and Amaziah King of Juda looked one another in the face [That is, fought with one another. See above on v. 8.] at Beth-Sanes, which is in Juda. [this Beth-Sanes here mentioned, is a city lying in the border of the tribe of Juda. Jos. 15. 1. allotted to the Levites, Jos. 21. 16. taken by the Philistines in the

This Beth-Semes here mentioned is a city lying in the border of the tribe of Juda, Jos. 15. 1. allotted to the Levites, Jos. 21. 16. Taken by the Philistines in the reign of Achaz, 2 Chron. 28. 18. Is to be distinguished from another Beth-Semes, lying in the tribe of Napthali, Judg. 1. 33.]

12 And Juda was smitten before the face of Israel; and they fled every man into his tents. [i.e. to their dwellings. See above chap. 13. on v. 5.]

13 And Joas the King of Israel took Amaria the King of Juda, the son of Joas the son of Achaz at Beth-Semes, and came to Jerusalem: And brake of the wall of Jerusalem, from the gate of Ephraim, [so called, because they passed thither it to the land of Ephraim] unto the corner-gate, [Heb. the gate of the corner: Otherwise called the gate of the corners. Zech. 14. 10. Item, the gate looking out: that is, a gate striking out as it were with a corner. See 2 Chron. 25. 23. and the annotation. It was so called, because it stood at the corner of a city] four hundred ells. [See Genes. 6. on v. 15.]

14 And he took all the gold, and the silver, and all the vessels, that were found in the house of the LORD, and in the treasures of the Kings house, as also the hostages: [Heb. sons of sureties, or, pledges. Understand persons of special descent and quality, which King Joas took with him out of Juda, for the securing of future peace] and he returned to Samaria.

15 Now the rest of the acts of Joas, what he did, and his might, and how he fought against Amaria the King of Juda; are they not written in the book of the Chronicles of the Kings of Israel?

16 And Joas fell asleep with his Fathers, and was buried at Samaria by the Kings of Israel: And Jerobeam his son became King in his stead.

17 Now Amaria the son of Joas King of Juda lived after the death of Joas the son of Joahaz, the King of Israel, fifteen years.

18 Now the rest of the acts of Amaria; are they not written in the book of the Chronicles of the Kings of Juda?

19 And they made a conspiracy against him at Jerusalem, [To wit, in the fourth year after the death of Joas, or of the reign of Jerobeam his son] (so) that he fled to Lachis: but they sent after him to Lachis, [a city lying in the west-border of the tribe of Juda. See hereof Jos. 10. 31. and 15. 39.] and put him to death there.

20 And they brought him on horses; [That is, on a charet, or chariot, which was drawn, or carried by horses. Compare above chap. 9. 28.] and he was buried at Jerusalem, by his Fathers, in the City of David.

21 And all the people of Juda took Azaria, [Otherwise called Uzzia, below chap. 15. v. 13. 30. 2 Chron. 26. Under this King did Ilaia begin to prophesie, Isa. chap. 1. 1.] (who was now sixteen years old,) and made him King in the room of his Father Amaria. [to wit, when Amaria fled to Lachis. And hence it appeareth, that the eleven following years of the reign, are not only ascribed to Amaria, but also to Azaria his son.]

22 He built Elath, [See likewise of this city, Deut. 2. 8. Now Azaria is said to have built this city, not in respect of laying the first foundation thereof, but of repairing the same, because it was decayed] and brought it again to Juda, after that the King [namely, Amaria his Father] was fallen asleep with his Fathers.

23 In the fifteenth year of Amaria the son of Joas King of Juda, Jerobeam the son of Joas became King over Israel at Samaria, (and reigned) [see of these inserted words, above chap. 13. on v. 1.] one and forty years.

24 And did that which was evil in the eyes of the LORD: He departed not from all the sins of Jerobeam the son of Nebat, who made Israel to sin.

25 He brought also again [To wit, under the power and dominion of the Kings of Israel. See above chap. 13. on v. 25.] the border of Israel from the entering of Hamath, [see hereof, Num. 13. 21. and 34. 8.] unto the sea of the plain field, [see likewise of this sea, Deut. 3. 7.] according to the word of the LORD the God of Israel, which he had spoken by the ministry [Heb. hind] of his servant Jona the son of Amithei the Prophet, [this is the same Prophet Jona that was sent by the Lord to Nineveh, and whose prophecy we have in the bible with the other Prophets] that was of Gath-Hepher. [a city lying in the tribe of Zebulon, Jos. 19. v. 13.]

26 For the LORD saw that the misery of Israel was very bitter, [Or rebellious; that is, very hard, and grievous; which rebellion some also apply to Israel, as who were very rebellious, and were therefore punished] and that there were none shut up, nor left, [see of this phrase Deut. 32. on v. 36. item, 1 Kings 14. 10. and 21. 21.] and that Israel had no helper.

27 And the LORD had not spoken that he would destroy the name of Israel from under heaven; [The Lord indeed soon after caused the ruine of the house of Israel, and the final rejection of this people to be foretold by the Prophet Hosea, as appeareth, Hos. 1. v. 5, 6, 9. and likewise actually executed the same, 2 Kings 17. 18. But he would not as yet do it at this time, but in his infinite mercy spared Israel as yet, because of his covenant which he had made with their Fathers. See also chap. 13. 23.] but he delivered them by the hand of Jerobeam the son of Joas.

28 Now the rest of the acts of Jerobeam, and all that he did, and his might, how he warred, and how he brought Damascus, and Hamath (belonging) to Juda, again to Israel; [These two cities were subdued by David and Salomon, 2 Sam. 8. 6. and 2 Chron. 8. 3. And therefore belonged to the Kings of Juda, when they were yet Kings over all Israel. But when afterward they were lost, and taken away by them from the Syrians, 1 King. 11. 24. this Jerobeam in his time recovered them again, not for the Kings of Juda, but for the Kings of Israel] are they not written in the book of the Chronicles of the Kings of Israel?

29 And Jerobeam fell asleep with his Fathers, with the Kings of Israel: and his son Zacharia became King in his stead.

C H A P. XV.

Azaria cleaveth to the Lord, ver. 1. &c. Is punished with Leprosy, and dieth, 5. Zacharia becomes King over Israel, 8. is slain by Sallum, 10. He reigneth, and is slain by Manchen, 13. Manchen's reign, 16. He is confirmed in his knowledge by Pul, 19. dieth, and Pekah becomes King in his stead, 23. Is slain by Pekah, who succeedeth in his room, 25. In whose time a part of the Israelites is carried away captive to Assyria by Tiglath Pileser, 29. Hosea slayeth Pekah, and succeedeth in his room, 30. Forham reigneth over Juda, 32. After him reigneth Achaz, 38.

IN the seven and twentieth year of Jeroboam [Namely, the second of that name, the son of Joas, above chap. 14. 23.] King of Israel, Azaria [otherwise called Uzzi, below ver. 13, 30. 2 Chron. 26. 1.] the son of Amaria King of Juda became King. [to wit, to reign alone in full power as King. Otherwise he had been also formerly in some government for some certain years, or at least was esteemed as King : see above chap. 14. on ver. 21.]

2 He was sixteen years old when he became King, [See 2 Chron. 26. 13.] and he reigned two and fifty years at Jerusalem : [see 2 Chron. 26. 1, 3.] and his Mothers name was Jecholia of Jerusalem. [See 2 Chron. 26. verf. 19, 20, 21.]

3 And he did that which was right in the eyes of the LORD ; [To wit, as long as the Prophet Zacharias lived, 2 Chron. 26. 5.] according to all that Amaria his Father had done.

4 Only the high places were not taken away : the people offered still, and burnt incense on the high places.

5 And the LORD plagued the King, ((v) that he became a Leper unto the day of his death, [The cause hereof was, that in high presumption he usurped upon the office of the Priests, entering into the Temple, to burn incense, 2 Chron. 26. 16.] and he dwelt in a leperous house : [Heb. an house of liberty ; that is, in an house that was free and separated from other houses, and stood alone by it self, according to the prescript of the law, which God had given concerning the Leper, Levit. 13. 45.] but Jotham the Kings son was over the house, [to wit, the Kings house : that is, he was as the Steward, and had the supreme command over all the Kings house and Court] judging the people of the land. [i.e. governing the whole Land, and having the oversight over the administration of justice, and the observation of all good laws. Compare 2 Chron. 15. 5.]

6 Now the rest of the acts of Azaria, and all that he did ; are they not written in the books of the Chronicles of the Kings of Juda ?

7 And Azaria fell asleep with his Fathers, and they buried him by his Fathers, [i.e. Indeed in the field, or plot of ground appointed for the burial of the Kings, but at some distance from their Sepulchres, because of his Leprosy, 2 Chron. 26. 23.] in the city of David : and Jotham his son became King in his stead.

8 In the eight and thirtieth year of Azaria the King of Juda, did Zacharia the son of Jeroboam reign over Israel, at Samaria, six moneths.

9 And he did that which was evil in the eyes of the LORD, according as his Fathers had done : he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sinne.

10 And Sallum [One of the Princes, or Rulers] the son of Jabel made a conspiracy against him, and smote him before the people, [that is, publicly : Whence it appeareth, that Sallums act displeased not the people, and that Zacharia was hated by the Commonalty] and put him to death, and he became King in his stead.

11 Now the rest of the acts of Zacharia ; behold, that is written in the book of the Chronicles of the Kings of Israel.

12 This was the word of the L O R D , which he had spoken to Jabel, saying ; Unto thee shall sons of the fourth generation sit on the throne of Israel ; [See above chap. 10. 30. and the annotat. theron] and so it came to pass.

13 Sallum the son of Jabel became King in the nine and thirtieth year of Uzzi [Matth. 1. 9. called Ozias. Oth. above chap. 14. ver. 21, 29. and in this chap. verf. 1, 6, 7, 8. Azaria] King of Juda : and he reigned a full moneth [Heb. a moneth of dayes, that is, a moneth of time, a full, and whole moneth, having all its dayes. So

Gen. 29. 14, see the annotat.] at Samaria.

14 For Menahen, the son of Gadi, marched up from Tirza, [See 1 Kings 14. on v. 17.] and came to Samaria, and smote Sallum, the son of Jabel, at Samaria, and slew him, and became King in his stead.

15 Now the rest of the acts of Sallum, and his conspiracy, which he made, behold, they are written in the book of the Chronicles of the Kings of Israel.

16 Then Menahen smote Tiphja, [See of this city, 1 Kings 4. on ver. 24.] with all that were therein, also the borders thereof, from Thirza : because they had not opened (for him), [to wit, the gates of the city, when he was on his march, to fall upon Sallum] therefore he smote (them) : he ript up all their women with childe.

17 In the nine and thirtieth year of Azaria the King of Juda, Menahen the son of Gad, became King over Israel, (and reigned) [Of this insertion, see above chap. 13. on v. 1. So below v. 23, and 27.] ten years at Samaria.

18 And he did that which was evil in the eyes of the L O R D : he departed not all his dayes from the sins of Jeroboam the son of Nebat, who made Israel to sinne.

19 (Then) Pekah [Called in Histories (according to the opinion of some) Phatbelochus] King of Assyria, came against the land ; and Menahen gave unto Pekah a thousand talents of silver, [see of the weight of a talent, Exod. 25. on v. 39.] that his hand might be with him, to confirm the Kingdom in his land. [i. e. to buy peace of the Assyrian with this sum of money, and to secure himself in his Kingdom.]

20 Now Menahen raised this money of Israel, of all the mighty (men) of substance, to give to the King of Assyria, for each man fifty shekels of silver : [That is, to pay (as some conceive) so much to every Assyrian soldier : see of the weight of the shekels of silver, Gen. 23. on ver. 15. Others translate it, of each man, &c. Understanding this not of the Assyrians, that received the money, but of the mighty men of the Israelites that were to pay it] so the King of Assyria turned back, and stayed not in the land.

21 Now the rest of the acts of Menahen, and all that he did, is that not written in the Book of the Chronicles of the Kings of Israel ?

22 After that Menahen fell asleep with his Fathers : and Pekah his son became King in his stead.

23 In the fiftieth year of Azaria King of Judah, Pekah the son of Menahen became King over Israel, (and reigned) two years at Samaria.

24 And he did that which was evil in the eyes of the L O R D : he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sinne.

25 And Pekah the son of Remalia his Captain, made a conspiracy against him, and smote him at Samaria in the Palace of the Kings house, with Argob, and with Arje, [Who accompanied him, to help to execute his treachery, wherunto also the Gileadites, here mentioned, served. The Hebrew word rendred here Arje, signifieth that Lion : as it is likewise translated so by some, conceiving that a certain man was so surnamed] and with him fifty men of the children of the Gileadites : so he slew him, and became King in his stead.

26 Now the rest of the acts of Pekah, and all that he did ; behold, that is written in the book of the Chronicles of the Kings of Israel ?

27 In the two and fiftieth year of Azaria King of Juda, Pekah the son of Remalia became King over Israel, (and reigned) twenty years at Samaria.

28 And he did that which was evil in the eyes of the L O R D : he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sinne.

29 In the days of Pekah King of Israel, came Tiglath-Pileser [Called also *Tiglat-Pilnezer*, 2 Chr. 28.20. in prophane Histories, Phulasar the son of Phulbelochus: of whom see above v.19.] King of Assyria, and took Ijon and Abel-Beth-Maacha [see of these two cities, 1 Kin. 15. on v.20.] and Janoab, [a city lying in the East-border of the tribe of Ephraim by the Jordan: see of this city, Jos. 16.6.] and Kedes, [see of this city, Judg. 4. on v.6.] and Hazor, [formerly a famous royal city, Isr. 11.10. afterward allotted to the tribe of Naphtali, Isr. 19.36.] and Gilead, [see Gen. 31. on v.21.] and Galilee, [see 1 Kings 9. on v.11.] all the land of Naphtali, and he carried them away (captive) [namely, the inhabitants of the afore-named Lands and Cities] to Assyria.

30 And Hoshea the son of Eli made a conspiracy against Pekah the son of Remalia, and smote him, and put him to death, and became King in his stead, in the twentieth year of Jotham the son of Uzziah. [i. e. Twenty years after the beginning of Jothams reign; which was the fourth year of Achaz his reign, for Jotham reigned but six years, below v.33. Others conceive that Jotham reigned certain years joynly with his Father, because of his leprosy, which are here added to be sixteen yeares of his reign.]

31 Now the rest of the acts of Pekah, and all that he did, behold, they are written in the Book of the Chronicles of the Kings of Israel.

32 In the second year of Pekah, the son of Remalia King of Israel, Jotham the son of Uzziah King of Judah, became King.

33 He was five and twenty years old, [Heb. A son of five and twenty years] when he became King, and reigned sixteen years at Jerusalem: and his mothers name was Jerusa the daughter of Zadok.

34 And he did that which was right in the eyes of the LORD: he did according to all that his Father Uzziah had done.

35 Only the high places were not taken away; the people offered still, and burnt incense on the high places. [Compare 2 Chron. 27. and the annotat.] and the same (King) built the high gate [oth. called the gate of Sur, and the Foundation gate: see above chap. 11. 6. and 2 Chron. 23.5. and the annotat. thereon] at the house of the LORD.

36 Now the rest of the acts of Jotham, and all that he did, are not they written in the Book of the Chronicles of the Kings of Juda?

37 In those dayes [About the end of Jothams reign] the LORD began to send into Juda Rezin [Heb. Resin] the king of Syria, and Pekah the sonne of Remalia.

38 And Jotham fell asleep with his Fathers; and was buried by his Fathers in the city of David his Father: and Achaz his son became king in his stead.

IN the seventh year [Heb. In the year of the seventh year: see Gen. 5. v.5. and the annotat. thereon] of Pekah the son of Remalia, Achaz the son of Jotham King of Juda became king.

2 Achaz was twenty years old when he became king, and he reigned sixteen years at Jerusalem, and he did not that which was right in the eyes of the LORD, like David his Father.

3 For he walked in the way of the king of Israel; yet he also made his son to pass thorow the fire, [What this is, see Lev. 18. on ver. 21. and compare 2 Chron. 28.3. and see the annotat there] according to the abominations of the Heathen, which the LORD had driven out before the children of Israel.

4 He also offered, and burnt incense on the high places, [See Lev. 26. on v. 30.] and on the hills: also under all (or every) green tree. [see of this idolatrous custome, Deut. 12. on v. 2. and compare below chap. 17. 10. 2 Chron. 28.4. Ier. 2.20. Hof. 4.13.]

5 Then Rezin the king of Syria marched up, with Pekah the son of Remalia the king of Israel, to Jerusalem to battel: and they besieged Achaz; but they prevailed not by fighting. [They were hindered by God, who not onely long ago had promised to protect Jerusalem, 1 Kings chap. 11.36. 2 Chron. 7.16. but also at this present time, Isa. 7.4. &c.]

6 At that time Rezin king of Syria brought Elath [Azaria the Grandfather of Achaz had formerly taken this city, and brought it under the subjection of the kingdome of Juda, above chap. 14.22. See of this city 1 King. 9. on v.26.] again to Syria, and cast the Jews out of Elath [i.e. out of the whole dominion of Elath: and the Syrians [oth. Edomites] came to Elath, and dwelt there unto this day.

7 Now Achaz sent messengers to Tiglath-Pileser [See above chap. 15. on ver. 29.] king of Assyria, saying: I am thy servant, and thy son: [oth. Let me by thy servant, and son: that is, let me be thy vassal, that I may trust under thy protection; on which condition I promise to thee truth as a servant, and obedience, as a son] come up, and deliver 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 Achaz took the silver, and the gold, that was found in the house of the LORD, and in the treasures of the Kings house: and he sent the king of Assyria a present. [See 2 Chron. 28.21.]

9 So the king of Assyria hearkened to him: for the king of Assyria marched up against Damascus, and took it, and carried it [To wit, Damascus; that is, the inhabitants of Damascus] away captive to Kir: [understand here a countrey in Media, whither these Syrians were carried captive, as Amos had foretold, chap. 5. 1. and distinguish this Kir from another, called Kir of the Moabites, Isa. 15. 1.] and he slew Resin.

10 Then Achaz went to Damascus, to meet Tiglath-Pileser king of Assyria, [To wit, to give him thanks for the aid he had afforded him, to congratulate him for the Victory he had obtained, and to crave his good will and affection toward him for the future, and namely his assistance against the Philistines, to recover again that which they had taken away from him: see 2 Chron. 28. 18.] and having seen an Altar, which was at Damascus, [on which the Syrians in Damascus offered sacrifices to their Idols] king Achaz sent to Uriah the Priest the likeneſs of the Altar, and the pattern of it, according to all the workmanship thereof.

11 And Uriah the Priest built an Altar: according to all that king Achaz had sent from Damascus; so did Uriah the Priest against king Achaz came from Damascus.

CHAP. XVI.

Achaz is an abominable Idolater, ver. 1, &c. Rezin and Pekah making war against him, he bireth Tiglath-Pileser against them, 5. He travelleth to Damascus, and causeth an Altar to be made at Jerusalem, according to the pattern of the Altar, which he saw at Damascus, 10. On which he offereth, corrupting the pure worship of God, 12. He dieth, and Hezekiah reigneth, 20.

12 Now when the king was come from Damascus, the king saw the Altar : and the king approached to the Altar, and offered thereon. [He is not contented with his Royal Dignity, but likewise entrencheth upon the Priestly office, being not afraid of the judgment of his Grandfather Uzzia for doing so, 2 Chron. chap. 26. v.19.]

13 And kindled his burnt-offering, and his meat-offering, and poured his drink-offering ; and sprinkled the blood of his thank-offerings [Hebr. Of the thank-offerings that were his, or, which he had] upon that altar. [which he had caused to be made according to the fashion of the Syrian Altar , above verie 10.]

14 But the Copper Altar, [Understand the Altar of burnt-offering , which Salomon had caused to be made, 2 Chron. 4. 1.] which was before the face of the LORD , [See Lev. 1. on ver. 3.] the same he brought from the fore-part of the house, [that is, from the place of the Court, that was before the Temple , where this Altar was to stand , according to the Law of the Lord] from between (his) Altar, and from between the house of the LORD : and he put it at the side of (his) Altar Northward. [i.e. at the right side, as they went into the Temple : thither he removed the Altar of the Lord , as being unworthy to keep its former place, that his that was made according to the Syrian fashion, might stand next to the Temple.]

15 And K. Achaz commanded Uria the Priest, saying ; Upon the great Altar, [Understand the new Altar, made after the Syrian pattern, which he calleth great, because the form thereof was bigger and larger then the form of the Copper Altar, or, because (in his opinion) it was of more value and worth then that] burn the morning-burnt-offering, and the evening-meat-offering, and the Kings burnt-offering, and his meat-offering, and the burnt-offering of all the people of the land, and their meat-offering, and their drink-offerings, and sprinkle upon it all the blood of the burnt-offering, and all the blood of the stay-offering: but the Copper Altar shall be for me , to enquire (by). [The words may likewise be thus translated : as for the Copper Altar, it shall be, or, stand by me, to visit (the same); that is, I will use it at my pleasure, to offer upon it ; or, I will enquire, or, consider (thereon) at my pleasure.]

16 And Uria the Priest did, [As a wicked and idolatrous hypocrite] according to all that King Achaz had commanded him.

17 And King Achaz cut off the borders of the bases [Heb. Shuttings in, or, shuttings about, &c. Understand the circumferences of the bases, in which the vessels that stood upon them were fitted in, and shut in : see of these 1 Kings 7. 28. What these bases were, see 1 Kings 7. on ver. 27.] and took away the laver [see of this 1 Kings 7. on ver. 38.] from above them, and pulled down the sea [see of this 1 Kings 7. on v. 23.] from off the copper oxen, [see 1 Kings 7.25.] that were under it : and be set it upon a stone floor.

18 Moreover he turned, [Heb. Turned off] the cover of the Sabbath, [this seemeth to have been a hut or lodg, wherein the Priests, when they had finished their weekly course, in taking heed to the worship of God , did keep on the Sabbath, until they returned home. Others hold this covert of the Sabbath to have been a retiring place for the Guard or Watch-men, that on the Sabbath, and the whole week long were to keep the Watch for the Temple. Now to remove this, was as much as to shut up the Temple; which Achaz did, 2 Chron. 28.24. Some understand this of a covert, wherewith the peoples Court was covered against rain and wind. There be also those that conceive, that it was a place where the King sat on high dayes, and did his almes] which they had

built in the house; and the Kings outermost entry [shew-row which the King went from the strong hold of Zion to the Temple : see 1 Kings 10.5. and the annotations; Item, the annotations on verse 12.] from the house of the LORD , because of the King of Assyria. [i. e. partly to please the King of Assyria, shewing thus, that he left his own Religion, and embraced the Heathenish ; partly for fear, that the King of Assyria might at any time by means of this entry take the strong hold of Zion, and the Kings house.] *

19 Now the rest of the acts of Achaz, what he did , are they not written in the Book of the Chronicles of the Kings of Juda ?

20 And Achaz fell asleep with his Fathers , and was buried by his Fathers in the city of David : [But not in the Sepulchres of the Kings : see 2 Cbron. 28. 27. and compare 2 Cbron. 24. 25.] and Hizkiah his son became King in his stead.

C H A P. X V I I .

Hosea becometh King of Israel, ver. 1, &c. Is subjected to the King of Assyria, after that besieged by him, taken prisoner, and with all the people carried captive to Assyria, 3. All this for their sins, 7. The strange Nations, wherewith their Land was planted, are troubled with Lions, 24. For which cause an Israelitish Priest is sent to them, 27. Whence followeth a mixture of Religion, 29.

I N the twelfth year of Achaz king of Juda, Hosca the son of Ela became king over Israel at Samaria , (and reigned) [Of these inserted words, see 1 Kings 15. on ver. 33.] nine years. [he had indeed taken possession of the Kingdom of Israel in the fourth year of Achaz, that is, eight years before, above chap. 15. on verse 30. but in regard the Land was full of contestings and troubles about the Crown, neither he, nor any man else seemeth to have been confirmed , or settled King those eight years : or, if he had been yet held to be King, he was notwithstanding under the tribute of the King of Assyria, yea also (as some conceive) his prisoner ; so that the fore-mentioned eight years, come not here in the account of his reign : else he had reigned seventeen years. Compare above chap. 15. verse 30. and below chap. 18. verse 9. Others conceive, that he reigned the first eight years absolutely as Sovereign, and the other nine as Tributary, and that the holy Scripture here only maketh mention of these last.]

2 And he did that which was evil in the eyes of the LORD : yet not as the Kings of Israel , that had been before him. [That is, not with such great Idolatry : for the former Kings had for the most part worshipped not only the golden Calves, but also Baal, and other abominations of the Heathen. Some likewise conceive, that he let his people go up to Jerusalem, to offer there ; which was formerly forbidden them.]

3 Against him marched Salmaneser [Otherwise called also in some Histories, Nabonassar. Although some be of opinion that they were divers men] King of Assyria : and Hosea became his servant , (so) that he gave him a Present. [that is, a yearly Tribute, or Tax.

4 But the King of Assyria perceived a conspiracy in Hosea, [Namely about the fifth, or sixth year of this reign of Hosea. Compare below chap. 18. v. 9.] that he had sent messengers to So, King of Egypt, [otherwise called in Histories Sabachos, who having expelled his Predecessor Zichis, reigned many years over Egypt. This mans help did Hosea crave against the Assyrians] and brought not up the present from year to year to the King of Assyria, as formerly (he had done) from year to year: so the King of Assyria shut him up, and bound him in prison. [Heb. the house of shutting up, or, of compulsion. This was done in the ninth year of King Hosea's reign, mentioned in the first verse.]

5 For the King of Assyria marched up into all the land; yea he marched up to Samaria, and he besieged it three years.

6 In the ninth year of Hosea, the King of Assyria took Samaria, and carried Israel away into Assyria, and made them dwell in Hakkah, [Some hold it to be Calacine of Assyria, lying above Abiabene. See hereof also below chap. 18.11. 1 Chron. 5. vers. 26.] and in Habor, [which is conceived to be an hilly land of Assyria, bordering on Media. See below chap. 18.11.] by the river of Gozan, [a river in Mesopotamia, below chap. 18.11. 1 Chron. 15. v. 26. oth. Nebar-Gozan, a countrey (as some conceive) in Media] and in the cities of the Medes. [See Gen. 10. on v. 2.]

7 For it came to pass, that the children of Israel had sinned against the LORD their God, who had brought them up out of the land of Egypt, from under the hand of Pharaoh the King of Egypt; and had feared other Gods. [See Gen. 3. 5. on v. 2.]

8 And had walked in the statutes of the Heathen, which the LORD had driven out before the face of the children of Israel, and of the Kings of Israel, that had made them. [Understand the statutes, which the Kings of Israel had made: so below v.19. Or, of the Kings of Israel, which they, to wit, the children of Israel, had set up.]

9 And the children of Israel had cloaked. [Heb. properly covered] the things that are not right, against the LORD their God: [oth. with the LORD, &c. that is, with the name, or cloak of the service of God. The meaning is, they excused their idolatry and sins, and cloathed them with the name and shew of Religion, holiness, and good meaning, willing to serve God, not according to his Word, but according to their own fancies, against the express command of God, Numb. 15. 39.] and had built them high places in all their cities, from the watch-tower to the fenced cities. [i.e. every where throughout the whole land, as well in small, and unhabited places, and in the field, as in great and populous places and cities. The Watch-towers were here and there built in the Land, to warn the people of the enemies approach, or to secure the cattle, and the fruits of the ground.]

10 And they had reared them up standing Images, [See Lev. 26. on v. 1.] and groves, [See Exod. 34. 13. and Deut. 7. 5. with the annot. oth. grove-gods, grove-images] on all (or every) high hill, and under all (or every) green tree. [See Deut. 12. on v. 2.]

11 And there they had burnt incense on all the high places, as (did) the Heathen, whom the LORD had carried away from their faces: and they had done evil things to provoke the LORD to anger.

12 And they had served the Dung-gods, [See Lev. 26. on v. 30.] whereof the LORD had said unto them; Thou shalt not do this thing. [see Exod. 20. 3, 4, 19. Deut. 4. 7, 8.]

13 Now when the LORD had testified against Israel, and against Juda, by the ministry [Heb. Hand] of all the Prophets, (and) of all the Seers, [to wit, to whom God had declared his will, in all manner of ways, which he

used in those times to instruct men by, as by Oracles, Visions, or Dreams : see Numb. 12. on v. 6.] saying; 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 the hand of my servants the Prophets: [see Jerem. 8. 11. and 25. 5. and 35. 15.]

14 Then they hearkened not; but they hardened their neck, [That is, they were disobedient, and rebellious to the utmost, refusing to yield to the exhortations of God : see Exod. 22. on v. 9.] as the neck of their Fathers had been, that had not believed on the LORD their God. [that is, had not believed his threatenings.]

15 Moreover, they rejected his statutes, and his covenant, which he had made with their Fathers, and his testimonies, which he had testified against them, and walked after vanity, [Idolatry is called vanity, as well because Idols are a thing of nothing, as because the confidence fixed on them is in vain; yea also because Idolaters are deprived of right judgment and understanding] (so) that they became vain, and after the Heathen, that were round about them, concerning whom the LORD had charged them, that they should not do like them.

16 Yet they left all the commandments of the LORD their God, and made them molten images, two calves, and made groves, and bowed themselves before all the host of heaven, [See Deut. 4. on ver. 19.] and served Baal. [See Judg. 2. on v. 11.]

17 They also caused their sons, and their daughters to pass thorow the fire, [See Lev. 18. on v. 21.] and used sooth-saying, [Heb. soothsaid soothsayings] and gave heed to the noise of jowls, [see Lev. 19. on v. 26.] and sold themselves to do that which was evil in the eyes of the LORD, [see the meaning of this phrase, 1 Kings 21. on ver. 21.] to provoke him to anger.

18 Therefore the LORD was very angry against Israel, (so) that he removed them from his face: [i.e. Out of the Land of Canaan, which he had hallowed for an habitation to himself, having therein his Church in the midst whereof he dwelt, and wherein he shewed the outward tokens of his presence: so below v. 20, and 23. and chap. 23. v. 27. and 24. 3.] there was nothing left, save the tribe of Juda only. [Being here-under comprised the Levites, that dwelt in the tribe of Juda, and the Simeonites, that were mingled among them, with a part of Benjamin. See 1 Kings 11. on v. 32.]

19 Even Juda kept not the commandments of the LORD their God: but they walked in the statutes of Israel, which they [To wit, the Israelites] had made, [this did aggravate the sinne of the Israelites, that they made by their evil examples those of Juda also to sinne, and provoked them to Idolatry : see Hos. 4. 15.]

20 So the LORD rejected all the seed of Israel, [To wit, the ten tribes, who are called Israel, to distinguish them from Juda, as appeareth by the following verse] and afflicted them, and delivered them into the hand of spoilers: until he had cast them away from his face.

21 For he rent Israel from the house of David, [He, namely, the Lord, 1 Kings 14. 24. or, Israel rent it self from the house of David] and they made Jerobeam the son of Nebat King: and Jerobeam drove Israel away from after the LORD, and he made them to sin a great sinne. [See 1 Kings 12. on v. 30.]

22 So the children of Israel walked in all the sins of Jerobeam, which he had done: [See above chap. 14. on v. 16.] they departed not from them.

23 Until the LORD removed Israel from his face, according as he had spoken by the ministry [Heb. hand] of all his servants the Prophets: so Israel was carried away out of their (own) land to Assyria, unto this day, [i.e. Which transportation maketh them to be Exiles, and to continue in banishment unto this day, when this was written.]

24 Now the king of Assyria brought (people) from Babel, and from Cata, [A country (as is thought) of desert Arabia, inhabited by the Citanians, which border on Syria : or, of Persia, having the name from the River Cata,] and from Ava, [see Deut. 2. on verse 23. called also Java, below chap. 18. 34.] and from Hamath, [See Numb. 13. on verse 21.] and Sepharvaim, [the land of the city of Sephora, lying in Mesopotamia by Euphrates] and made them dwell in the cities of Samaria, in stead of the children of Israel : and they took Samaria hereditarily, and dwelt in the cities thereof.

25 And it came to pass in the beginning of their dwelling there, that they feared not the LORD, [That is, they feared him not according to the lawful manner prescribed by Moses] so the LORD sent Lions among them, which killed some of them.

26 Therefore they spake unto the King of Assyria, [To wit, the new Inhabitants by their Ambassadors, whom they dispatched away to the King, to acquaint him with this grievance of theirs] saying ; The Nations which thou hast carried away, and hast caused to dwell 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 kill them, because they know not the manner of the God of the land.

27 Then the King of Assyria commanded, saying ; Bring hither one of the Priests, [Which were not the Levitical Priests, but which the King of Israel had made of the meanest of the people, 1 Kings 12. 31.] whom ye brought away from thence, that they [to wit, the Priest with his Retinue, servants and household] may go, and dwell there : and that he may teach them the manner of the God of the land.

28 So one of the Priests, whom they had carried away from Samaria, came, and dwelt at Bethel : and he taught them how they should fear the LORD. [i. e. Serve him : although doubtless more after the idolatrous manner of the former Kings, than after the Law of God, given by Moses : so below v. 32, 33, 41.]

29 But every Nation [Heb. Nation, nation : so in the following words of this verse : see Gen. 7. on v. 2.] made their (own) Gods : and they put them in the houses of the high places, which the Samaritans had made ; each Nation in their cities, wherein they dwelt.

30 For the men of Babel made Succoth Benorh ; [This name, with the rest that follow in this verse, and in the 31. are for the most part held to be names of Idols, which the Samaritans worshipped. But hereof are divers opinions among the learned] and the men of Chut made Nergal ; and the men of Hamath made Asima ;

31 And the Avvites made Nibha, [Otherwise, Nibhan] and Tartak ; and the Separites burnt their sons with fire to Adramelech, and Anamelech, the Gods of Separvaim. [See Lev. 18. on v. 21.]

32 They also feared the LORD, and made unto themselves Priests of the high places, of their meanest (ones) [Heb. Of their ends, or, of their uttermost parts : see 1 Kings 12. on v. 31.] which did (service) for them in the houses of the high places.

33 They feared the LORD, and served (also) their (own) Gods, after the manner of the Nations, from whom [Heb. from whence] they had carried them away. [To wit, each their Idol, according to the manner of their country, from whence each Nation was carried thither by the Assyrians. See Zeph. 1. 5.]

34 Until this day they do after the former manners : [Understand here the Israelites : of whom see above vers.

23. For here is made an opposition between the stiff-neckedness of the Israelites, that were carried away into Assyria, because they would not leave their old Idolatry ;

and the changeableness of the Assyrians to serve the Lord after the idolatrous manner of the Israelites, although they had never formerly done it] they fear not the LORD, neither do they after their Statutes, or after their Rights, and after the Law, and after the Commandment which the LORD commanded the children of Jacob, to whom he gave the name of Israel. [this is here added, to upbraid the Israelites, that they had forgotten the exceeding great mercies, which God had shewed to their Father Jacob, and likewise to them ; which ought to have moved them to serve the same God alone purely, and to cleave unto him faithfully.]

35 Yet the LORD had made a Covenant with them, [See Gen. 17. 7. Exod. 19. 5, &c. and 24. 7, &c.] and had charged them saying ; Ye shall not fear other Gods, nor bow down your selves before them, nor serve them, nor do sacrifice to them. [See Judg. 6. 10.]

36 But the LORD, who brought you up out of the land of Egypt with great power, and with a stretched out arm, [See Exod. 6. on v. 5.] him shall ye fear, and before him shall ye bow, and to him shall ye do sacrifice.

37 And the Statutes, and the Ordinances, and the Law, and the Commandment, [Understand by these four words : First, The Ceremonial Law. Secondly, The Judicial, or Civil Laws. Thirdly, The true Doctrine. Fourthly, The Moral Law. See Genesis 26. on ver. 5.] which he wrote for you, ye shall observe to do at all days : and ye shall not fear other Gods.

38 And the Covenant, which I have made with you, ye shall not forget ; and ye shall not fear other Gods.

39 But ye shall fear the LORD your God : and he shall deliver you out of the hand of all your enemies.

40 Yet they hearkened not, but they did after their former manner. [Which was ordained by Jeroboam, and other idolatrous Kings.]

41 But these Nations [Namely the Heathen, which were come out of Assyria, to dwell in Samaria, and in the Land of the Israelites] feared the LORD [to wit, after the idolatrous manner of the Israelites. See above on v. 28.] and spread their carved Images : their children also, and their childrens children do unto this day, according as their Fathers have done.

C H A P X V I I I .

Hizkia becomes King over Juda, vers. 1, &c. Is very religious, is not afraid of the King of Assyria, and overcometh the Philistines, 3. Salmanasser taketh Samaria, and Israel is carried away captive to Assyria, 9. Sanherib invadeth the land of Juda, and Hizkia payeth him tribute, 13. Notwithstanding he summoneth Jerusalem, 27. Rabsake stirreth up the people to mutiny, and blasphemeth God, 19. Which is told the King, 37.

Now it came to pass in the third year of Hosea the son of Ela, King of Israel, [To wit, of the nine last years, mentioned above chap. 17. 1.] that Hizkia [called Ezechias, Mat. 1. 9.] the son of Achaz, the King of Juda became King.

2 He was five and twenty years old, when he became King, [Heb. a son of five and twenty years] and he reigned nine and twenty years at Jerusalem, and his mothers

thers name was Abi, [she is also called Abia, 2 Chron. 2. 1.] a daughter of Zacharia. [some hold this man to have been the King of Israel, of whom mention is made above chap. 14. 29.]

3 And he did that which was right in the eyes of the LORD: according to all that David his Father had done.

4 He took away the high places, and brake the reared images, and destroyed the groves: And he brake in pieces the copper serpent, [see of this serpent, Num. 21. 8, 9, &c.] which Moses had made; because the children of Israel had burnt incense unto it until those days; and he called it Nephustan. [i. e. copper-work, or a piece of copper, or something that is of copper.] So the king called the copper serpent, to shew that there was nothing divine in it, and consequently no reason to give divine honour unto it by offerings and invocations. Oth. they called it, &c. that is, the people had given it that name, as their idol.]

5 He trusted in the LORD the God of Israel: So that after him (there) was not his like among all the Kings of Juda, nor (among those) that had been before him. [To wit, in reforming and restoring the pure Religion or worship of God, to wit, forthwith in the beginning of his reign. Otherwise this must be understood with exception of David and Josia: of David, to whom he is equalled, and not held to be more transcendent, ab. v. 3. Of Josia, to whom this commendation is likewise given, that before and after him there was no King like unto him, below chap. 23. 25.]

6 For he clave unto the LORD, he departed not from following him, [Heb. from after him. See 1 Kings 9. on v. 6.] and he kept his commandments, which the LORD had commanded Moses.

7 So the LORD was with him; [See Gen. 21. on v. 22. and 26. on v. 25. and Num. 14. on v. 9.] he dealt valiantly whithersoever he went forth: Besides, he revolted from the King of Assyria, (so) that he served him not. [i.e. paid him no tribute, nor tax. His revolting from the King of Assyria is related here in respect of his Father Achaz, who had made himself subject to the King of Assyria, as his Vassal and Tributary. See above chap. 16. 7.]

8 He smote the Philistines, [That had taken away many cities from his Father, and a great part of his land. See 2 Chron. 28. 18.] unto Gaza, and the borders thereof, from the watch-tower, to the fenced cities. [i.e. every where, and in divers places. See above chap. 17. on v. 9.]

9 Now it came to pass in the fourth year of King Hizkia, (which was the seventh year of Hosea the son of Ela, King of Israel) [counted from the beginning of the nine years mentioned above chap. 17. 1.] that Salmonejer the King of Assyria marched up against Samaria, and besieged it.

10 And they took it at the end of three years, [To wit, of the siege] in the sixth year of Hizkia: It was the ninth year of Hosea King of Israel, when Samaria was taken.

11 And the King of Assyria carried Israel away unto Assyria, and caused them to be put in Halah, and in Habon the river of Gozon, and in the cities of the Medes. [See of these lands above chap. 17. on v. 6.]

12 Because they had not been obedient to the voice of the LORD their God, but had transgressed his covenant, (and) all that Moses the servant of the LORD had commanded, that they had not heard, [i.e. would not hear] nor done.

13 But in the fourteenth year of King Hizkia, Sanherib King of Assyria marched up against all the fenced cities of Juda, and took them. [To wit, some of them.]

14 Then Hizkia King of Juda sent to the King of Assyria to Lachis, [Which city he then besieged, and fought against] saying; I have sinned, turn away from me, what thou shalt lay upon me, I will bear: Then the King of Assyria laid upon Hizkia King of Juda, three hundred talents of silver, [see Exod. 25. on v. 39.] and thirty talents of gold.

15 So Hizkia gave (him) all the silver that was found in the house of the LORD, and in the Treasures of the Kings house.

16 At that time did Hizkia cut off all (the gold) from the doors of the Temple of the LORD, and from the posts which Hizkia the King of Juda had caused to be overlaid, [the meaning is, that he pull'd off the golden plates, wherewith he had formerly overlaid the doors and posts of the Temple, when he opened again the Temple, which his Father had shut up, 2 Chron. 29. 3.] and gave that. [Hebr. them, to wit, the doors and posts: That is, the gold, wherewith they had been overlaid.]

17 Nevertheless, the King of Assyria sent Tartan, [Not keeping his word, when he had received the money] and Rabzar, [the word signifieth the chief Courier, or Chamberlain; as it is translated by some] and Rabshake, from Lachis unto Hizkia with an heavy host to Jerusalem: And they marched up, and came to Jerusalem: And when they marched up, and were come, they stayed by the Conduit [Hereby many do understand a certain watercourse, without Jerusalem, into which water descended out of a river that was near it, wherein the Fullers washed their woollen cloth. Compare Isa. 7. 3.] of the upper pool [So surnamed, to distinguish it from the pool called the lower, Isa. 22. 9.] which is by the high-way [understand a high and rode way, which (as some conceive) was paved with stone] of the Fullers Field. [where the Fullers dress their cloth.]

18 And they called to the King, so there came out to them Eliakim the son of Hilkia the Steward, [See of this virtuous and Religious Steward, Isa. 22. 20, &c. Of such an office, see 1 Kings 4. on v. 6. Heb. who was over the house] and Sebna the Scribe, [oth. Notary, or Secretary: to wit, of the King. See 1 King. 4. on vers. 3.] and Ioah the son of Asaph the Recorder. [Heb. Recorder, Remembrancer. So also v. 37. item 1 Kings 4. 3. see the annotat.]

19 And Rabshake said unto them; say now to Hizkia; Thus saith the great King, the King of Assyria: What confidence is this wherewith thou trustest?

20 Thou sayest, (but it is a word of the lips) [That is, vain, idle, fruitless, altogether nothing, of which there will be, or come nothing: Or understand a word, that is, only in the mouth, and proceedeth not from the heart; which is not meant, nor shall be confirmed by deed] There is counsel and strength for the war: [oth. thou speakest, but they are nothing but words: counsel and strength (are required) for the war. Oth. thou speakest but a word of the lips, but (there must) be counsel and strength for war. Mocking thus at the prayers and encouragements made which Hizkia used] now on whom dost thou trust that thou rebellest against me?

21 Behold now, thou trustest upon that broken [Or, bruised] staffe of reed, [understand by this comparison an help, or aid, that is weak, unfaithfull, and unconstant. So Isa. 36. 6. Ezeb. 29. v. 6, 7.] upon Egypt, on which if any man lean, it will go into his hand and pierce it: [is Pharaoh King of Egypt, to all those that trust on him.]

22 But if ye say unto me; We trust on the LORD our God: is not that he, whose high place, and whose altars Hizkia hath taken away, and hath said to Juda, and to Jerusalem; ye shall bow your selves before this altar [To wit, this only altar: As it is said, 2 Chron. 32.

12. That is, before none other] at Jerusalem.

23. Now then, I pray thee, lay a wager with my Lord the King of Assyria; [Or, give pledges, or, sureties to my Lord, &c.] and I will give thee two thousand horses, if thou shalt be able for thy (part) to give riders upon them.

24. How wilt thou then turn away [i.e. resist, drive away] the face of one Prince, of the meanest of my Lords servants? But thou trustest 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 unto me march up against that land, and destroy it. [He speaketh this falsely in a presuming way, to affrighten and astonish the people of God. Although it otherwise hapned by Gods secret providence, which notwithstanding was unknown to his. See below chap. 19. verse 15. Isa. 10. 5, 6, 7.]

26. Then said Eliakim the son of Hilkia, and Sebna, and Joah unto Rabsake; speak, we pray unto thy servants in the Syrian, for we understand it (well) [Heb. we are hearing: that is, we do understand, and are skil'd in that language. See Gen. 11. on v. 7.] and talk not with us in the Jewish language before the ears of the people that are on the wall.

27. But Rabsake said unto them; hath my Lord sent me to thy Lord, and to thee, to speak these words? is it not to the men which sit on the wall, that they may eat their (own) dung, and drink their (own) piss with you? [that is, that they might be warned, that by means of strict and close siege most terrible calamities should come upon them, insomuch that they should be forced to eat their own dung, and to drink their own water, to satiate their hunger and thirst, if they would not deliver up themselves.]

28. So Rabsake stood, and cryed with a loud voice [Heb. great voice] in the Jewish language; and he shake, and said; hear the word of the great King the King of Assyria.

29. Thus saith the King: Let not Hizkia deceive you; for he shall not be able to deliver you out of his hand.

30. Moreover, let not Hizkia make you trust on the LORD, saying; the LORD will surely deliver [Heb. delivering, deliver] us, and this city shall not be delivered into the hand of the King of Assyria.

31. Hearken not to Hizkia: For thus saith the King of Assyria; deal with me by a present, [The Hebrew word rendered here present, signifieth properly blessing; but it is also taken for a present. See Gen. 33. 11. with the annotat. The meaning is, that he offereth the Jews a treaty of peace, that they might not experimentally feel his power and cruel siege, with the consequence thereof,] and come forth to me, and eat (ye) every man (of) his (own) vine, and every man (of) his own fig-tree, and drink (ye) every man the water of his (own) well;

32. Until I come, and bring you into a land like your (own) land, a land of corn, and of new wine, a land of bread, and of vineyards, a land of olives, of oil, and of honey; [Understand by these all temporal good things, wherewith the Lord doth blest and prosper a land. See Exod. 3. 8. Deu. 32. 13, 14. Job 20. 17. with the annotat.] soye shall live, and not die: And hearken not to Hizkia; for he stirreth you up [oth. when he seduceth, or, encourageith, or, persuadeth you] saying; the LORD shall deliver us.

33. Have the Gods of the nations in any wise delivered [Heb. delivering, delivered] every one his land, out of the hand of the King of Assyria.

34. Where are the Gods of Hamath, and Arpad? [See of these two cities also joyned together, Jerem. 49. 23.] Where are the Gods of Sepharvaim, Hena, and Juva? [we have here the names of the cities and lands, which

the King of Assyria had taken. See above chap. 17. on v. 24. and Isa. chap. 37. 13. As concerning Hena, and Juva, some hold these to be proper names of Countries; (compare above chap. 17. 31.) Others translate the words thus: He hath removed and overturned them, Isa. 36. 19. These words are left out] yea, have they delivered Samaria out of mine hand?

35. Who are they among all the Gods of the lands, that have delivered their land out of mine hand; that the L O R D should deliver Jerusalem out of mine hand?

36. But the people held their peace, and answered him not a word: For the kings commandment was, saying; ye shall not answer him.

37. Then came Eliakim the son of Hilkia the Steward, [Heb. who was over the house. See of this man above on v. 18. also below chap. 19. 2.] and Sebna the Scribe, and Joah the son of Asaph the Chancellour, to Hizkia with (their) garments rent: [see Gen. 37. on v. 29. Heb. rent off garments] and they acquainted him with the words of Rabsake.

C H A P. XIX.

Hizkia sendeth to the Prophet Isaia, to acquaint him with the blasphemies of Rabsake, v. 1. &c. Isaia promiseth deliverance from the Lord, 6. Sanherib is forced to march against the Moors, 8. sendeth again messengers to Hizkia with blasphemous letters, 10. Hizkia prayeth unto the Lord for help, 14. which Isaia promiseth him the second time. 20. The same night is the camp of the Assyrians written by the Angel of God, and Sanherib being come to Ninive, is murdered by his own sons, 35.

And it came to pass when King Hizkia heard (that) then he rent his clothes, [To testify thereby the grief of his heart. So above chap. 18. ver. 37.] and covered himself with a sack, [see of this ceremonie, Gen. 37. on v. 34.] and went into the house of the LORD.

2. Then he sent Eliakim the Steward, [Heb. who was over the house. See above chap. 18. on v. 8.] and Sebna the Scribe, [see above chap. 12. on ver. 10.] and the eldest of the Priests covered with sacks, to Isaia the Prophet, [whose Prophetical book is the first among the books of the great Prophets] the son of Amoz. [see Isa. 1. 1.]

3. And they said unto him; thus saith Hizkia; This day is a day of distress, and of reviling, and of blasphemy, [To wit, which is come upon us by reason of our Enemies, who revile and threaten me and my people, and blaspheme the living God] for the children are come to birth, and there is no strength to bring forth. [it is a comparison wherein the King compareth himself to a travelling woman, his people to the fruit of the womb, and the present strait to the pang and peril, wherein a woman is with her fruit, having no strength to bring forth the same into the world, when she is upon the very point and time of her delivery. Compare Hos. 13. 13. Intimating hereby that they were in the extreameſt danger, and without any power at all, to ſave themselves.]

4. It may be the L O R D thy God will bear [That is, take into consideration. The word peradventure, or, it may be, is not here a word of doubting, but of good hope. Compare Num. 23. 3. and Jos. 14. 12, &c.] all the words of Rabsake, whom his Lord the king of Assyria hath sent to reproach the living God, and to revile (him) with words, which the L O R D thy God hath heard. [oth. and will reprove the words which the L O R D thy God

God hath heard] lift then up a prayer for the remnant that is found. [that is, which is present, and at hand, and in being. And understand by this remnant the tribe of Juda, which had kept the right worship of God, and were not yet driven out of their land.]

5 And the servants of King Hizkia came to Isaia.

6 And Isaia said unto them: Thus shall ye say unto your Lord, thus saith the LORD; be not afraid of the words which thou hast heard, wherewith the servants [Heb. young men, i.e. servants, or, officers, in number three, named above chap. 18. v. 17. Of the Hebrew word see Gen. 22. on v. 5.] of the King of Assyria have blasphemed me.

7 Behold, I will give a spirit [i.e. will, purpose, zeal, inclination, motion. Thus the word spirit is taken sometimes in a good sense, 2 Chron. 36. 22. Ezek. 1. 1. Hag. 1. 14. and sometimes in a bad, Judg. 8. 3. Job 15. 13. Prov. 16. 32. and 25. 28. Others take the word spirit for blast, wind, sound, noise] into him, (s) that he shall hear a rumour [namely of Tirhaka King of Cusich, that should come forth to fight against him. See below v. 9.] and return into his (own) land: And I will cause him to fall by the sword in his (own) land.

8 So Rabsake returned, and found the King of Assyria fighting against Libna; [A city in the tribe of Juda; of which see Jos. 10. 20. and 15. 42. and 21. 13.] for he had heard that he had departed from Lachis.

9 Now when he [Namely, the King of Assyria] heard say of Tirhaka King of Cusich, [i.e. of the Arabians, or, of the Moors. See Num. 12. on v. 1.] behold he is come forth to fight against thee; he sent messengers again [Heb. he returned, and sent; that is, he sent again. See Num. 11. on v. 4.] unto Hizkia, saying;

10 Thus shall ye speak to Hizkia the King of Juda, saying; Let not thy God, on whom thou trustest, deceive thee, saying; Jerusalem shall not be delivered into the hand of the King of Assyria.

11 Behold; thou hast heard what the Kings of Assyria have done to all lands, banning them; [See Deu. 2. on v. 34.] and shouldest thou be delivered? [i.e. thou shalt in no wise be delivered. It is a manner of questioning which denieth very strongly. See Gen. 18. on v. 17.]

12 Have the Gods of the Nations, which my fathers have destroyed, delivered them? (As) Gozan, [see above chap. 17. 6. and the annot.] and Horam, [a city of Melopotamia. See Gen. 11. on v. 31.] and Reseph, [Hebr. Reseph, lying in Mesopotamia] and the children of Eden [this was a country lying in Chaldea, or Babylonia. See thereof Gen. 2. on v. 8. Ezek. 27. 23.] which were in Telasser. [the name (as some conceive) of a fort lying in the midst of the Euphrates. Others hold it to be a country.]

13 Where is the King of Hamath, and the King of Arpad, and the King of the city of Sepharvaim, of Heina and Juva? [See above chap. 18. on v. 34.]

14 Now when Hizkia had received the letters of the hand of the messengers, and read them, he went up into the house of the LORD, [i.e. the Temple] and spread them out before the face of the LORD. [i.e. in the court, over against the Ark of the covenant, which was in the holy of holies, for a token of Gods present habitation there. See Lev. 1. on v. 3. and 9. on v. 24.]

15 And Hizkia prayed before the face of the LORD, and said; O LORD God of Israel, which dwellest [Or sittest] between the Cherubims; [understand the two Cherubims, which stood at both ends of the expiation-cover of the Ark, Exod. 25. 18, &c. This appellation of God is likewise used, 1 Sam. 4. 4. See Num. 7.

89. with the annot.] thou thy self, thou alone art the God of all the Kingdomes of the Earth, thou hast made heaven and earth.

16 O LORD, incline thine ear, and hear, open, LORD, thine eyes, and see, and hear the words of Sanherib, which hath sent this (man), [Namely, Rabsake. See above chap. 18. 17, &c.] to reproach the living God.

17 Of a truth, LORD, the Kings of Assyria have wasted those heathens, and their land:

18 And have cast [Heb. given] their Gods into the fire: For they were no gods, but the work of mens hand, wood, and stone, therefore they have destroyed them.

19 Now then, (O) LORD our God, deliver us, I pray, out of his hand: So all the Kingdomes of the earth shall know, that thou, LORD, art God alone.

20 Then Isaia the son of Amoz sent to Hizkia, saying; Thus saith the LORD, the God of Israel; That which thou hast prayed to me against Sanherib King of Assyria, I have heard.

21 This is the word which the LORD hath spoken concerning him: [Understand the thing which the Lord had revealed to the Prophet Isaia, touching the King of Assyria] The Virgin, [understand the state, or Kingdome of the Jewish people, or of the city of Jerusalem, which is conceived to be so called, because it had not yet been quite over-powered, and taken by any] the daughter of Zion [as the word daughters being put after the name of a city, signifieth the villages, and small towns resorting under it, Numb. 21. v. 25. Judg. 1. 27. So the word daughter being put for the name of a city, or of a land, signifieth the inhabitants thereof, as here, and Psa. 45. 13. and 137. 8. Isa. 23. 12. and 47. 1.] she mocketh thee, the daughter of Jerusalem shakeith the head at thee. [to shake the head at a man, is to despise, and scorn him, Job 16. 4. Psal. 22. 8. and 44. 15. Isa. 37. 22. Jer. 18. 16. Lam. 2. 15.]

22 Whom hast thou reproached and blasphemed? And against whom hast thou exalted (thy) voice, and lift up thine eyes in high? against the holy one of Israel. [Oth. yea thou hast lift up thine eyes against the holy one of Israel. God is called the holy one of Israel, not only because he is holy, yea holinest it self, but also because he setteth apart a people for himself, which he halloweth by the blood and spirit of Christ. See of this appellation also, Isa. 5. 24. Jer. 51. 5 &c.]

23 By the means [Heb. by the hand] of thy messengers, [namely, Tartan, Rabsaris, and Rabsake, above chap. 18. 17.] thou hast reproached the Lord, and said: With the multitude of my charcs I am come up to the heights of the mountaines, to the sides of Libanon: [See of this mountain, 1 Kings 4. on v. 33.] and I will cut down the tall Cedar-trees thereof, and the choice Fir-trees thereof, [Heb. the height of the Cedar-trees thereof, and the choice of the Fir-trees thereof. Some understand hereby the fair and strong cities of Juda, which the King of Assyria had taken, above chap. 18. 13.] and will enter into his uttermost Inne, [Heb. the Inne of his end, or, extremity, utmost part. Understand all the places of Juda, in what utmost ends or corners soever they lie. The meaning is, that the King of Assyria had an intent to leave no place free and unmolested, but to over-run, take, waste, and destroy the whole land] into the forest of his carmel. [Oth. of his carmel. The name of a pleasant, and fruitfull mountain, lying in the tribe of Issaschar; of which see 1 Kings 18. on vers 19. The word seemeth to be taken here, for a fair, pleasant, and fruitfull place. So Isa. 10. 18. Jer. 2. 7. and 4. 26, &c.]

24 I have digged, and have drunk strange waters: [i.e. new waters, never before found, or known. The meaning is, although I have passed with my camp through dry, and waterless countreys, and that they have

fought

sought by all means possible to stop all passages of water from me, that so I might be constrained to remove out of this land, 2 Chron. 32. 3, 4. Yet by my wisdome and power I have gotten water enough, even in places, where there was none before] and with the soles of my feet have I dried up all the rivers of besieged places. [Heb. rivers, or, brooks of siege. Intimating that he could not only furnish his host with water, but also deprive his Enemies, whom he besieged, of it; and that by reason of the great multitude of soldiery that followed him.]

25 Hast thou not heard that I have done that long ago? And have formed that of ancient datus? [Heb. of datus of antiquity] Now I have made that come to pass; that thou shouldest be to disturb fenced cities into waste heaps. [Hitherto are rehearsed the words of the King of Assyria: Now here follow again the words of God, which he speaketh to the King. As if he should say, thou hast no cause to boast of thy victories, for they are my work, to punish the nations by laying their cities and countries waste.]

26 Therefore their inhabitants were handless, [Heb. short of hand, or, short-handed; that is, of small strength, of weak power. So Isa. 37. 27.] they were dismayed, and confounded: [the meaning is, as victory cometh from God, so doth fear, dismayedness, and weakness, whereby men are overcome, proceed from him also] they were (as) the grass of the field, and (as) the green grass-plants, [Heb. the greenness of the little grass, or, little-herb. Oth. the pot herb of the small herb: That is, the small pot herb] (as) the hay of the house-tops, and (as) blasted corn, before it standeth upright.

27 But I know thy fitting, and thy going out, and thy coming in: [That is, all thy purpose, counsel, devices, attempts and practise. Compare herewith Deut. 31. the annotat. on vers. 2.] and thy rage against me.

28 Because of thy rage against me, and for that thy tumult is come up before mine ears, therefore I will put my hook into thy nose, [This is a similitude taken from those that have to do with fierce and cruel beasts; thereby to express the power of God, which he useth to restrain the malice of cruel and raging tyrants] and my bridle into thy lips, [i. e. into thy mouth. Another comparison taken from those that have a wild horse to rule] and I will cause thee to turn back by that way, by which thou camest.

29 And let that be a token unto thee, [This is spoken to King Hizkia, to assure him and his people, that they should be delivered from the violence and fury of the King of Assyria] that they shall eat this year that which grew of it self; [the Hebrew word signifieth that which grew of it self (after the harvest is ended) out of the seeds that are fallen out, without the labour or help of man] and in the second year, that which again sprouteth forth from the same; [the token was, that they should not only in the first year, when the land was over-run by the Assyrians, but also in the next after that find sufficient store of victual sprung up of it self in the field. See further, Isa. 37. on ver. 30.] but in the third year sow, and reap, and plant vineyards, and eat the fruits thereof.

30 For the escaped [Heb. the escaping. That is, those that shall have escaped. So in the following verse] that is left remaining in the house of Juda, shall again take root [Heb. shall adder root] downward, and shall bear fruit [Heb. make fruit. The Hebrew word Peri signifieth not only the fruits, but also the branches that bear the fruits. So Lev. 23. 40. see the annotat.] upward. [a similitude taken from plants: whereby is signified, that those of Juda should have very great success, and prosperity.]

31 For out of Jerusalem shall the remnant go forth, [The remnant, to wit, which shall escape the hands of Enemies, having been kept and secured in the city of Jerusalem, which shall not fall into the hand and power of the Assyrians] and the escaped out of mount Zion: the zeal of the LORD of hosts shall do this. [that is, the fervent love of God toward his people, and his fierce wrath toward his Enemies shall produce this deliverance. Compare Isa. 9. 7.]

32 Therefore thus saith the L O R D concerning the King of Assyria: He shall not come into this city, nor shoot an arrow into it? Neither shall he come before it (with) a shield, nor shall cast up a bank against it.

33 By the way that he came, by the same shall he return; but he shall not come into this city, saith the LORD.

34 For I will protect this city, to save it, for mine own sake, [That is, that my name may be acknowledged, praised, honoured, and feared. Compare Prov. 16. 4. Isa. 48. 9, 11. Eze. 36. 21, 22, 23.] and for my servant Davids sake. [See 1 Kings 11. on v. 12.]

35 It came to pass then in that same night, that the Angel of the LORD went forth, and smote in the camp of Assyria [Understand Sanherib's camp, that lay before Libna, (or according to the opinion of some, was upon the march towards Jerusalem,) above vers. 8. where Rabshake returned to him, without besieging Jerusalem, as God had promised, ver. 32. Compare Isa. 37. on vers. 33. 36.] an hundred, fourscore and five thousand: and when they [to wit, the King of Assyria and his Counsellours] gat them up early in the morning, behold, they were all dead bodies. [to wit, which were smitten by the Angel.]

36 So Sanherib King of Assyria departed, and went his way, and returned, and he abode at Nineve. [See Gen. 10. on v. 11, 12.]

37 Now it came to pass, as he bowed himself down [To wit, to worship the idol, mentioned in the next words, and to honour him with Religious worship] in the house of Nisroch [the name of an idol of the Ninevites] his God, that Adrameloch, and Sarezer (his sons) smote him with the sword; [as was foretold above v. 7.] but they escaped into the land of Ararat: [see Gen. 8. on v. 4.] and Esar Haddon became King in his stead, [This Esar Haddon reigned (as some write) ten years in Nineve. After him the Monarchie was translated from the Assyrians to the Babylonians.]

C H A P. XX.

Hizkia being sick, is threatened of God by Isaia with death, vers. 1. &c. but having prayed to the Lord hath fifteen years more added to his life, 2. of which he is assured by a miracle, 8. Berodach Baladan visiteth Hizkia by Ambassadors, who sheweth them all his treasures, 12. Whereupon Isaia foretelleth him the Babylonish captivity, 14. He dieth, and Manasseh becomes King, 20.

In those days [To wit, after that the host of the Assyrians was smitten, and Juda delivered from them: which is conceived to have been in the fourteenth year of Hizkia's reign] Hizkia was sick unto death: And the Prophet Isaia the son of Amoz came to him, and said unto him; thus saith the L O R D : Give command to thine house; [i.e. take order concerning thy last will, for the disposing of thine estate, as thou wilt have the same to go after thy decease. That is as much, as make thy

thy last will and testament, So 2 Sam. 17. 23. Isa. 38. 1.] for thou shalt dye. [Heb. thou art dead, or, dying; that is, thou shalt die straightway. See Genes. 20. on v. 2. Understand this threatening with a concealed condition, if he humbled not himself, and prayed unto God for mercy. Compare Jon. 3. 4, 10.]

2 Then he turned his face about, toward the wall; [To wit, that having turned away his eyes from men, he might the better turn his mind to God, to pray earnestly and fervently] and he prayed unto the LORD, saying;

3 Oh Lord, remember, I pray, that I have walked before thy face in truth, [Or, in faithfully, faithfully] and with a perfect heart, [see 1 Kings 8. on v. 61.] and have done that which is good in thine eyes: And Hizkia wept very sore, [Heb. wept a great weeping, or, with a great weeping. He wept not so much through fear of death, as because he was troubled to think what would become of Gods people, the pure worship of God, and the state of the Kingdome after his death.]

4 Now it came to pass, when Isaia was not (yet) gone out of the middle Court, [To wit, of the Kings house; which court is called the second Court, 1 Kings 7. 8. Oth. out of the middle city; that is, out of the middle part of the city, which was between the fort and the utmost part of the city. It's conceived that the city of Jerusalem consisted of three parts; First, the city of David on mount Zion, where the royal fort was. Secondly, the middle part of the city. Thirdly, the remaining and utmost part thereof. Compare below chap. 22. 14. 2 Chron. 34. 22. Zeph. 1. 10.] that the word of the LORD came to him, saying;

5 Turn again, and tell Hizkia the leader of my people, thus saith the LORD, the God of David thy Father; I have heard thy prayers, I have seen thy tears; behold, I will heal thee; on the third day thou shalt go up into the house of the LORD.

6 And I will add fifteen years unto thy dayes, [Understand this in respect of the nature of the sickness, which was mingled with death, and not in respect of Gods purpose, who had determined by his Almighty power to cure the disease, and to keep the King alive yet fifteen years longer] and will deliver thee out of the hand of the King of Assyria: [to wit, by hindering the Assyrians from re-assuming the war] together with this city; and I will defend this city for mine own sake, [see above chap. 19. on v. 34.] and for my servant Davids sake. [see 1 Kings 11. on v. 12.]

7 Then said Isaia; take a lump of figs: And they took it, and laid it on the sore; and he was healed. [Heb. lived. So above chap. 8. on v. 8. that is, he recovered, not so much by the natural vertue of the figs (which indeed are a conducible means thereunto) as chiefly by the special and super-natural power and blessing of the Almighty.]

8 Now Hizkia said unto Isaia, which is the token that the LORD will heal me, and that I shall go up into the house of the LORD in the third day? [He spake this not out of unbelief, as the Scribes and Pharisees desired a token, Math. 12. 38. but of an upright inclination or affection, to strengthen his Faith, because this promise of life did seem directly to oppose and contradict the former threatening of death. Compare Judg. 6. 17.]

9 And Isaia said, this shall be a token unto thee from the LORD, that the LORD will do the thing that he hath spoken: Shall the shadow [Which is made by the shining of the sun on the dial, which is on the out-side of the clock] go forward [i.e. speedily, and as it were in a moment, in an extraordinary manner, toward the west] ten degrees? [Heb. asterns, steps. Understand the marks or stroaks, or lines in the clock, by which the hours were distinguished and pourtrayed on the dial. This was a wonderfull work of God. Concerning the

degrees or lines, whether they signify half or whole hours, and the like circumstances more, thereof are divers opinions] or return backward [i.e. toward the East] ten degrees? [Or, the shadow is gone forward ten degrees, shall it go back ten degrees.]

10 Then said Fezirkia; it is (a) light (thing) [As more agreeing with the ordinary course of the sun, although also miraculous] for the shadow to go down ten degrees: Nay, but let the shadow return backward ten degrees.

11 And Isaia the Prophet called on the LORD: And he caused the shadow to return backward ten degrees, in the degrees, which it had gone downward, in the degrees (of the sun dial) of Achaz. [i.e. in the sun-dial, which Achaz his father had caused to be made.]

12 At that time Berodach Baladan [The King of Babylon, called also Merodach, Isa. 39. 1. and in profane histories] the son of Baladan, the king of Babel, sent letters and a present to Hizkia: [viz. to congratulate Hizkia in regard of his recovery, and to enquire of the miracle that hapned in the sun, Isa. 38. 8. and was also taken notice of in Chaldea, 2 Chron. 32. 31.] for he had heard that Hizkia had been sick.

13 And Hizkia hearkened [To wit, with joy. See Isa. 39. 2.] unto them, [understand the messengers, or Lords, that had brought the fore-mentioned letters and present. To these did Hizkia carefully listen, concerning that which was presented to him, or enquired of him] and he shewed them all his treasury, [or, spice-house. Understand an house, wherein all manner of pleasant drugs and spices, and costly wares were laid up] the silver, and the gold, and the spices, and the best oil, and his armory [Heb. an house of vessels, or, instruments. Understand weapons, or silver, and gold jewels, and all manner of precious furniture and Jewels] and all that was found in his treasures: There was nothing in his house, nor in all his dominion, that he shewed him not.

14 Then came the Prophet Isaia unto king Hizkia, and said unto him; what said those men, and from whence came they unto thee? And Hizkia said; they are come from a far countrey from Babel.

15 And he said; what have they seen in thine house? And Hizkia said; they have seen all that is in mine house, there is nothing in my treasures, that I have not shewed them.

16 Then said Isaia to Hizkia: Hear the word of the LORD. [To wit, which the LORD in his due time will make good, because thou hast prided thy self in the lofty shewing of thy treasures and riches.]

17 Behold, the dayes come, that all that is in thine house, and that which thy Fathers have laid up (in store) unto this day, shall be carried away to Babel: [See the accomplishment hereof below chap. 24. 13. and 25. 14. Jer. 52. 17.] there shall be nothing left, saith the LORD.

18 Besides, they shall take of thy sons that shall issue from thee, which thou shalt beget, to be courtiers [i.e. court-ministers, or court-servants. See Gen. 37. on v. 36.] in the palace of the King of Babel. [see the accomplishment hereof below chapters 24. and 25.]

19 But Hizkia said unto Isaia; the word of the LORD, which thou hast spoken, is good: He said also; Should it not? [To wit, be good? Or is it not (so)? See the like phrase, 1 Sam. 10. 1. That is called here good, which is called righteous and gracious. Righteous, because he and the land had deserved judgement; gracious, because God was still bountifull to him, and his people, though unworthy] seeing peace and truth shall be in my daies.

20 Now the rest of the acts of Hizkia, and all his might, and how he made the pool, [See of this pool above chap. 18. 17. Neh. 3. 16.] and the conduit, and brought water into the city, [to wit, to cut it off from the enemy. See 2 Chron. 32. 3, 4, 30.] are they not written in the book of the Chronicles of the kings of Juda?

21 And Hizkia fell asleep with his Fathers : And Manasseh his son became king in his stead.

C H A P XXI.

*M*anasseh is an abominable idolater, verl. 1, &c. Wherefore most grievous judgements are threatened, 10. Manasseh sheddeþ also much innocent blood, and dyeth, 16. Amon his son succeedeth in his room, and followeth his Fathers footsteps, 19. he is slain by his servants, 23. Josias his son becometh king, 26.

Manasseh was twelve years old [Heb. a son of twelve years] when he became king, and reigned five and fifty years at Jerusalem, [comprehend herein the time, in which he was prisoner at Bethel, 2 Chron. 33: 11.] and his mothers name was Zephzi-Ba. [Heb. Chephzi-Ba.]

2 And he did that which was evill in the eyes of the LORD ; [See 1 Kings 11. on v. 6.] after the abominations of the heathen, which the LORD had driven out of possession before the face of the children of Israel.

3 For he built up again, [Heb. he returned, and built ; that is, he built again. See Numb. 11. on v. 4.] the high places [See Lev. 26. on v. 30.] which Hizkia his Father had destroyed, and he reared up altars for Baal ; [See Judg. 2. on v. 11.] and made a grove, [See of the idolatrous groves, Deu. chap. 7. on v. 5. which God had expressly forbidden to be made, Deu. 16. 21.] according as Achab king of Israel had made ; [See 1 KIn. 16. v. 31, 32, 33.] and bowed himself down before all the host of heaven, [understand the sun and moon, with the rest of the planets and stars. See Deu. 4. v. 19. and the annotat.] and served them.

4 And he built altars in the house of the LORD, [See Icr. 32. 34.] of which the LORD had said ; at Ierusalem will I put my name. [Understand the name of the Lord only, and not likewise the names of Idols. See the meaning of these words, 1 Kings 8. on v. 29. See also Deu. 12. 5, 11.]

5 Moreover, he built altars for all the host of heaven, in both the courts of the house of the LORD. [Whereof the first, or inner court, was the Priests court, standing next to the Temple ; the other the peoples court, without joyning to the first. See of both 1 Kings 6. on v. 36.]

6 Yea, he made his son pass thorow the fire ; [To wit, in the valley of the son of Hinnom, 2 Chron. 33. 6. to the honour of the idol Moloch. See Lev. 18. on v. 21.] and practised jugling ; [See of the signification of the Hebrew word, Lev. 19. on verl. 26.] and gave heed to the crying of birds ; [See of the signification of the Hebrew word, Lev. 19. on v. 26.] and he appointed sooth-sayers and Necromancers, [Heb. he made, &c.] See of the Hebrew word sooth-sayers, and the next following, Lev. 19. on v. 31. These Manasseh is said to have made, because he publickly ordained and appointed them, that they might be ready to wait and attend upon all men with their devillish arts] he did very much evill in the eyes of the LORD, to provoke (him) [this word is here inserted out of 2 Chron. 33. 6.] to anger.

7 He set also a carved image of the grove, [Or, the carved image, pointing at a certain image of the idolatrous grove] which he had made, [See above v. 3.] in the house of which the LORD had said to David, and to Solomon his son ; in this house, and in Ierusalem, which I have chosen out of all the tribes of Israel, [i. e. out of all places and cities, that are inhabited by the tribes] will I put my name [See above on verl. 4.] for ever. [that is, during the time of the law. See Genes. 13. on v. 15.]

8 Neither will I proceed to remove the foot of Israel

out of this land ; which I gave their Fathers ; [or as it is said, 2 Chron. 33. 8. to make them remove, or to take them away ; that is, to make the Isaelites remove, wander, and shift up and down, out of this land : As befell the ten tribes, above chap. 18. 11.] only, if they observe to do according to all that I have commanded them, and according to all the law, [understand the moral, ceremonial, and the judicial lawes. See 2 Chron. 33. the annotat. on verl. 8.] which my servant Moses commanded them.

9 But they hearkned not : for Manasseh made them to erre, (so) that they did worse then the heathen, [To wit, because they most treacherously rejected the light of the true knowledge of God, and the prescript or platform of pure Religion, which the heathen had not, and exceeded the heathen in the abomination of idolatry, who served not so many strange idols, containing themselves for the most part with their own. Oth. doing worse, which may also be understood of King Manasseh, as below v. 11.] which the LORD had destroyed before the face of the children of Israel.

10 Then the LORD spake by the ministry [Hebr. hand] of his servants the Prophets, saying,

11 Because Manasseh king of Iuda hath done these abominations, doing worse then all that the Amorites [Under the name of this one nation, are often all infidels and heathenish nations of the land of Canaan comprehended. See Gen. 15. on vers. 16.] did, which were before him ; yea, hath made Iuda also to sin with his dung-gods : [See Lev. 26. on v. 30.]

12 Therefore, thus saith the Lord the God of Israel : Behold, I bring an evill upon Ierusalem and Iuda, that every one that heareth it, both his ears shall tingle. [Understand such an evill that shall cause so great astonishment, fear and terror in all mens hearts, that their senses shall be amazed and distracted, as a mans hearing is wont to be deafened by an exceeding loud sound, and vehement noise, made just before or against his ear. See the same comparison, 1 Sam. 8. 11. Icr. 19. 3.]

13 And I will draw the measuring-line of Samaria over Ierusalem, [By the measuring-line, here is meant the measure, or rule ; that is, the quality and likenes of the judgement. The meaning is, such a judgement as I brought upon the ten tribes, and their chief city Samaria, will I bring upon Iuda and Ierusalem, that the land shall be laid waste, the city taken, and the inhabitants carried away captive. 'Tis a comparison taken from Carpenters, and Masons, or Bricklayers, who both rear and raise their work by line and measure. Compare Isa. 34. 11. Amos 7. v. 7, 8. Zach. 1. 16.] and the plummeter of the house of Achab, [the former similitude is still retained, to shew that like judgement should befall Ierusalem, as befell Achabs house] and I will wipe Ierusalem, as they wipe a dish ; they wipe it, and turn it upside down upon its hollownes. [Or, rands, brims. Heb. upon its face. The meaning is, as dishes are employed for a clean use, are washed and scoured from all filth, and after that turned upside down that no unclean thing may fall into them : so shall Ierusalem by transportatio[n] be purged from wicked inhabitants, and the government thereof turned upside down, that the uppermost part shall lie under.]

14 And I will forsake the remnant of my inheritance, [Understand the tribe of Iuda, or the Jews, who alone, with those that sided with them, were left of the Isaelites, bearing the name of the people of God. God calleth this tribe his inheritance, because they were as dear unto him, as an inheritance is to a man] and will deliver them into the hand of their Enemies ; and they shall become a prey and a spoil to all their Enemies :

15 Because they did that which was evill in mine eyes, and provoked me to anger, from that day, that their fathers came forth out of Egypt, even unto this day.

16 Besides,

16 Besides, Manasseh shed also very much innocent blood, [To wit, of those that would not follow his abominations] till he had filled Jerusalem from one end to another; [Heb. mouth to mouth. See above chap. 10. on v. 21.] beside his sin, [understand idolatry, which by way of special eminency is called sin, because it directly opposeth and crosseth the Majesty of God, is in the highest degree hated and forbidden, and left unpunished by him. See 1 Kings 11. on v. 6. and 12. on v. 30.] which he made Juda to sin, doing that which was evill in the eyes of the LORD.

17 Now the rest of the acts of Manasseh; and all that he did, and his sin, [Understand especially his idolatry against God, and his tyranny against men] which he sinned, are they not written in the book of the Chronicles of the Kings of Judah? [understand herewithall his captivity, repentance, and conversion, and his actions that followed thereon, of which see also 2 Chron. 33. 11, 12, &c.]

18 And Manasseh fell asleep with his Fathers, and was buried in the garden of his (own) house, in the garden of Uzza: And Amon his son became King in his stead.

19 Amon was two and twenty years old, [Heb. a son of two and twenty years] when he became King, and he reigned two years at Jerusalem: And his mothers name was Meshullemet, a daughter of Haruz of Jotba. [Some are of opinion that this was Jotbath, where the Israelites had a camping-place, when they journeyed from Egypt thorow the wilderness toward the land of Canaan, Num. 33. 33. Deu. 10. 7.]

20 And he did that which was evill in the eyes of the LORD; According as Manasseh his Father had done.

21 For he walked in all the way [To wit, the evill way of idolatry, unbelief, and manifold wicked practices. See 1 Kings 15. on v. 26.] which his Father had walked, and he served the dung-gods, which his Father had served, and he bowed himself down before them.

22 So he forsook the LORD God of his Fathers; and he walked not in the way of the LORD. [See 1 Kin. 11. on v. 33.]

23 And the servants of Amon made a conspiracy against him; And they slew the King in his own house.

24 But the people of the land smote all that had made a conspiracy against King Amon: And the people of the land made Josia 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 Juda.

26 And they buried him in his sepulchre, in the Garden of Uzza: And Josia his son became King in his stead.

C H A P. XXII.

Josia his pious government, v. 1. &c. He taketh care for the repairing of the Temple, 3. The book of the law is found by Hilkia in the Temple, and delivered into the kings hand by Saphan, 8. The king having understood, what God therein threateneth to backsliders, asketh counsel of the Lord by Hulda the Prophetess, 11. The Prophetess returneth an answer, 15.

Josia was eight years old, when he became king, and reigned one and thirty years at Jerusalem: His mothers name was Jedida, a daughter of Adaia, of Bozrah. [The name of a city lying in the tribe of Juda, Jos. 15. 39.]

2 And he did that which was right in the eyes of the LORD; [See 1 Kings 11. on v. 33.] and he walked in all the way of David his Father, [See 1 Kings 15. on v. 32.] and turned not to the right hand, nor to the left [See Deu. 5. on v. 32.]

3 Now it came to pass in the eighteenth year of King Josia, [To wit, the eighteenth year of his reign, not of his age, 2 Chron. 34. 8. As for his age, he was now 26. years old: Now what he being King did in the former years of his life, see 2 Chron. 34. 3, 4. &c.] that the King sent Saphan the son of Azaria, the son of Mefullam the Scribe [i.e. the Kings Secretary or Clerk. See above ch. 12. on v. 10.] into the house of the LORD, saying;

4 Go up to Hilkia the Priest, [Heb. the great Priest So also below v. 8.] that he may sum the mony which is brought into the house of the LORD; [Heb. that he may finish the money, &c. Oth. may take up the sum of the money, or, the gathering of the money, or lay it out to the full. The meaning is, that he should take up the full sum of the mony gathered by the Collectors, and lay it out toward the repairing and building of the Temple again. Compare above chap. 12. v. 5, 9, 10, 11.] which the Keepers [these were Levites. See above chap. 12. v. 9. 10. 2 Chron. 8. 14. and 34. 9.] of the iubehold [to wit, of the house of the Lord, or of the Temple. Oth. of the vessels] have gathered of the people.

5 And let them deliver it into the hand of the Overseers of the work, [These were Levites, as appeareth, 2 Chr. 34. 12.] who are appointed over the house of the LORD; that they may give it to those that do the work; [indeed in the Hebrew there is the same word, which immediately before in this verse was translated Overseers, who had the oversight of the whole work of reparation; but here it signifieth those that did the work it self, or laboured in it, as appeareth by the following verse, where these workmen or labourers are distinctly expressed] which is in the house of the LORD, [oth. which are in the house of the Lord] to repair the breaches of the house.

6 To the Carpenters, and to the builders, and to the masons; [See above chap. 12. on v. 12.] and to buy wood, and hewed stoncs, [i.e. which were hewed out of the mountaines, and were again to be hewed and squared by the masons and stone-cutters for the work of building. Compare 2 Chron. 34. 11.] to repair the house.

7 Howbeit there was no account kept of the mony that was delivered into their hand; [To wit, of the bestowing and laying out of the mony] for they dealt faithfully. [Heb. in truth, or, faithfulness. So above chap. 12. 15. see the annotat.]

8 Then Hilkia the high Priest said unto Saphan the Scribe; I have found the book of the Law in the house of the LORD; [Meaning the original book of the Law, which Mosch himself had written, and was laid on the side of the Ark of the Covenant. See Deut. 31. 24, 26.] and Hilkia gave the book to Saphan, who read it.

9 Then came Saphan the Scribe unto the King, and brought the King word again, and he said; Thy servants [namely, Hilkia, and I] have gathered [Heb. cast] the mony that was found in the house, [namely, of the Lord, that is, in the Temple] and have delivered it into the hand of the Overseers of the work, who were appointed over the house of the LORD.

10 Also Saphan the Scribe told the King, saying; Hilkia the Priest hath given me a book: [viz. the book of the Law: wheresof mention is made above v. 8. and below v. 11.] and Saphan read that before the face of the King.

11 Now it came to pass, when the king heard the words of the book of the Law, that he rent his clothes. [As an evidence and witness, both of his grief and sorrow for the sins of the whole land, committed against the law of God, and of the fear of the judgements, that were threatened in the book of the law. See of the renting of garments in sad and sorrowfull cases, Gen. 37. in the annotat. on v. 29.]

12 And the king commanded Hilkia the Priest, and Abikam the son of Saphan, and Achbor [Otherwise called Abdon, 2 Chron. 34. v. 20.] the son of Michaiah, and Saphan the Scribe, and Asaiah the kings servant, [who above and before all others waited upon him, and was ever ready at hand in all weighty matters, and such as were of speciall concernment. So Matth. 8. 9.] saying;

13 Go, enquire of the LORD for me, and for the people, and for all Juda, concerning the words of this book, that is found: For the wrath of the LORD is great, which is kindled against us, because our Fathers have not hearkened to the words of this book, to do according to all that is written for us. [i. e. for our instruction and admonition.]

14 Then went Hilkia the Priest, and Abikam, and Achbor, and Saphan, and Asaiah unto Hulda the Prophetess, the wife of Shallum, the son of Tikva, the son of Harhas [Otherwise, Thokath, the son of Hasra, 2 Chr. 34. 22.] keeper of the wardrobe; [understand the keeper of the holy garments, which were used in the service of God] (now she dwelt at Jerusalem in the second part) [to wit, of the city. See above chap. 20. on v. 4. Some understand this place of a colledge, or house of teaching, in which the Prophets, and their disciples or scholars did meet, to discourse of Gods word] and they spake unto her.

15 And she said unto them; Thus saith the LORD the God of Israel: Tell the man, that sent you to me.

16 Thus saith the LORD, behold, I will bring evil [To wit, evil of punishment. See Gen. 19. on v. 19.] over this place, and upon the inhabitants thereof; (namely,) all the words of the book, which the king of Juda hath read.

17 Because they have forsaken me, and burnt incense to other Gods, [See Gen. 35. on v. 2.] to provoke me to anger, with all the work of their hands, [meaning the idols and images, that are so called by way of contempt, Deu. 31. 29. Psa. 115. 4. and 135. 15. Isa. 2. 8. Jerem. 1. 16. Mich. 5. 13.] therefore shall my wrath be kindled against this place, and not be quenched.

18 But to the king of Juda, that hath sent you to enquire of the LORD, thus shall ye say unto him: Thus saith the LORD the God of Israel; as touching the words which thou hast heard: [To wit, which he had heard read out of the book of the law by Saphan the Scribe, above v. 10. concerning most grievous threatening, which God therein had denounced against the transgressors of the law, and breakers of his covenant.]

19 Because thine heart waxed weak, and thou didst humble thy self before the face of the LORD, when thou heardest what I speak against this place, and the inhabitants therof: That they shall become a desolation, and a curse, and thou hast rent thy cloathes, and wept before my face; therefore I have also heard thee; saith the LORD.

20 Therefore I hold, I will gather thee to thy Fathers, [See Gen. 25. on v. 8.] and thou shalt be gathered into thy grave [Heb. graves. So 2 Chron. 16. 14. and 35. 24. That is, in one of thy graves. So it is left uncertain, which of his graves this grave was. Compare Judg. 12. 6.] in peace, [understand this in respect of the general calamities, that should come upon the whole Kingdome by the Chaldeans, which Josia lived not to

see] and thine eyes shall not see all the evill which I will bring upon this place: And thou [to wit, the men sent out by Josia, and named above ver. 14.] brought the King answer again.

C H A P. XXIII.

Josia causeth the book of the Law to be read, and reneweth the covenant with the Lord, v. 1. &c. Purgeth the Temple, and destroyeth all idolatry, 4. breaketh down the altar at Bethel, and burneth thereon the bones of men, 15. He keepeth the passover, 21. A relation of certain other evidences of his piety, 24. although Gods wrath against the land ceased not, 26. He goeth to battle against Pharaoh Necho, is wounded, and dieth, 29. Joahaz his son becometh king, 31. whom Pharaoh Necho deposeth, and maketh Eliakim king in his room, whom he calleth Joakim, 33. his government, 35.

Then the king sent [To wit, messengers, to whom he gave charge to summon the eldest together] and to him were gathered all the eldest of Juda and Jerusalem. [Understand those who in government both of Church and Common-wealth were seated above others. See Exod. 3. on v. 16. and Lev. 4. on v. 15.]

2 And the king went up into the house of the LORD, and with him all the men of Juda, [Understand the chiefest] and all the inhabitants of Jerusalem, and the Priests, and the Prophets, [some understand by these, Jeremy, Zephania, and Uria, who lived at this time: Others, the disciples or scholars of the Prophets, or the Scribes, and such as were well skill'd and vers'd in the law of God] and all the people, from the least, to the greatest: And he read before their ears all the words of the book of the covenant, which was found in the house of the LORD. [See above chap. 22. 8.]

3 Now the king stood by the pillar, [See above chap. 11. on v. 14.] and made a covenant before the face of the LORD, [i.e. in the peoples court, which was before the court of the Priests, in the fore-part of the Temple of the Lord, wherein the ark of the covenant was, upon which the Lord manifested himself. See Lev. 1. on v. 3.] to walk after the LORD, [that is, to walk in the wayes of the Lord. What this is, see 1 Kings 11. on v. 33. and the words here following] and to keep his commandments, and his testimonies, and his statutes with all (their) heart, and with all their soul, [See Deu. 6. on v. 5.] confirming the words of this covenant, which are written in this book: [See Deu. 27. on v. 26.] and all the people stood in this covenant. [i.e. Stood close to it, and were contented with it. So we are forbidden to stand in an evil thing, Eccles. 8. 3. that is, to stick close to it, and to yield unto it.]

4 And the king commanded Hilkia the high Priest, and the Priests of the second order, [These Priests were the chiefest under the high Priest] and the keepers of the threshold, [to wit, of the Temple of the Lord. So above chap. 22. 4. See the annotat.] to bring forth out of the Temple all the furniture that were made for Baal, and for the (image of) the grove, and for all the host of heaven; and be burnt them without Jerusalem in the fields of Kidron, [See 1 Kings 2. on v. 37.] and caused the dust thereof to be carried to Bethel. [one of the cities where Jeroboam had raised up a golden calf, 1 King. 12. v. 29. and consequently a sink of idolatry; for which cause it is called Bethaven, that is, an house of wickedness, Hos. 4. 15. and 18. 5. and is here most shamefully disgraced by Josia in casting out the ashes of the burnt idolatrous vessels there.]

5 Besides, he put down the Chemarims, [A kind of idolatrous Priests of Baal; of whom see also Hos. 10. 5. and

and Zeph. 1. 4. The name *Chebarims* is derived from a word signifying to be warm, to burn, also to grow black, also pull'd together, rumpled, and rolled together; which is caused by burning; whence there is also with the Chaldeans the signification of shutting in. Hence there be divers opinions of the Learned concerning this appellation. Many conceive that these Priests of Baal were so called, because their order was to wear black apparel; some think they were so called, because they were of a blackish or swarty and smoaky countenance, being always busied in burning of incense, and offering of sacrifices.] whom the kings of Iuda had ordained, to burn incense on the high places, in the cities of Iuda, and round about Ierusalem; together with those that burnt incense to Baal, to the Sun, and to the Moon, and to (the rest of) the Planets, and to all the host of heaven.

6 He also brought away the (image of the) grove out of the house of the LORD, [Which image was set up in the Temple by King Manasse, above chap. 21.7.] without Ierusalem unto the brook Kidron, [oth. unto the valley of Kidron, ver. 12. So below in the same verse] and burnt it at the brook Kidron, and stamp it small to powder, and cast the powder thereof upon the graves of the children of the people. [i.e. of the inhabitants of the Land that had been Idolaters. Compare 2 Chron. 34. 4. or, of the common people. This he did in detestation of all deceived Idolaters, and for an example and admonition to those Idolaters that were yet alive,]

7 Moreover, he brake down the houses of the buggerers, [See Deut. 23. on v. 17.] which were by the house of the LORD; [to wit, in the peoples Court, where the Idol-ministers (as is conceived) had their abode] where the women wove shrines for the (image of the) grove. [understand by these shrines, little Chappells, or Cabbinets, and Cases made of woven, or needle, and imbroidered work, in which the Images of the Idols stood. Others understand such kind of Tents, wherein Idolaters did joynly and with one accord commit their filthy abominations to the honour of their Idols.]

8 And he brought all the Priests, [Namely, the Idolatrous Priests] out of the cities of Iuda, and defiled the high places, [to wit, by making them unfit and unmeet for their Idolatry] where those Priests had burnt incense, from Geba [a city in Benjamin, the North-border of the Kingdome of Iuda. See 1 Kings 15. on verse 22.] to Berseba: [lying in Iuda, and the South-border of the whole Land of Canaan. See Gen. 21. on v. 31.] and he brake down the high places of the gates, [i.e. which were at the gates] (also) that which was at the door of the gate of Joshua the Governor of the city, [i.e. he hindred as well the Idolatry of the great and mighty men, as of the poorer and meaner sort of people] which was at a mans left hand, (entring) into the gate of the city. [Heb. the left hand of a man: namely, of him that came into the gate of the city.]

9 Howbeit the Priests of the high places offered not upon the altar of the LORD at Ierusalem: but they did eat unleavened bread in the midst of their brethren. [Or, came not up to the altar, &c. The meaning is, that these Priests, because they had offered unto Idols, were with their Posterity deposed from the Priest-hood, as being unworthy of it, Eze. 44.13. although notwithstanding, because they repented, they had a livelyhood and maintenance allowed them out of the unleavened cakes, of which none might eat, save the Priests onely, Lev. 2. 4; 10. being therein equalized with the blemished Posterity of Aaron, Lev. 21.17,22.]

10 He also defiled Topheth, [By causing Dung excrements, dead and putified bodies, and all manner of filth to be cast forth there. Topheth was a place near unto the city of Ierusalem, lying in a fair and pleasant field, so called from the word *Toph*, signifying a drum, where Idolaters offered up their children to the Idol Molech, causing them to pass thorow the fire, or also quite to

burnt and consumed; for which end & purpose they were put into the arms of an image that was made red-hot, which was hollow within, and full of fire. Now because the children feeling the pain and smart of fire, made a doleful and lamentable cry, therefore they made a huge noise with drums and tablets, to drown the skrekkings and roarings of the children, that the same might not be heard by the Parents and friends therof. Compare Lev. 18. 21. Jerem. 7. 31.] which is in the valley of the children of Hinnom; [the name of a man, to whose children this place did formerly belong, so that from thence it was called Ge-Bene-Hinnom; Jos. 15. 8. that is, the valley of the children of Hinnom; or Gehinnom, that is, the valley of Hinnom, Neh. 11.30. From the most terrible pain of fire, which the children of Idolaters there suffered, Hell (the place for the damned) hath its denomination, being called Gehenna, Matth. 5. 22. which is an unquenchable fire, Mark 9. 43.] that no man might make his son, or his daughter to pass thorow the fire to Molech. [below v. 13. called Milcom. See Lev. 8. on v. 21.]

11 And he put down the horses, which the Kings of Iuda had appointed [Or, given] to the Sun, from the entering into the house of the LORD, unto the chamber [i.e. to the horse] of Nathan-Melech the Courtier, which was in Parvarim: [or, in the Suburbs, to wit, of the city of David, not far distant from the Temple. Some take the Hebrew word *Parvarim* to be the name of a place near to the Temple: but what place it was, is uncertain. Concerning the horses mentioned in this verse, some understand it of living horses, which were kept and used to the honour of the Sun: for certain men (as some conceive) were appointed every morning with these horses to ride to meet the Sun rising from the house of the Lord to the house of Nathan Melech, and to salute, and worship it, and to perform divine honour unto it. Others understand it onely of the Images and Pictures of these horses & charrets] & he burnt the charrets of the Sun with fire. [i.e. those charrets wh^ere made to the honour of the Sun, after the manner and custome of the Heathen.]

12 Moreover, the altars which were on the roof of the upper chamber of Achaz, [Being made there to the honour of the host of Heaven. See Jcr. 19. 13. Zeph. 1. 5.] which Manasseb had made in the two Courts of the house of the LORD, [see above chap. 21. 5.] did the King break down; and he ground them to dust from thence, and cast the dust of them into the brook Kidron, [which was done, partly to manifest publick detesting of these idolatrous reliques, and partly to root them out utterly, that nothing thereof at all might be left.]

13 Also the high places, that were before Ierusalem, which were on the right hand of the mount of Mashith, [Oth. Of the corrupted. Understand the mount of Olives lying near Ierusalem, here called the mount of Mashith; that is, of him that corrupteth, or, of the corrupter, because the Jews did there corrupt themselves by Idolatry. Oth. it was called the mount of Mischa, that is, of anointing, because many Olives grew on it, of which the anointing oil was made: so that between both the names there is but small difference in regard of the letters, but there is great difference in regard of their significations. See 1 Kings 11. 7.] which Salomon the king of Israel had builded for Ashtoreth, [this name, with the two following, Camos, and Milcom, are names of idolatrous images. See of Ashtoreth, Judg. 2. 13.] the abomination of the Zidonians, and for Camos, [see 1 Kings 11. on v. 7.] the abomination of the Moabites, and for Milcom [see Lev. 18. on v. 21.] the abomination of the children of Ammon, did the King defile.

14 He likewise broke (in pieces) the reared images, and destroyed the groves: he filled their place with the bones of men. [Which he caused to be taken out of the graves of Idolaters, to defile therewith the idolatrous places, and to make them to be abhorred. Compare below v. 16, and 20. Itam. 1. 65.]

15 Moreover also the altar that was at Bethel, (and) the high place, which Jerobeam the son of Nebat, who made Israel to sinne, had made; both that altar, and that high place he brake down: yea he burnt the high place, he stampit small to powder, and be burnt the grove.

16 And as Josia turned himself, he spied the Sepulchres that were on the mount, and sent, and took the bones out of the Sepulchres, and burnt them upon the altar, [To wit, which was reared up at Bethel by Jerobeam, ver. 15.] and polluted it, according to the word of the LORD, which the man of God had proclaimed, who proclaimed [i.e. foretold: to wit, more than three hundred years before: see 1 Kings 13. 2. and compare therewith, that which is here related, and below v. 20.] these words. [See 1 King. 13. 2.]

17 Moreover he said; What Monument is that which I see? and the men of the city said unto him; It is the Sepulchre of the man of God, that came from Juda, and proclaimed those things, which thou hast done against this altar of Bethel.

18 And he said; Let him lie (still), let no man meddle with his bones: so they delivered his bones, [Namely, that they were not burnt upon the Altar at Bethel, with the other bones] with the bones of the Prophet, [who had desired to be buried close by the Prophet of Juda, 1 King. 13. 31.] that was come out of Samaria. [Understand not the city, but the land of Samaria, wherein the city of Bethel lay, and this Prophet dwelt, when he came to the Prophet of Juda, 1 Kings 13. 11. So the name Samaria is also taken for the countrey of Samaria in the following verse.]

19 Besides, Josia took also away all the houses of the high places, which were in the cities of Samaria, [Namely, which were brought under the dominion of the kingdome of Juda] which the Kings of Israel had made, to provoke (the LORD) to anger; and he did to them according to all the acts which he had done at Bethel.

20 And he slew all the Priests of the high places, that were there, upon the altars; and burnt mens bones upon them; [Oth. Offered, &c. that is, put them to death upon the altars, to shew that he not only hated Idolatry in the highest degree, but even the very places where it was practised, polluting them by shedding mens blood, and burning their bones upon them. Understand this of the Priests, who (according to Jerobeams institution) were made of the lowest of the people, and did obstinately persist in their Idolatry. See 1 Kings 12. 31.] after that he returned to Jerusalem.

21 And the King commanded all the people, saying; Keep the Pasover unto the LORD thy God: [See 2 Chr. 35. 1.] as it is written in this Book of the Covenant. [namely, the book of the Law: of which see above chap. 22. 8, &c. See also Exod. 12. 3. Deut. 16. 2.]

22 For like unto this Pasover there was none kept [Oth. Surely like unto, &c. Here a reason is given, shewing that the Kings command was very well obeyed] from the dayes of the Judges, that had judged Israel, [meaning those that are not counted there. For 2 Chr. 35. 18. it's said, from the dayes of Samuel, who was the last of the Judges] nor in all the dayes of the Kings of Israel, nor of the Kings of Juda. [The meaning is, that from the beginning of the government of Kings, who did immediately succeed the Judges, no Pasover was ever kept with so great preparation, assembly, purity, reverence, attention, and devotion, as this was kept.]

23 But in the eighteenth year of King Josia, this Pasover was kept unto the LORD at Jerusalem.

24 And Josia did also put away the Soothsayers, and Necromancers, [See of both these, Lev. 19. on ver. 31.] and the Teraphim, [see Gen. 31. on v. 19.] and the Dung-gods, [see Lev. 26. on ver. 30.] and all the abominations

that were set in the land of Juda, and in Jerusalem: that he might confirm the words of the Law that were written in the book, which Hilkia the Priest had found in the house of the LORD.

25 And before him there was no King like unto him, [Understand this properly in respect of the fervency of his zeal in rooting out all abominations, that bare a great sway in his time; and in respect of the innocency and integrity of his life, in diligent heeding the Law of the Lord, as the following words of this verse import. Compare above chap. 18 on v. 5.] that had turned to the LORD with all his heart, and with all his soul, [See 1 Kin. 2. on v. 4.] and with all his might, according to the law of Moses: and after him there arose not (any) like unto him.

26 Notwithstanding, the LORD turned not from the fierceness of his great wrath, [Not because the K. did not please his God, but because the people did not follow their King, neither in the unfeigned acception of his pure worship, nor in the upright conversion and amendment of life, as it did soon appear after the Kings decease.] wherewith his anger burned against Juda, because of all the provocations wherewith Manasseh had provoked him. [To wit, because they did commit the same, after the example of King Manasseh, following him in his abominations, but not in his reapearance and conversion.]

27 And the LORD said; I will also remove Juda from my face; [See above chap. 17. on v. 18.] according as I have removed Israel; [to wit, by carrying them away out of their Land, although the same should not be for ever, as the carrying away of the Israelites was. See above chap. 17. v. 18, 20. and 18. 11. and 21. 13. with the annotat.] and I will cast off this city Jerusalem, which I have chosen, and the house, of which I said, My name shall be there. [See 1 Kings 8. on v. 29. and 9. 3. Item, above chap. 21. 4.]

28 Now the rest of the acts of Josia, and all that he did; are they not written in the books of the Chronicles of the Kings of Juda?

9 In his dayes [To wit, when Josia had finished the reparation of the house of the Lord. See 2 Chron. 35. 20.] Pharaon Necho [see of him also below v. 33.] King of Egypt marched against the king of Assyria, to the river Phrath: [to the city of Carchemis, lying by the Euphrates, which the King of Assyria had taken away from the Syrians; of which he boasteth, Is. 10. 9.] and king Josia marched forth to meet him, [viz. to turn him away, and to hinder him from passing with his camp thorow his land, fearing lest damage should befall his own kingdome, or desiring thereby to gratifie and pleasure the king of Assyria] and he slew him at Megiddo, [that is, the archers of King Necho wounded him mortally: so that he being carried to Jerusalem, died by the way, or in Jerusalem, having received his death wound at Megiddo, 2 Chron. chap. 35. 23, 24.] Megiddo was a city in the Land of Manasseh. [See 1 Kings 9. on verse 15.] when he had seen him. [i.e. when Josia was come to look him in the face, and fought against him. See above chap. 14. 8. and the annotat.]

30 And his servants carried him in a charet dead, [That is, mortally wounded, and accounted as dead. So we say of a man that is a dying, or must suddenly die, he is a dead man. So the word death is almost taken, Gen. 20. 3.] from Megiddo, and brought him to Jerusalem, and buried him in his (own) Sepulchre, and the people of the land took Joahaz [otherwise called also (as some conceive) Johanan, 1 Chron. 3. 15. and Salomon, Jer. 22. 11.] the son of Josia, and anointed him, and made him King in his Fathers stead. [thus (according to the opinion of some) openly declaring, that in his general calamity, they required him to be their King with all speed, to be protected by him against King Necho, and to preserue the Land and Kingdome.]

31 *Joahaz was three and twenty years old when he became King, and he reigned three months at Jerusalem, and his mothers name was Hamutal, the daughter of Jeremiah of Libna.* [This Jeremiah is to be distinguished from Jeremiah the Prophet; for the Prophet was of Anathoth in Benjamin, *Ierem. 1. 1.* but this man was of Libna in Juda.]

32 *And he did that which was evil in the eyes of the LORD ; according to all that his Fathers had done.* [Namely, his Grandfather Amon, and his great Grandfathers Manasseh, Achaz, &c.]

33 *But Pharaoh Necho caused him to be bound* [i. e. Put him in prison. This was done while he was busie employed in war against the city of Carchemis: of which see *2 Chron. 35. 20. Ier. 46. 2.*] *at Ribla* [a city lying in Syria, by some held to be Apamia, by others Antiochia] *in the land of Hamath, that he might not reign at Jerusalem :* [oth. when he reigned at Jerusalem] *and he laid a tax upon the land of an hundred talents of silver,* [see *Exod. 25. on v. 39.*] *and a talent of gold.*

34 *Pharaoh Necho made also Eliakim the son of Josia King, in the room of Josia his Father, and changed his name Jojakim,* [Heb. turned about, &c.] *He would thereby shew, that he had power and command over him. See the like examples, below chap. 24. 17. Dan. 1. 7.*] *but he took Joahaz along with him, and he came into Egypt, and died there.* [to wit, as Jeremie had foretold, *chap. 22. 12.* where v. 11. (according to the opinion of many) he is called Sallum.]

35 *And Jojakim gave that silver, and that gold to Pharaoh ; but he taxed the land* [That is, Jojakim taxed or valued the estates and means of all the inhabitants of the land, and made them accordingly to bring in their taxes and tributes] *to give that money according to the command* [Heb. mouth] *of Pharaoh ; he required of every one of the people of the land according to his taxation* [i.e. according as he was taxed by the King] *the silver, and the gold, to give it unto Pharaoh Necho.*

36 *Jojakim was five and twenty years old when he became King,* [To wit, alone, and in full power after the death of Joahaz his brother, who while he was prisoner, was yet held to be King, although he, namely Jojakim governed the Kingdom. Others think that Jojakim was five and twenty years old, when Joahaz his brother was deposed, and carried away captive unto Egypt; and consequently that he was the eldest of Josia's sons, expounding the place *1 Chron. 3. 15.* not of natural procreation, but of Kingly reign or government, and that Joahaz was therefore anointed at his Coronation or his instalment, that his choice or election might be the better secured against the gain-saying of Jojakim his eldest brother, as Salomon was anointed for such like cause, *1 Kings 1. 34, 39.*] *and reigned eleven years at Jerusalem :* [to wit, if we count up his reign from the time that he kept his brothers place : which was presently after that his brother was carried captive into Egypt] *and his mothers name was Zebadiah, a daughter of Pedaja, of Ruma.*

37 *And he did that which was evil in the eyes of the LORD, according to all that his Fathers had done.* [See above on v. 32.]

Jerusalem is besieged and spoiled by the Chaldeans, 10. Joachin with many of the Jews is carried away captive to Babel, 14. Mattania, otherwise called Zedekia, becomes King, and revolteth from the King of Babel, 17.

1 *In his days* [To wit, in the fourth year of his reign : which was the first year of Nebuchadnezzar's reign, *Ier. 25. 1.*] *Nebuchadnezzar King of Babel came up, and Joachin became his servant three years* ; [that is, his vassal, subject to his power and command, tributary, bound to pay him tax. So *2 Sam. 8. 2, 6.*] *then he turned about, and rebelled against him.*

2 *And the LORD sent against him the bands* [i. e. Heaps of soldiers. See above chap. 5. on ver. 2. These were in the service of the King of Babel, making up all together his army] *of the Chaldeans,* [a people inhabiting the land of Chaldea, of which Babel was the Metropolis, or chief City. Compare *Ezek. 23. 15.*] *and the bands of the Syrians, and the bands of the Moabites, and the bands of the children of Ammon, and sent them against Juda, to destroy that* ; *according to the word of the LORD, which he had spoken by the Ministry* [Heb. band] *of his servants the Prophets.* [to wit, not only in general by Moses, *Lev. 26. 17. Deut. 28. 25, 36, 68,* &c. but also in special by Hulda the Prophetess, above chap. 22. 16. and by Jeremie the Prophet, *Ierem. 25. 9,* &c.]

3 *Surely (this) came to pass according to the command* [Heb. mouth] *of the LORD against Juda, to remove them from his face,* [Compare above chap. 17. on v. 18.] *for the sins of Manasseh* [see of these sins above chap. 21. amongst which the chiefeft indeed was Idolatry, which the people so imitated, that they could not be driven from it, neither by the repentance and conversion of Manasseh, nor by the good example of Josia, and the good reformation wrought by him. Wherefore it is also said of him, to wit, of Manasseh, that he made Juda to sinre, above chap. 21. 16.] *according to all that he had done.*

4 *As also (for) the innocent blood, which he had shed,* [See above c. 21. 16. and the annotat.] *so that he had filled Jerusalem with innocent blood : Therefore the LORD would not pardon.*

5 *Now the rest of the acts of Jojakim, and all that he did ; are they not written in the book of the Chronicles of the Kings of Juda ?*

6 *And Jojakim fell asleep with his Fathers :* [To wit, in Babel, or by the way, as he was carried bound to Babel, *2 Chron. 36. 6.* and without receiving burial, as was foretold by Jeremie, *Ier. 22. v. 18, 19.*] *and Joachin his son* [called also Iechonia, *1 Chron. 3. ver. 16.*] *and by way of contempt Chonia, *Ier. 22. 24.*] *became king in his stead.**

7 *Now the king of Egypt came thenceforth no more out of his land :* [This relation is made to shew, that the King of Juda could expect no aid from Egypt against the King of Babel. It's true indeed, that in Zedekia's time he attempted to do somewhat, but in vain, being stoppt by the Chaldeans, *Ier. 37. 6, 7.*] *for the king of Babel had taken from the river of Egypt,* [called Sichor : see *Ios. 13. 3.*] *unto the river Pherath,* [otherwise, called Euphrates : see *Gen. 2. on v. 14.*] *all that was the king of Egypt's.*

8 *Joachin was eighteen years old,* [Heb. A son of eighteen years] *when he became king,* [to wit, alone (as some of the learned judge) & King in full and absolute power after the death of his father. Oth. when he was about the age of 8. years, his father made him King, in the midst of so many troubles, to settle and confirm the Kingdome in his own house, and he continued so King for ten years together, that is, until his father died ; for which cause it is said, that he was eight years old when he became King,

C H A P. XXIV.

Jojakim becomes King Nebuchadnezzar's servant, but revolteth from him, v. 1, &c. His land is overcome by the enemies, 2. He dieth, and Joachin his son becomes King in his stead, 6. Much land is taken away from the king of Egypt, by the king of Babel, 7. Joachin's reign, 8. Je-

King, 2 Chron. 36. v. 9.] and reigned three moneths at Jerusalem: [and ten dayes, 2 Chron. 36. 9. Thus often-times an even number is put for an odd. See Genes. 15. 13. and 1 Kings 16. 8. with the annotat.] and his Mothers name was Nebushba, a daughter of Elnathan of Jerusalem.

9 And he did that which was evil in the eyes of the LORD; according to all that his Father had done.

10 At that time [To wit, at the return of the year, 2 Chron. 36. 10. that is, at the coming on, or beginning of the Summer. See 1 Kings 20. on ver. 22.] the servants of Nebuchadnezar King of Babel marched toward Jerusalem: and the city was besieged. [Heb. came in siege; that is, came to be besieged, or was besieged: so below chap. 25. 2.]

11 Nebuchadnezar King of Babel came himself against the city; when his servants besieged it.

12 Then Joachin King of Juda went out to the King of Babel, he, and his mother, and his servants, and his Princes, and his Courtiers: [It's conceived that he did this by the Prophet Jeremie's advice, that the Temple and the people might not be utterly destroyed] and the King of Babel took him (captive) [to wit, to keep him prisoner. See below chap. 25. 27.] in the eighth year of his reign. [To wit, of King Nebuchadnezar's reign, not of Joachins. For Joachin reigned but three moneths, and ten dayes, in full and absolute power. See above on verse 7. Compare also below chap. 25. 8.]

13 And he [Namely, Nebuchadnezar] carried out thence [i.e. from Jerusalem] all the treasures of the house of the LORD, and the treasures of the Kings house; and he cut down all [i.e. ornaments, of almost all, a great part; as appeareth below, chap. 25. 15.] the golden vessels, [the word rendered here cutting down, signifieth properly casting off, or, shortening off; but is also further taken for taking away. The meaning is, that he took away those vessels, and robbed the Temple of them. That he left some whole and undefaced, appeareth by Dan. 5. v. 20. 3.] which Salomon the King of Israel had made in the Temple of the LORD, according as the LORD had spoken. [see above chap. 20. 17. and Jer. 20. 5.]

14 And he carried away all Jerusalem, [That is, the most part of the inhabitants, and of the chiefeft. Compare Matth. 3. 5.] together with all the Princes, and all the warlike champions. [So Judg. 6. 12. and above chap. 5. 1. The Hebrew words may be also understood of those that are wealthy, or of a great and mighty estate, as Ruth 2. 1.] ten thousand prisoners, [that is, the whole sum of the prisoners, which hereafter ver. 16. is set down distinctly] and all the Carpenters and Smiths: [or, Lock-makers. See further Jer. 24. on v. 1.] none remained, save the poor people of the Land. [Heb. the thinness of the people of the Land. So below chap. 25. 12. Jer. 40. 7. & 52. 16. that is, of the poorest, meanest, basest, and most exhausted people of the Land.]

15 So he carried away Joachin to Babel, together with the Kings mother, and the Kings wives, and his Courtiers, besides, the Mighty of the Land he carried captive from Jerusalem to Babel.

16 And all the men of valour seven thousand, and Carpenters and Smiths a thousand, (and) all the champions that were exercised in war: [Heb. that did the war, that is, followed the war. See above chap. 12. on verle 21.] these that King of Babel brought captive to Babel.

17 And the King of Babel made Mattania his uncle [To wit, his Fathers brother] King in his stead, and changed [Heb. turned about. So above chap. 23. 34. and 2 Chron. 36. 4.] his name into Zedekia. [Heb. I-sid-ki-abu.]

18 Zedekia was one and twenty years old, when he became King, and he reigned eleven years in Jerusalem:

and his mothers name was Hamutal, [As above chap. 23. 31. oth. Hamital; the mother of Joahaz. so that Zedekia, and Joahaz were own brothers, both by father and mother] a daughter of Jeremia of Libna.

19 And he did that which was evil in the eyes of the LORD; according to all that Jojakim [This was Zedekia's half brother, being both of one father, but not of one mother: see chap. 23. 36.] had done.

20 For it came to pass, because the anger of the LORD against Jerusalem, and against Juda; until he had cast them away from his face: [Compare above chap. 17. on v. 18.] and Zedekia rebelled against the King of Babel. [the Lord intending to punish the sins of the people of the Jewes, gave not to Zedekia the spirit of true repentence, but suffered him to fall so far, that through evil counsel, and his own wilfulness, he became perjur'd, and revolted from King Nebuchadnezar.]

C H A P. XXV.

Jerusalem is besieged, ver. 1, &c. Zedekia taken prisoner, his eyes put out, and carried away to Babel, 5. Nebuzaradan burneth Jerusalem, and the Temple, and breaketh down the wall of the city, 8. He carrieth much people away, 11. Also much treasure, 14. Carrieth some of the chiefeft sort to Riblah, where they are put to death, 18. Gedalia is made Gouvernour of Juda, 22. Is slain, 25. The Jews flee into Egypt, 26. King Joachin is delivered, and advanced by Evilmerodach, 27.

And it came to pass in the ninth year of his [Name-ly, Zedekia's] reign, in the tenth moneth, on the ninth day of the moneth, (that) Nebuchadnezar King of Babel, came against Ierusalēm, he and all his host, and camped himself against it, and they built Forts [The Hebrew word (as many conceive) signifieth a wattle structure, or building, in the form or fashion of a Tower, or high Scaffold, made of wood, which was reared up without the ci-y over against the walls, to shoot from thence arrows and stones against the walls, and into the city. The same word is found, Ier. 52. 4. and Ezek. 4. 2. and 17. 17 &c.] against it round about.

2 So the city was besieged, [So above chap. 24. 10.] unto the eleventh year of King Zedekia.

3 On the ninth (day) of the (fourth) [This word is here inserted out of Ierem. 30. 2. and 52. 6.] moneth, when the famine grew strong in the city, and the people of the land had no bread.

4 Then was the city broken thorow, [To wit, by the Chaldeans, that besieged the city, and had already taken the middle gate, Ier. 39. 3.] and all the soldiers (fled) [this word is also here inserted, to fill up the sense, out of Ier. 39. 4.] by night by the way of the gate, between the two walls, [understand a private gate, or passage, which was made between two walls of the city. See this secret flight typified, Ezek. 12. 6.] which were [or, was: to wit, the gate, or, way] by the Kings garden, (now the Chaldeans were against the city round about) and (the King) went (by) the way of the plain.

5 But the army of the Chaldeans pursued after the King, and they overtook him in the plains of Iericbo, [See 2 Kings 2. on verse 43.] and all his army were scattered from him.

6 Then they took hold of the King, and brought him up to the King of Babel to Ribla: [See above chap. 23. 33. In this city Nebuchadnezar intended to keep his Court until

until he had subdued Jerusalem , especially seeing the siege lasted a long while] and they passed sentence against him. [For they accused him of disloyalty and falsehood, because he had broken his promise and oath, and of unthankfulness against King Nebuchadnezar, that had made him King above chap. 24. 17, 28. Oth. they passed a sentence with him ; to wit, with the King of Babel upon the King of Juda.]

7 And they did slay the sons of Zedekia before his eyes, and they blinded Zedekia's eyes, [See Jer. 39. on v. 5.] and they bowed him with two copper chains, and carried him to Babel.

8 After that in the fifth month, [Which answers to part of our July, and to part of our August. See Numb. 33. v. 38.] on the seventh (day) of the month (this was the nineteenth year of Nebuchadnezar King of Babel) came Nebuzaradan the Commander of the Guard [See Gen. 37. on v. 36. Heb. the master of the Guard] the servant of the King of Babel unto Jerusalem.

9 And he burnt the house of the LORD, and the Kings house ; together with all the houses of Jerusalem, and all the houses of Great men [Oth. great houses. Understand the houses of rich and mighty men, that had been of great means, or estates : these were chiefly to suffer. Whence it seemeth, that some small cottages of poor and mean people were spared. Great men are taken for rich men, Gen. chap. 24. 35. and 26. 13. 1 Sam. 25. 2. Item, for men of honour, and high estate, 2 Kings 10. 6. Jona 3. 7. of both may the word be taken here : as also Levit. 19. v. 15.] burnt he with fire.

10 And all the Army of the Chaldeans, that were with the Commander of the Guard, brake down the walls of Jerusalem round about.

11 Now the remainder of the people that were left in the city, and the Revolters that are fallen away to the king of Babel, and the rest of the multitude, did Nebuzaradan the Captain of the guard carry captive away.

12 But the Commander of the Guard left (some) of the poorest (sort) of the land, [Heb. of the thinness of the land : see above chap. 24 on v. 14.] (to be) Vine-dressers, and husbandmen.

13 Moreover the Chaldeans brake (in pieces) the copper-pillar, [See of these 1 Kings 7. 15.] that were in the house of the Lord, and the bases, [i. e. Feet, stools, or props, on which the lavers or kettles stood that Salomon had left in the Court of the Priests: see 1 Kings 7. v. 27.] and the copper sea, [See 1 Kings 7. 23.] which was in the house of the LORD : and they carried the copper of them to Babel.

14 They took also the pots, and the shovels, and the forks, and the incense bowls, and all the copper vessels, wherewith they ministered. [Of all this furniture of the Temple, ye may also see 1 Kings 7. 45, &c.]

15 And the Commander of the Guard took away the incense vessels [or, coal-pans : see Lev. 10. on v. 1.] and the sprinkling basins, that which were all gold, and that which (was) all silver ; [Heb. gold, gold, and silver, silver : i.e. pure and substantial gold or silver ; or, all of gold and silver, and not barely gilt or silver'd over. Oth. which (to wit, the sprinkling basins) were all gold, and which were all silver.]

16 The two pillars, one sea, and the bases, which Salomon had made for the house of the LORD : the copper of all these vessels was without weight. [That is, there was so great a quantity of copper, that they neither could nor would weigh it.]

17 The weight of one pillar was eighteen cts (or cubits) and the chapter upon it was copper, and the height of the chapter was three cts, and the net, and the pomegranates upon the chapter round about, were all of copper : and the like unto these had the second pillar with the net. [See of all these things, 1 Kings 7. vers. 15, 16, 17, &c.]

18 The Commander of the Guard took also Seraja [This man was the son of Azaria, who was the son of Hilkia, 1 Chron. 6. v. 13, 14. who found the book of the Law in the Temple, above chap. 22. 8. Seraja's son was Ezra, whose book we have among the books of the Old Testament, Ezra 7. 1.] the Head-Priest, [Hebr. the Priest the head, or, that was the head . that is, the first, or the chiefest, or highest, to wit, of the Priests : so 2 Chron. 26. 20. and 31. 10. Ezra 7. 4.] and Zephania [the son of Maaseia, Jer. 21. 1. differing from Zephania the Prophet, who was the son of Chuhi, Zeph. 1. 1.] the second Priest, [See Numb 3. on v. 32. and 1 Kings 1. on verl. 4.] and the keepers of the threshold.

19 And he took out of the city a courtier that was set over the soldiers, and five men [Which were the chiefest and of greatest note among the rest, of whom Jeremy speaketh, chap. 52. 25.] of those that beheld the Kings face, [that is, which were ordinarily in the Kings presence, and ever at hand, to minister unto him : so Ezeb. 1. 14.] which were found in the city ; together with the chiefest Scribe of the host, that listed the people of the land for the war ; [or, took them on for the war, or, mustred them, or, exercised them in arms. See of this man also, Jer. 52. 25.] and three score men of the people of the land, that were found in the city.

20 When Nebuzaradan the Commander of the Guard had taken these ; then he brought them to the King of Babel to Ribla.

21 And the King of Babel smote them, [Some are of opinion, that these were those that had set themselves against the Prophet Jeremy, crying, The Temple of the Lord, the Temple of the Lord, Jer. 7. 4. Of the word smiting, see Gen. 8. on v. 21.] and slew them at Ribla, in the land of Hamath : so Judah was carried away captive out of their (own) land. [This is the fulfilling of the Prophecy, of which see above chap. 23. 27. Jer. 25. 9, &c.]

22 But as for the people that remained in the land of Judah, which Nebuchadnezar the King of Babel had left ; over them he set Gedalia [A pious and upright man, much affected toward the Prophet Jeremy, and following his counsel in all things : see of him also, Jer. 40. v. 5. He is to be distinguished from another Gedalia that was the Grandfather of the Prophet Zephania, Zeph. 1. 1.] the son of Abikam [also a friend and favourer of the Prophet Jeremy. See Jer. 26. 25.] the son of Shaphan, [who was King Josia's Scribe, 2 Kings 22. 3.]

23 Now when all the Commanders of the armies, they, and their men heard, that the King of Babel had made Gedalia Governor ; they came to Gedalia to Mizpah [See of this city, Judg. 11. 11.] namely Ismael the son of Neethania, and Johanan the son of Kareah, and Seraja the son of Tanhameth, the Netophaites, and Jaazania the son of the Maachathite, [See of these men also Jer. 40. 7, 8. Some are of opinion, that these were the Officers of the Army, and the Captains, that with their men were present with King Zedekia, when he was taken prisoner by Jericho, and there were scattered from him, above v. 5.] they, and their men.

24 And Gedalia spake to them, and to their men, and said unto them ; Fear not to be the servants of the Chaldeans : abide in the land, and serve the King of Babel, so shall it go well with you.

25 But it came to pass in the seven month, [See Jer. 41. on v. 1.] that Ismael the son of Neethania, the son of Elizama, of the royal seed [Heb. of the seed of the King-dome ; that is, of the Family of David and Solomon. They are otherwise called usually, Princes of the blood] came, and ten men with him ; and smote Gedalia, that he died, [either because they envied Gedalia's greatness ; or, because they hated the King of Babel ; or, for both reasons] and likewise the Jews, and the Chaldeans, that were with him at Mizpah.

26 Then all the people gat them up, from the least, to the greatest, and the Commanders of the armes, and came into Egypt, for they were afraid of the Chaldeans.

27 After that it came to passe in the seven and thirteenth year of the carrying away of Joachin, the King of Iuda, in the twelveth moneth, on the seven and twenieth (day) of the moneth, that Evilmerodach [The son of Nebuchadnezar, who succeeded his Father in the Monarchie, and reigned about eight and twenty years. Some are of opinion, that he had some knowledge of the true God, and therefore was called by Infidels Evilmerodach, that is, the foolish Merodach] King of Babel, in the year when he became King, did lift up the head of Joachin King of Iuda out of prison. [Heb. out of the house of compulsion, or, shutting up. That without doubt was done, partly through compassion of his age, and long imprisonment sustained; partly, through observation, that he had willingly surrendered himself into the hands of Nebuchadnezar; see above chap. 24.12.]

28 And he spake friendly to him; [Heb. He spake good things. See 1 Kings 12.ver.7. and Jerem. 12.6.] and set his seat above the seats of the Kings that were with him at Babel.

29 And he changed his Prison-garments; To wit, which he used to wear in prison. Compare herewith, Gen. 41. 14. and the annotat. thereon] and he did eat bread continually before his face all the dayes of his life.

30 And concerning his allowance, [To wit, the allowance and maintenance of Joachins houshold: for of Joachins own personal allowance, and diet, is spoken in the former verse] a continual allowance was given him of the King [oth. for his allowance was a continual allowance given him of the King] every daily appointed portion on its day, [that is, so much as was appointed for every day. See the like phrase, Exod. 5.13. Lev. 23. 37. 1 Kings 8.59.] all the dayes of his life.

The End of the Second Book of K I N G S.

THE