



THE FIRST BOOK OF THE CHRONICLES.

The Argument of this Book.

THIS first book, and the next following, are with the Hebrews but one book: But it was of old times divided into two books, and is called by the Hebrews the words of daies: By the Greeks, Paralipomena: And by us The book of the Chronicles. The words of dayes, that is, of times, that is, such where in any thing worthy of observation and remembrance, hath from time to time passed in the Church of God, in the lands and cities of Israel. The Greeks call these books Paralipomena, that is, things passed by, or omitted. Because in them divers things are related, which being passed over, or omitted in the former books of the holy Scripture, yet are indeed worthy to be recorded, and to be communicated to the Church of God. We call them The books of the Chronicles, as they are also called by the Latines, and other Nations, that is, Descriptions of times, because in them there are divers memorabile things succinctly related, which were done in ancient times. Who it was that compiled and gathered together that which is contained in these books, is not certainly known, but it's thought that Ezra wrote the same, and left it to the church of God: Making use for that purpose not only of the five books of Moseh, but also of the books and writings left by divers Prophets that lived before him, and largely put down in writing the most remarkable passages of their times, but are not come to our nor to our Fore-fathers hands. That which is said concerning the gathering of these Chronicles of the Bible out of the writings of the other Prophets, that appeareth thence, that in these books it's every time said thus: The rest of his words, or acts, are written in the book of Gad, of Iddo, Jelsaias, &c. As touching this first book of the Chronicles, in the first nine Chapters are described the pedigrees and genealogies of many of the Fore-fathers from Adam unto Abraham, and then Abrahams posterity by Jacob, divided into divers Tribe, which is not so amply and fully written in any of the former books. There is in this book described the reign of king David, and how he before his death, by the inspiration of the holy Ghost, ordered and disposed all things most fitly, both in Church and Commonwealth; As also the great preparation which he left behind toward the building of the Temple, which Salomon his son was to build in Jerusalem, to the honour and for the pure worship of the only true God of Israel. So that this first book of the Chronicles, from the beginning of the world untill the reign of Salomon, is as it were a brief relation of things that are occurred, according to the computation of some, in the space of two thousand nine hundred fourscore and five years. In this first book of the Chronicles, is briefly set forth unto us, the beginning of the Church of God, and how the same after the flood was kept and preserved in the house and posterity of Sem, and onward in the house and family of Abraham, and particularly in the posterity of Abraham from Jacob unto David, of whose posterity **JESUS CHRIST** was to be born, as was promised to him.



I CHRONICLES.

CHAP. I.

In this Chapter is related the Posterity of Adam unto Noah, ver. 1, &c. Next, the Posterity of Noah by Japheth, 4. By Cham, 8. And by Sem unto Abraham, 17. Also the Posterity of Abraham; First, those that descended from Ismael, 28. Next, those that were born of Keturah, 32. Then of Isaac, and of his son Esau, 34. Together with the Kings that reigned in the Land of Edom, 43. And the Princes in Edom, 51.

A Dam, Seth, Enos.
2 Kenan, Mahaleel, Jared.

3 Henoch, Methusalah, Lamech. [In these three verses, and the next following are for brevities sake only set down the bare names of thirteen Patriarchs, that lived before the flood. And the words of these verses are thus to be taken and understood; of Adam was born Seth; of Seth was born Enos, and so forth.]

4 Noah, Sem, Cham, and Japheth. [From and by these three sons of Noah, was the world, as it were renewed and planted with men. See the annotat. on *Genesis* 10.1.]

5 The children of Japheth were Gomer, and Magog, and Madai, and Javan, and Tubal: and Mesch, and Tiras.

6 And the children of Gomer were Askenaz, and Diphath, [Gen. 10.3. Is mentioned Riphath, R E S H, and D A L E T H, are in more places put one for another, in regard of the likeness of the Hebrew characters. See v. 7.] and Togarma.

7 And the children of Javan were Elisa, and Tharsis, [See the annotat. on Gen. 10.4.] Chittim, and Dodanim. [So it is likewise set down Gen. 10.4. but some do read here Rodanina.]

8 The children of Cham were Cus, and Mizraim, Put, and Canaan.

9 And the children of Cus were Seba, and Havila, and Sabta, and Raema, and Sabtecha: and the children of Raema were Sheba, and Dedan.

10 Now Cus begat Nimrod: the same began to be mighty upon the earth. [He was the first after the flood, that by force and violence brought cities and lands under his obedience and subjection. See further of Nimrod, Gen. 10.9.]

11 And Mizraim begat Ludim the Ananim, and the Lehadim, and the Naphtuhim.

12 And the Pathrusim, and the Caslubim (of whom came the Philistines) [See Gen. 10.14.] and the Capthorim.

13 Now Canaan begat Zidon his first-born, and Heth.

14 And the Jebusi, and the Amori, and the Girgasi.

15 And the Hivi, and the Arki, and the Sini.

16 And the Arvadi, and the Zemari, and the Hamati.

17 Of Sem were Elam, and Assar, and Arphaсад, and Lud, and Aram, and Uz, and Hul, and Gether, and Mesch. [Uz, Hul, Gether, and Mesch, (called Mas, Gen. 10.23.) were Arams sons, and Sem was their Grandfather: see Gen. 10.23. Therefore some say here, this (mans) to wit, Arams sons were Uz, &c. And remember this once for all, that the Hebrews give divers names to one and the same person, as also to one and the same place, as is often found in the Registers of names recorded in this book, and elsewhere besides.]

18 Now Arphaсад begat Selah, and Selah begat Heber.

19 Now unto Heber were born two sons: the name of the one was Peleg, because in his dayes the earth was divided, [Understand that the inhabitants of the earth were divided and distinguished one from another, when God confounded their Languages at the building of the Tower of Babel, Gen. 11. v. 9, 16. Peleg is interpreted A Division] and his brothers name was Joktan.

20 And Joktan begat Almodad, and Seleph, and Huz, and Carmaveth, and Jerah.

21 And Hadoram, and Uzal, and Dikla.]

22 And

22 And Ebal, and Abimael, and Scheba.

23 And Ophir, and Javila, and Jobab: All these were sons of Joktan.

24 Sem, Arphacsd, Selah, [Understand after the name Sem, as also after the following name, the word begat, thus, Sem begat Arphacsd, Arphacsd begat Selah, and so forth.]

25 Heber, Peleg, Reha.

26 Serug, Nahor, Terah.

27 Abram, the same is Abraham. [Why the name Abram was changed into Abraham, see Genesis 17. 5.]

28 The children of Abraham were Isaac and Ishmael.

29 These are their generations: the first-born of Ishmael, and Nabajoth, and Kedar, and Adbeel, and Mibsam.

30 Misma, and Duma, Massa, Hadad, and Tema.

31 Jetur, Naphis, and Kedma: These are the children of Ishmael.

32 Now the children of Keturah, Abrahams Concubine, (she) bare Zamran, and Joksan, and Medan, and Midjan, and Isbak, and Suah: and the children of Joksan were Scheba, and Dodan.

33 Now the children of Midjan were Ephraim, and Epher, and Henoch, and Abida, and Eldad: All these were the sons of Keturah.

34 Now Abraham begat Isaac: The sons of Isaac were Esau, and Israel.

35 And the children of Esau, Eliphaz, Rehuel, and Jecus, and Faclam, and Korah. [See Gen. 36. 10. and so following, for there is this Genealogie related.]

36 The children of Eliphaz were: Teman, and Omar, Zephi [Called Zepho, Gen. 36. 11.] and Gaeram, Kenaz, and Timna, [This seemeth to have been one of Eliphaz his children, Gen. 36. 12. Eliphaz his Concubine, which bare him Amalek, was also called Timna] and Amalek.

37 The children of Rehuel were Nahat, Zerab, Samna, and Mizra.

38 Now the children of Seir [See Gen. 36. on v. 20.] were, Lotan, and Sobal, and Zibeon, and Ana, and Dison, and Ezer, and Disan.

39 Now the children of Lotan were, Hor, and Homam: [Called Hemam, Gen. 36. 22.] and the sister of Lotan was Timna.

40 The children of Sobal were Alian, [Called Aluan, Gen. 36. v. 23.] and Manahush; and Ebal, Sephi, [Oth. Sepho, Gen. 36. 23.] and Onam: and the children of Zibeon were Aja, and Ana.

41 The children of Ana were Dison: and the sons of Dison were Hamran, [Oth. Hemdan, Gen. 36. 26.] and Esban, and Ithram, and Cheran.

42 The children of Ezer were Bithan, and Zarwan, (and) Jaakam: [Oth. Acan, Gen. 36. 27.] The children of Disan [or, Dison] were Uz and Aran.

43 Now these are the Kings which reigned in the land of Edom, before a King reigned over the children of Israel: [See Gen. 36. v. 31, 32, &c.] Bela the son of Beor, and the name of this city was Dinhaba.

44 And Bela died, and Jobab reigned in his stead, a son of Zerah of Bozra. [See of this city the annotation on Gen. 36. 33.]

45 And Jobab died, and Husam, of the land of the Temanites, reigned in his stead.

46 And Husam died, and Hadad the son of Bedad reigned in his stead, who smote the Midianites in the field of Moab, and the name of his city was Avith.

47 And Hadad died, and Samla of Maresha reigned in his stead.

48 And Samla died, and Saul of Rebozib b. the same, reigned in his stead.

49 And Saul died, and Baal-Hanan the son of Achbor reigned in his stead.

50 When Baal-Hanan died, then reigned Hadad, [Called Hadar, Gen. 36. v. 39. See above on v. 6.] and the name of his city was Pabi: [otherwise Pabi, Gen. 36. 30.] and the name of his wife was Mehetabeel, the daughter of Matred [Matred is a mans name] the daughter [oth. necc] of Mezahab. [she was Mezahabs sons or daughters daughter Oftentimes childrens children, that is, nephewes and necces are called in Scripture sons and daughters; as Exod. 2. 20, 21.]

51 When Hadad died, then (there) were Princes in Edom, the Prince Timna, and the Prince of Alja, [Called also Alva, Gen. 36. 40.] Prince Jetbeth.

52 The Prince of Abiluhama, the Prince Ela, the Prince Pinon.

53 The Prince Kena, the Prince Theman, the Prince Mibzar.

54 The Prince Magdiel, the Prince Iram: These were three Princes of Edom.

CHAP. II.

The Posterity of Jacob, vers. 1, &c. and of Juda by Thamar, 4. Of Isai, 13. Of Caleb the son of Hezron, 18. Of Hezron by the daughter of Machir, 21. Of Jerahmeel, 25. Of Sesan, 34. Another branch of Calebs Posterity, 42. The posterity of Caleb the son of Hur, 50.

These are the children of Israel: Reuben, Simeon, Levi, and Juda, Issachar, and Zebulon.

2 Dan, Joseph, and Benjamin: Naphtali, Gad, and Aser.

3 The children of Juda are, Er, and Onan, and Sela, there were three born unto him of the daughter of Sua the Canaanite: And Er the first-born of Juda was evil in the eyes of the LORD, therefore he slew him. [Although Juda was not the eldest among Jacobs children, yet the Writer of this book beginneth the description of the Genealogie of the children of Jacob from Juda, both in respect of the Royal Dignity, which was promised to his Posterity, Gen. 49. 8. and also because the Messiah the Lord Jesus Christ was to be born of that Tribe.]

4 But Thamar his daughter in law bare him Rerez, and Zerah: All the sons of Juda were five.

5 The children of Perez were, Hezron, and Hamul.

6 And the children of Zerah were Zimri, [Jos. 7. 1. He is called Zabdi, and was the Father of Chaumi, of whom is spoken, v. 7.] and Ethan, and Heman, and Chalcol, and Dara: [He is called Darda, 1 Kings 4. v. 31.] All these are five.

7 And the children of Carmi were Achbar, [Jos. 7. 1.]

25. He is called Achbar, but here Achbar, i. e. troubler, or disturber. See Jos. 7. 1.] the troubler, [or, disturber] of Israel, who transgressed in the banned (thing).

8 Now the children of Ethan were, Araria. [Here mention is made of children, or sons, in the plural number; although there is but one named. So likewise Gen. 46. 23.]

9 And the children of Hezron, that were born unto him, were Jerahmeel, and Ram, [He is called Aram, Mat. 1. 3. Luke 3. 33.] and Chelubai. [Oth. Caleb, v. 18. and 42.]

10 Now Ram begat Aminadab : and Aminadab begat Naheson, the Prince of the children of Juda.

11 And Naheson begat Salma, [Ruth 4. 21. and Matth. 1. 4. he is called Salmon] and Salma begat Boaz.

12 And Boaz begat Obed , and Obed begat Isai.

13 And Isai begat Elijah [Otherwise, Elibu, 2 Chr. 27. 18.] his first-born : And Abinadab the second, and Simeon, [Called also Samma , 1 Sam. 16. 9.] the third.

14 Nethaneel the fourth, Raddai the fifth.

15 Ozem the sixth, David the seventh. [1 Sam. 16. ver. 10, 11. and 17. v. 12. there are counted eight sons of Isai. It may be that one of them died without leaving any issue behind, or that he was here left out for other reasons unknown to us.]

16 And their sisters were Seruja, and Abigail : [Called Abigail, 2 Sam. 17. 25.] now the children of Seruja were Abisai, [or Absai] and Joab, and Asael, three.

17 And Abigail bare Amasa : and the Father of Amasa was Jether, [Oth. Jethro] an Ismaelite. [He is called here an Ismaelite, because he was of Ismaels family : but 2 Sam. 17. 25. he is called an Ijraclite, because he had embraced the Israelitish Religion.]

18 Now Caleb the son of Hezron [He is not that Caleb, whom Moieh sent forth to spy out the Land of Canaan, Numb. 13. 6. for he was the son of Jephunne, of whom mention will be made hereafter, chap. 4. 15. but in this 18. verse is spoken of Caleb the son of Hezron, and v. 9. he is called Chelubas] begat children of Azuba (his wife, and of Jerioth) : And these are this (womans) sons, [to wit, which Caleb begat by Jerioth : for the children which he begat by Azuba, are mentioned hereafter, v. 42.] Jcser, and Sobab, and Ardon.

19 Now when Azuba was dead, then Caleb took unto him Ephphath, the same bare him Hur.

20 And Hur begat Uri, and Uri begat Bezaleel.

21 After that Hezron went into the daughter of Machir, [That is, he lay with her, or he got her with child, as the Scripture speaketh, Gen. 4. 1. and 6. 4. This Machir was a son of Manasseh] the Father of Gilead, [Father signifieth here (according to the opinion of some) as much as Head, Ruler, Governour, Commander. So in sundry other places following. Others understand by Gilcad Machirs own son. See Numb. 26. 29. 30. So below chap. 7. 14.] and he took her (to wife) when he was threescore years old, [Hebr. when he was a son of threescore years] and she bare him Segub.

22 Now Segub begat Jair : [Who is called a son of Manasseh, Numb. 32. 41. because his Grandmother was of the Tribe of Manasseh, to wit, a daughter of Machir, v. 21. But Machir was a son of Manasseh, Numb. 26. 29.] And he had three and twenty cities in the land of Gilead.

23 And he took Gesur and Aram with the towns of Jair from them, with Kenath, [One Nobach took this city, Numb. 32. v. 42. This was formerly a mighty great city, as appeareth by this, that it had threescore towns under her command or dominion, as in the following words is set forth] and her dependant places [Hebr. daughters, as elsewhere often] threescore cities : all these [to wit, sons of Hezron, which were immediatly before named, to wit, Segub, Jair, and also Nobach, mentioned Numb. 32. 42.] are sons of Machir [they are the sons of Machir by the mothers side ; for their mother was a daughter of Machir : but by the Fathers side they were of the tribe of Juda] the Father of Gilead.

24 And after the death of Hezron, in Caleb Ephratha, [This seemeth to have been a place so called by Caleb after his own and his wifes name. Oth. when Caleb had either married, or taken) Ephrata] Abja Hez-

rons wife bare him also Aschar, the Father of Tekoa. [Of whom sprung the Inhabitants of Tekoa. See of the city of Tekoa, 2 Sam. 14. 2. in the annotat. It seemeth that this Aschar was born after his Father Hezrons death.]

25 Now the children of Jerahmeel, the first-born of Hezron, were (these) ; the first-born was Ram, besides Bunni, and Oren, and Ozem, (and) Abia. [Otherw. By, or, of Abia, conceiving this to have been the mother of the children even now named. See the sequel.]

26 Jerahmeel had yet another wife, whose name was Atara : she was the mother of Onam.

27 And the children of Ram the first-born of Jerahmeel, were Maaz, and Iamin, and Eker.

28 And the children of Onam were Sammai, and Iuda : And the children of Sammai, Nadab and Abisur.

29 Now the name of Abisurs wife was, Abihail: the same bare him Achban and Molid.

30 And the children of Nadab were Seled, and Appaim : and Seled died without children.

31 And the children of Appaim were Jisgi, and the children of Iisgi were Sesan, and the children of Sesan Achlai. [Here, and elsewhere besides, the word children is put in the plural number, whereas there is but one son or daughter meant. As above v. 8. and below v. 34. So likewise Gen. 21. 7. & 46. 23. is the word children, or sons put in the plural number for one child or son. This Achlai here mentioned, was a daughter, as appeareth by v. 34, & 35.]

32 And the children of Iuda the brother of Sammai were Iether, and Ionathan : and Iether died without children.

33 Now the children of Ionathan were Peleth, and Zaza : These were the children of Jerahmeel.

34 And Sesan had no sons, but daughters ; [That is, one daughter called Acklen, ver. 31.] And Sesan had an Egyptian servant, whose name was Farba.

35 Now Sesan gave his daughter [Called Achlai, ver. 31.] to Larha his servant to wife : and she bare him Attai.

36 Now Attai begat Nathan, and Nathan begat Zabad. [He is again mentioned below chap. 11. ver. 41.]

37 And Zabad begat Ephla, and Ephla begat Obed.

38 And Obed begat Febu, and Febu begat Azaria.

39 And Azaria begat Helez, and Helez begat Elas.

40 And Elasa begat Sismai, and Sismai begat Salum.

41 And Salum begat Jekamja, and Jekamja begat Elijama.

42 Now the children of Caleb, [To wit, which he begat by Hazaba : for those that he begat by Jerioth were mentioned ver. 18. and those which he begat by Ephrath, were specified ver. 19, 20.] the brother of Jerahmeel, are Mesa his first-born, (the same is the Father of Ziph) [i. e. of whom the Inhabitants of Ziph have taken their original, which lay in the tribe of Juda, Jos. 15. 55. See the annotat. on 1 Sam. 23. 19.] and the children of Marcia, the Father of Hebron.

43 Now the children of Hebron were Korah, and Tappuah, and Rekem, and Sema.

44 Now Sema begat Rabam, the Father of Forkeam, and Rekem begat Sammai.

45 Now the children of Sammai were Maon : And Maon was the Father of Beth-Zur. [That is, of the Beth-zurites, or of the inhabitants of Beth-Zur, a city lying in the tribe of Juda, Jos. 15. 58.]

46 And Ephraim's Concubine bare Haran, and Moza, and Gazez : and Haram begat Gazez.

47 Now the children of Jothdai were Regum, [Oth. And the children (of Moza) were Jothdai, whose children are Regum] and Jotham, and Gesan, and Pelet, and Ephraim, and Saaph.

48 Caleb by (his) Concubine Maacha begat Seber, and Tirbana. [Oth. Maacha, Caleb's Concubine, bare Seber, &c.]

49 And (the wife) of Saaph the Father of Madmannah bare Seva the Father of Machbenah, and the Father of Gibeas : [Madmannah, Machbenah, and Gibeas, were names of cities in the tribe of Juda : so that by Father, the word in this verse must be understood the first inhabitant and planter of these cities, from whom the inhabitants of those cities descended ; as v. 42, 45, 51, 52.] and the daughter of Caleb was Achsa. [she was the first Caleb's eldest daughter.]

50 These were the children of Caleb, the son of Hur, the first-born of Ephraim. [This Caleb is the second of that name, a son of Hur, whom Caleb the first of that name had begotten by his Concubine Ephrath, vers. 19. So that this Caleb, of whom mention is made in this so-verse, was a son's son or grandchild of the first Caleb.] Sobal the Father of Kiriath-Jearim. [i.e. of the Israelites that dwelt at Kiriath-Jearim.]

51 Salma the Father of the Bethlehemites, [Understand this thus, that this Salma was but in part Father of the inhabitants of Bethlehem : for Boaz the Bethlehemite was of another Salma, who was the son of Nahshon : see v. 11.] Hareph [below chap. 4. 4. he is called Pemei] the Father of Beth-Gader.

52 The children of Sobal the Father of Kiriath-Jearim were Hareph, (and) Hazzi-Hammenuchoth. Oth. the half of Menuchoth ; that is, of those that inhabited the half part of the land of Menuchoth. Now that Menuchoth was a certain country, some do gather it from chap. 8. ver. 6. where it is called Manahath. It lay on the borders of Juda, Benjamin, and Dan.]

53 And the Families of Kiriath-Jearim were the Jerrites, [These, and those that follow in this verse, seem to have been Families or houses in the city of Kiriath-Jearim, which descended from Sobal] and the Pharites, and the Sumathites, and the Misrites, of these came the Zoraites, and the Eshbaulites.

54 The children [i.e. The Posterity] of Salma were the Bethlehemites, and the Netophatites, Atroth, [See Jos. chap. 16. 2, 5, 7.] Beth-Joab : and half of the Manahites, (and) the Zorites.

55 And the households of the Scribes, [These Scribes came of Jethro, Moses his Father in Law, and dwelt as strangers among the people of God : And that they might likewise be some way serviceable to the people of God, they were appointed to be Scribes, that is, as it were publike Notaries, which made Contracts, and such like Deeds and Instruments, and kept books of them. They are here mentioned, because they dwelt among the tribe of Juda : see Judg. 1. 16.] that dwelt at Jabel the Tirathites, the Simuthites, the Suchathites : These are the Kinites, [i.e. the posterity of Jethro, Judg. 1. 16.] that came of Hamath, the Father of the house of Rechab. [This Hamath seemeth to have been one of the chiefest among the Kinites, and a Father of the Rechabites, which had taken up their dwelling in the tribe of Juda : see Jerem. 35. 2. And these Kinites are likewise distinguished from the Kinites that came of Chebar, and had taken up their dwelling place by Kedesh in the tribe of Naphtali, or Manasseh. See Judg. 4. 11. Of Rechab, or the Rechabites, see Gen. 35. 2.]

C H A P. III.

The sons of David, vers. 1. &c. The kings of Juda from Solomon unto Zedekia, 10. The posterity of Jechonia, otherwise called Jozachan, 17.

Now these were the children of David, that were born to him at Hebron, the first-born Amnon, of Abinoam the Jizreelite, [Jizreel was a city in the tribe of Juda, Jos. 15. 56.] the second Daniel, [he is called Chileab, 2 Sam. 3. vers. 3.] of Abigail the Carmelite. [i.e. who was born at Carmel, a city lying in Juda, Jos. 15. 55. and 1 Sam. 27. 3.]

2 The third Absalom the son of Maacha the daughter of Thalmi, the king at Gesar : The fourth Adonia, the son of Haggath.

3 The fifth Sephurij; of Abital : The sixth Feibream, by Eglah his wife. [The word wife though it be here only mentioned, yet it's also applicable to the women mentioned in the former verses.]

4 Six were born to him at Hebron, for he reigned there seven years and six months : And he reigned three and thirty years at Jerusalem.

5 Now these were born to him at Jerusalem : Simea, [Otherwise called Samma, 2 Sam. 5. v. 14.] and Sobah, and Nathan, and Salomon, (these) four are of Beth-Sua, [she is also called Beelsabe, a daughter of Eliam, 2 Sam. 11. 3.] the daughter of Ammiel. [oth. called Eliam, Sam. 12. 32.]

6 Besides, Jebchar, and Elisama, [Otherwise called Elisa, 2 Sam. 5. 15.] and Elipheler.

7 And Noga, and Nepheg, and Japhia.

8 And Elisama, and Eliadas, [He is called Beelia-das, 1 Chron. 14. 7.] and Eliphelct, nine.

9 All (these) are sons of David : Besides the children of the concubines, and Thamar their sister. [She was Absalom's sister, 2 Sam. 13. 1.]

10 Now Salomon's son was Rehabeam, his son was Abia, his son was Asa, his son was Jofaphat. [In this and the following verses are set down the Kings of Juda, that came of Solomon unto Jechonia.]

11 His son was Joram, his son was Ahaba, [Hebr. Achazjabu] his son was Joas.

12 His son was Amazia, [Hebr. Amatsaihu] his son was Azaria, [otherwise called Uzzia, 2 Kings 15. 30. and 34.] his son was Jotham.

13 His son was Achaz, his sonne was Hizkia, [Hebr. Chizkiabu] his son was Manasseh.

14 His son was Amon, his son was Josia : [Hebr. Josabu.]

15 Now the sons of Josia were (these), the first-born Johanan, [He is called Jashaz, 2 Kings 23. 30. also Sallum, Jer. 22. 11.] the second Jozakim, [he is also called Eliakim, 2 Kings 23. 34.] the third Zedekia, [Hebr. Tsidkijabu. He is also called Mathania, 2 Kin. 24. 17.] the fourth Sallum.

16 Now the children of Jozakim were : Jechonia [He is also called Jozachan, 2 Kings 24. 6. and in a contemptible way Choria, Jerem. 22. v. 24. and 28.] his son, Zedekia his son. [this Zedekia (according to the opinion of some) was the same Zedekia, that was mentioned in the former verse, to wit, the son of Josia, and Uncle of Jechonia, 2 Kings 34. 17. but called here a son of Jechonia, because he succeeded him in the kingdom, as children do succeed their fathers in the inheritances. So likewise might Sealthie be called a son of Jechonia, because he as the next heir, succeeded him in the Princely government : And Jechonia died at Babel without children, as appeareth by Jerem. 22. 30. and Sealthie

Sealtheil was properly a son of Neri, of the posterity of Nathan, the son of David, the brother of Salomon, Luke 3. 27, 31. Others say that this Zedekia mentioned v. 16. was another Zedekia, then is mentioned v. 15. First, because in no genealogie two fathers are expressly attributed to one son. Secondly, because the Uncle cannot be the son of him that is his nephew: And because (according to their opinion) as yet no example hath been found in any genealogie, where the word son, (although it otherwise be diversly used) did, or doth signifie a successour in the government. For Sealtheil v. 17. is properly called the son of Jechonia, because he was begotten of him, Mat. 1. 12. and differed from another Salathiel, Luke 3. who was begotten of Neri, Luke 3. 27. so that the same names are no sure tokens of the same persons: As appeareth Luke 3. 24. compared with v. 29. and 1 Chron. 6. 7, 8. compared with v. 11. 12. as also ver. 22. seed is attributed to Jechonia, v. 28, 30. against which the Hebrew word Arari (there used) is not repugnant, which signifieth stript, made naked: sometimes in regard of children, sometimes in regard of lands and goods or estates, that is, out of all; which agreeth with the 28 verse of the 22 chapter of Jeremiah. Of both these opinions the reader may judge.]

17 And the children of Jechonia were Assis, [Oth. of the captive, or, prisoner; he was carried captive to Babylon, 2 Kings 24. 17.] his son was Sealthiel.

18 This (mans) [To wit, Sealthiels] (sons) were, Malchiram, and Pedada, and Senazar, Jekamja, Hosama, and Nedabja.

19 Now the children of Pedaja were Zerubbabel, and Simei: And the children of Zerubbabel were Mesulam, and Ananias, and Selomith was their sister.

20 And Asuba, and Obel, and Berechia, and Hafadja, Gusabhesed, five. [He doth not say, that these five were Zerubbabels sons, they were Mesullams sons, and Zerubbabel was their Grand-father.]

21 Now the children of Hananja were Pelatja, and Jesaia: The children of Rephaia, the children of Arnan, the children of Obadja, the children of Sechanja.

22 Now the children of Sechanja were Senaja: And the children of Senaja were Hattus, and Fegeal, and Bariah, and Nearja, and Sephat, six. [Among these six Senaja himself must also be counted; Senaja was properly the son of Sechanja, the other were his Neophews.]

23 And the children of Nearja were Eljoenai, and Hizkia, and Azrikam, three.

24 And the children of Eljoenai were Hodajeva, [Heb. Hodajevahu. Besides the above mentioned proper names with the Hebrews ending in bu, there be yet many more in the histories of the bible, which to set them all down would be too long, and likewise tedious for the Reader to observe] and Eliashib, and Pelaja, and Accub, and Iobanan, and Delaja, and Anani, seven.

C H A P. IV.

The sons and posterity of Juda, by Caleb the son of Hur, v. 1. &c. by Assur, 5. by Jabez: And of his prayer, 9. The posterity of Seala, 21. The posterity, cities and villages of Simeon, 24. Item, how they took possession of Gedur, and of the pasture-grounds thereabout, 39. and smote the rest of the Amalekites, and took possession of mount Seir, 42.

1 The children of Juda were Perez, [Perez (to speak properly) was the son of Juda, but those that are named here after him, sprung from Perez] Hezron, and Charmi, [he is called Chelubai, chap. 2. 9. and also Caleb, chap. 2. v. 18.] and Hur, and Sobal. [Hur was Sobals grand-father, above chap. 2. 50. so that Caleb the son of Hur is here left out.]

2 And Reaja the son of Sabal [This Reaja is called Haroe a son of Sabal, chap. 2. vers. 52.] begat Jobath, and Johath begat Abamii, and Lahad: These are the households of the Zorites; [these dwelt at Zora, lying in the tribe of Juda, Jos. 15. 33.]

3 And these are of the Father of Etam: [i.e. which dwelt at Etam. See 2 Chron. 11. 6.] Mizrael, and Ifma, and Jobas, and their sisters name was Hazaelpon.

4 And Pnuel [Chap. 2. v. 51. he is called Hareph] was the Father of Gedur, and Ejer the Father of Husah: [v. 11. by a transposition of the letters he is called Suba] these are the children of Hur the first-born of Ephraim [see 1 Chron. 2. v. 9.] the Father of Bethlehem. [it is to be noted that this Hur was but in part the Father of Bethlehem, for this is also ascribed unto Salomon, 1 Chron. 2. 51. and 5. 4. See the annotat there.]

5 Now Assur [He was born after his Father Hezrons death. See chap. 2. v. 24.] the Father of Tekoa had two wives, Hela and Naara.

6 And Naara bare him Abuzam, and Hepher, and Teneni, and Haahastari; These are the children of Naara.

7 And the children of Hela were Zereh, Jezohar, and Ethnam. [Understand withall; and Roz, (out of the following verse) who was a son of Hela, or the beginning of the 8. verse may be thus translated, and Roz (who) begat Anub. See the like tranposition above chap. 2. 47. and here below v. 14.]

8 And Roz begat Anub, and Hazobea, and the households of Aharbel the son of Harun.

9 Now Jabez was more honourable then his brethren: [He was one of the chiefeft, of whom the families of Aharbel came, whereof mention is made v. 8.] and his mother had called his name Jabez, saying; For I bare him with sorrow. [Jabez converted or turned out of Jabez, signifieth a maker, or causer of sorrow.]

10 For Jabez called on the God of Israel, saying; if thou shalt richly bless me, [Hebr. blessing bleſſ me] and enlarge my border, and thine hand shall be with me, and (shalt) (so) deal with the evill, that it may not grieve me: [this is an abrupt and imperfect phrase or manner of speaking, wherein the promise is concealed, which this man made unto God, if he should obtain the blessing, which he had craved of God. As the Hebrews in swearing do usually conceal the punishment, which they do imprecate or wish unto themselves, if they do swear falsely; so do they sometimes conceal the promise in their wishes, and desires, or prayers. In Gen. 28. ver. 20, 21, 22. it's set down fully, namely, both the prayer, and the promise] And God caused (the thing) to come to pass, which he desired. [that which is recorded in this verse, is added as by a reason, to shew why Jabez was become more honourable and more excellent then his brethren, namely, because he by his prayer unto God, had obtained the blessing of God in a more abundant manner upon his house.]

11 And Chelub the Father of Suba [Called vers. 4. Hula] begat Nechir, he is the Father of Eston.

12 Now Eston begat Bethrapha, and Pusea, and Telima, the Father of Ir-Nahas: [Oth. the Father of the city of Nahas] These are the men of Kecha.

13 And the children of Kenaz [He was the Father of Jephunne, whose son was Caleb, who is therefore also called a Kenezite, Numb. 32. 12.] were Othniel, and

and Seraja: And the children of Othniel, Haihab: [Understand withall: and Meonothai (out of the following verse) which name is not set down in the Hebrew, but it must of necessity be also understood.]

14 And Meonothai begat Ophra: And Seraja begat Joab the Father of the valley of craftsmen [i.e. governour of those that dwelt in the valley of craftsmen: See above chap. 2. on v. 21. This valley lyeth by the border of Juda and Benjamin, so that it is under two jurisdictions, Nehem. 11. 25. The valley of craftsmen, or of smiths. Some translate it tradesmen, or, handicraftsmen, as Nehem. 11. 35.] for they [to wit, Joabs posterity] were craftsmen, [the meaning of these words is, therefore was this valley called the valley of tradesmen, because they that inhabited the same were craftsmen or carpenters.]

15 Now the children of Calcb the son of Jephunne [See Num. 32. 12.] were Iru, Ela, and Naam; and the children of Ela, to wit, Kenaz. [Oth. Ukenaz.]

16 And the children of Jephalel were Ziph, and Ziphra, Thirea, and Asareel.

17 And the children of Ezra were Jether, and Mered, and Zepher, and Falon: And she [To wit, Bitja, Pharaos daughter, Mereds wife. See v. 18.] bare Mirjam, and Sammai, and Isbab, the Father of Ester-moa.

18 And his Jewish wife [This woman is thus distinguished from Mereds other wife, namely, from Bitja, who was an alien, being a daughter of Pharao out of Egypt. Some conceive that this, to wit, Jephudijah, that is, Jewish (woman) was a proper name: Or at least Hodijah, as she is called ver. 19. which also signifieth Jewess. Others are of opinion that Hodija was Mereds third wife, and that consequently he had three sorts of children] bare Jether the Father of Gedor, and Heber the Father of Encha, and Jekubiel the Father of Zanoah: And those [to wit, that are mentioned v. 17.] are the children of Bitja the daughter of Pharao, which Mered had taken (to wife).

19 And the children of (his) wife Hodijah, [Oth. the Jewish (woman), or, Jewess] the sister of Naham, were Abikebila the Garmite, and Estemoa the Maachathite.

20 Now the children of Simeon were Amnon, and Rinnas, Ben-Hanan, and Tilon: [Oth. Tulon] and the children of Isci were Zobch, and Ben-Zobeth.

21 The children of Selah the son of Juda were Er, the Father of Lecha, and Lada the Father of Maresa: And the families of the house of the linen-workers [i.e. of those that wrought in costly fine linnen, which is made of fine Egyptian flax. This flax was as fine as silk, and therefore some do render it handicraftsmen in silk, or, silk-workers] in the house of Asbea.

22 Besides, Jokim, and the men of Cozeba, [This city is called Chezib, Gen. 38. 5. See the annot. there] and Joas, and Saraph, (who had dominion over the Moabites) [that is, who in the Kings stead had dominion over the Moabites] and Jusubi-Lchem. But these things are old. [as if he had said, it's superfluous to speak or write much of these, for although many of them in their time were men of note, yet their posterity were such base and low spirited persons, that they had rather be potters, gardeners, &c. then that returning to their own land, they should have kept their ancient and fatherly freedome, as v. 23. is related.]

23 These were potters dwelling by plants and hedges: [Or, paled fences] There they abode with the king, [some understand here the king of the Moabites, from v. 22. Others the king of Babylon, in this fence, that the posterity of Selah had rather to tarry in Babylon, and to be servants there, then to return home to their own country, and there to enjoy their ancient liberty,

and from thence they conclude that this Book was written by Ezra, after the Babylonish captivity. Others understand here by the word king, the king of Juda, unto whom Selah's posterity performed that service, that they kept and took care of the gardens and plantations of the kings of Juda] in his work. [to wit, in the planting of, and looking to his gardens.]

24 The children of Simeon were Nemuel, [Otherwife called Jemuel] and Jamin, Ferib, [otherwife called Jakin] Zerab, [otherwise called Tsohar] Saul. [See of the three last, Gen. 46. 10.]

25 Sallum was his son, Mibsam [See Gen. 25. 13.] was his son, Misma was his son.

26 The children of Misma were (these) Hammuel his son, Zacchus his son, Simei his son.

27 Now Simei had fifteen sons, and six daughters; but his brethren had not many children: And their whole family was not so much increased, as (the family) of the house of Juda (was). [Heb. not increased to the children of Juda.]

28 And they dwelt at Ber-Seba, and at Moladah, and at Hazar-Sual. [See Jos. 19. 2, &c. where these cities mentioned in this and the following verses are likewise rehearsed, though with some alteration in the names of them.]

29 And at Bilha, and at Ezem, and at Tholad.

30 And at Bethuel, and at Horma, and at Ziglag.

31 And at Beth-Marboth, and at Hazar-Sism, and at Bethbiri, and at Saaraim: These were their cities, till David became king. [Oth. as long as David reigned. Understand this thus, to wit, as long as David and his posterity reigned, and the kingdome of Juda yet stood, namely, unto the Babylonish Captivity, but when that was disturbed, then were the posterity of Salomon (that dwelt in the tribe of Juda) likewise disturbed and cast out of their dwellings.]

32 And their villages were Ram, and Ain, Rimmon, and Tochen, and Asan, five cities: [i.e. unwalled. Otherwise that which goeth before may be thus taken: And besides their villages were Etham, &c. five cities.]

33 And all the villages that were in the circumference of these cities unto Baal: These are their habitations, and their genealogie for them.

34 But Mesobab, and Fanach, and Josu, the son of Amaria,

35 And Joel, and Jchu the son of Jesibja, the son of Seraja, the son of Asiel.

36 And Elioenai, and Faucoba, and Isobaja, and Asaja, and Adiel, and Jesimeel, and Benaja.

37 And Ziza the son of Ziphi, the son of Allon, the son of Fedaj, the son of Zimri, the son of Semaja.

38 These [To wit, that are named from v. 34. hitherto] came to names, [i.e. they came to be men of note] being Princes in their families, and the families of their Fathers brake forth in multitude. [i.e. they were greatly increased or multiplied.]

39 And they went to the entrance of Gedor [Otherwife called Gedera, or, Giderothaim, Judg 15. 36.] to the East-(side) of the valley, [understand here that valley which reached from Ephes-Dammim unto Ekron, as appeareth by 1 Sam. 17. 1. and 52.] to seek pasture for their sheep.

40 And they found fat and good pasture, and a land wide in compass, [Heb. wide in hands] and still, and quiet; for those of Cham dwelt there in former time. [this is here added, to shew that the Israelites had just cause to take these cities, and to drive out thence the ancient inhabitants, to wit, because the posterity of cursed Cham had had them in their possession. See of Cham, Gen. 9. 25.]

41 Now these that are described by name, came in the daies of *Hizkia* the king of *Juda*, and they smote the tents and habitations of those that were found there, [To wit, the tents of Chams posterity, and understand here the inhabitants of the tents and habitations] and they burned them, [i.e. they utterly destroyed them, as that which was banned of God] unto this day, [to wit, wherein this was written; understand unto the time of *Ezra*, who wrote this book, about which time the kingdome of David, and of his posterity ended. See the annotat. above ver. 31.] and they dwelt in their room: for there was pasture for their sheep.

42 (There) went also of them, to wit, of the children of *Simcon*, five hundred men to mount *Seir*: And *Pelusa*, and *Nearja*, and *Rephaja*, and *Uqziel*, the sons of *Iscr*, were their heads (or captaines.)

43 And they smote the rest of those that escaped among the Amalekites: [To wit, those that were left, and made an escape, when Saul destroyed the Amalekites, 1 Sam. 14. 48. and which also afterward escaped Davids hands, 2 Sam. 8. 12.] And they dwelt there unto this day.

C H A P. V.

The sons and posterity of *Reuben*, to the Babylonish captivity, v 1. &c. Their war against the Hagarens, 10. The habitations, and the chiefeſt men of the tribe of *Gad*, 11. The number of the Reubenites, Gadites, and half the tribe of Manasseh, that marched forth to battle, 18. Their war against the Hagarens, 19. Their victory over the same, 20. The dwelling places of the half tribe of Manasseh, 23. Their chiefeſt men, 24. Those three tribes are carried captive unto *Aſſyria* because of their sins. 25.

Now the children of *Reuben* the first-born of *Israel* (for he was the first-born, but forasmuch as he defiled his Fathers bed [Lying with *Bilha* his Fathers concubine, Gen. 35. 22. See also Gen. 49. 3.] his birth-right was given to the children of *Joseph* the son of *Israel*: [that is, the right which the first-born had above his brethren, enjoying a double portion or part in the inheritance, Deu. 21. 17. this was given to Joseph and his sons; for in the division of the land of *Canaan*, *Ephraim* and *Manasseh* were placed among the rest of the tribes, to have their share with them. See of Joseph Gen. 48. 22. and of his sons, Gen. 48. 5.] yet not (so), that he might reckon himself in the genealogie according to the birth-right.

2 For *Juda* waxed mighty among his brethren, [Of *Juda*'s dominion and excellency, see Gen. 49. v. 8. &c.] and he that was a leader, was of him; [oth. he became a leader for, or, over him; to wit, over Joseph: or, as concerning the leader he was more than he; to wit, than Joseph. First the Kings, then Princes or Rulers of the land, were of the tribe of *Juda*, of the house and family of *David*, until the time of *Herod*, when *Silo* came, Gen. 49. 10.] but the birth-right was Joseph's.) [to wit, as much as concerned the double portion of the goods or estate as was said v. 1. See Gen. 48. 5. and 49. 22. &c.]

3 The children of *Reuben* the first-born of *Israel* are *Hanoch*, and *Pallu*, *Hezron*, and *Charmi*.

4 The children of *Joel*, *Semias* his son, *Gog* his son, *Simei* his son.

5 *Micha* his son, *Reaja* his son, *Baal* his son.

6 *Beera* his son, whom *Tilgath-Pileser* [He is also called *Tilgath-Pileser*, 2 Kings 15. 29 and 16. 7.] the king of *Aſſyria* carried away captive, he was Prince of

the Reubenites [he, to wit, *Joel*, who seemeth to have been the son of *Hanoch*, the first-born of *Reuben*, and therefore Prince of the Reubenites.]

7 As for his brethren, [To wit, *Hanoch's* brethren, who are expressed v. 3.] in their families, when they were according to their generations put in the genealogies: [see below v. 17.] the heads (or chief) were *Joel* and *Zarcha*.

8 And *Bela* the son of *Azaz*, the son of *Sema*, the son of *Joel*, the same [Understand this of *Bela*, or of his family, or in general of *Reuben* and his posterity. See Jos. 13. 15, 16. where *Reuben's* inheritance is also described] dwelt at *Aroer*, and unto *Nebo*, and *Baal-Meon*.

9 And he dwelt Eastward, unto the entring in of the wilderness, from the River *Phraib*: [i.e. from the River Euphrates unto the Jordan] for their cattle [to wit, the cattle of the brethren of *Joel*, of whom is spoken v. 7.] were multiplied in the land of *Gilead*.

10 And in the daies of *Saul* they waged [Heb. mide, or, did] war agaſt the Hagarens [these were *Iſmaelites*, and are called *Hagarens* because they came of *Hagar*, *Abrahams* maid-servant, *Iſmael's* mother: They dwelt in *Arabia* the desert] those [to wit, the *Hagarens*] fell by their hand: and they [to wit, the *Iſmaelites*] dwelt in their tents toward all the East-side of *Gilead*.

11 Now the children of *Gad* dwelt over against them, in the land of *Bafan* unto *Salcha*.

12 *Joel* was the head (or chief) and *Saphan* the ſecond: But *Jaenai* and *Saphat* (tarried) in *Bafan*. [To wit, to defend their own borders, while their brethren waged war.]

13 Now their brethren, according to the houses of their Fathers, were *Michat*, and *Mefullam*, and *Seba*, and *Forni*, and *Sachar*, and *Zira*, and *Hebor*, ſeven.

14 These [To wit, those, of whom even now was spoken, v. 13.] are the children of *Abihail*, the ſon of *Huri*, the ſon of *Haruah*, the ſon of *Gilead*, the ſon of *Michael*, the ſon of *Jeſſai*, the ſon of *Fabdo*, the ſon of *Buz*.

15 *Abi* the ſon of *Abdiel*, the ſon of *Gani* was the head (or chief) of the house of their Fathers.

16 And they dwelt in *Gilead*, in *Bafan*, and in their dependant places: [That is, in the ſmall cities, towns, and villages, reſorting under the great cities. *Hebr. daughters*] and in the suburbs of *Saron*, [where there was good paſture. This *Saron* lay in *Gilead*. See of another *Saron* in *Ephraim*, Cant. 2. 1.] until their goings out.

17 All these are numbered according to their genealogies in the daies of *Jeroham* king of *Iuda*: [When he as Deputy of his Father governed the kingdome, while his father was ſmitten with leproſie, 2 Kings 15. 5.] and in the daies of *Jerobeam* the king of *Israel*. [underſtand here *Jerobeam* the ſecond of that name, the ſon of *Joas*, 2 Kings 13. 13. and 14. for *Jerobeam* the ſon of *Nebat* had been dead long before.]

18 Of the children of *Reuben*, and of the *Gadites*, and of the half tribe of *Manasseh*, of the moft warlike men, bearing ſhield and ſword, and bending the bow, [See the annotat. below chap. 8. 40.] and expert in the war, (there) were four and fourty thouſand, and ſeven hundred and threescore that went forth into the host.

19 And they waged war againſt the Hagarens: And (againſt) *Ietur*, and *Nephis*, and *Nodab*. [See of these Gen. 25. 14. where it appeareth, that they were *Iſmaelites*.]

20 But they were helped [To wit, of God, v. 22.] againſt them, [to wit, againſt the Hagarens] and the Hagarens were delivered into their hand, & all that were with them: because they cryed to God in the battel, he ſuffered himſelf

self to be intreated of them, forasmuch as they trusted in him.

21 And they carried away captive their cattle, of their camels fifty thousand: And two hundred and fifty thousand sheep, and two thousand asses, and an hundred thousand souls of men.

22 For there fell many wounded, [i.e. who being mortally wounded, died of their wounds] because the battel was of God: [i.e. God fought for them against their Enemies] And they dwelt in their room until they were carried away captive. [to wit, unto Assyria. See 2 Kings 17. 6. and 15. 29.]

23 Now the children of the half tribe of Manasseh dwelt in that land: They were multiplied from Basan unto Baal Hermon, and Senir, and mount Hermon. [See Deu. 3. 9.]

24 Now these were the heads of their Fathers houses: To wit, Hephner, and Ishi, and Eliel, and Acriel, and Je-remia, and Hodaviah, and Japhiel, men strong in power, men of name, heads of the houses of their Fathers.

25 But they transgressed against the God of their Fathers: and went a whoring after the Gods of the nations of the land, [To wit, by many fearful idolatries, as is mentioned 2 Kings 17.7, &c.] whom God had destroyed before their face.

26 So the God of Israel stirred up the spirit of Pul king of Assyria, [See 2 Kings 15. vers. 2, 19.] and the spirit of Tiglath-Pileser king of Assyria, who carried them captive away, (to wit,) the Rubenites, and the Gadites, and the half tribe of Manasseh: And he brought them to Halah, and Habor, and Hara, and to the River Gozan, [understand this of the first captivity, of which see 2 Kings 15. vers. 29. but 2 Kings 17. 6. is related the last carrying away by Salmanasser] unto this day. [that is, they are there unto this day. Understand that this captivity lasted unto that very day, or that they dwelt there unto that very day, in which this was written.]

C H A P. VI.

The sons of Levi, ver. 1. &c. The posterity of the high Priests from Aaron unto the transportation to Babylon, 3. The posterity of Gersom, Merari and Kahath, 16. The singers, according to Davids order, 31. The fusions of Aaron, and his posterity unto Abimael, 49. The habitations of Adrons posterity, 54. The cities of the Kahathites, 66. and of the Gersonites, 71. and of the Merarites, 77.

THe children of Levi were Gerson [Verse 16. and elsewhere he is called Gersom] Kahath, and Merari,

2 Now the children of Kahath were, Amram, Hur, [Below v. 23. he is called Amminadab] and Hebron, and Uzziel.

3 And the children of Amram were, Aaron, and Moses, and Miriam: And the children of Aaron were, Nadab, and Abihu, [These two were slain of God, because they used strange fire in their censers, Lev. 10. 1.] Eleazar, [who succeeded his Father Aaron in the high Priests office] and Ithamar.

4 And Eleazar begat Pinchas, Pinchas begat Abisua.

5 And Abisua begat Bukki, and Bukki begat Uzzi.

6 And Uzzi begat Zerahja, and Zerahja begat Merab.

7 Merajoth begat Amarja, and Amarja begat Abitub.

8 And Abitub begat Zadok, and Zadok begat Abimael.

9 And Abimael begat Azarja, and Azarja begat Johanan.

10 And Johanan, [Some conceive that he was the same man, who 2 Kings 11.4. is called Jojada the high Priest. Of this mans great zeal, see 2 Kings 11. 17.] begat Azarja: [some hold this man to have been the same that resisted king Uzia, 2 Chron. 26. 17.] It is he, [some understand this of Johanan; others of Azarja, to his honour and praise, because he opposed king Uzia] that executed the Priests office in the house which Salmon had built at Jerusalem. [to wit, in the house of the Lord, that is, in the Temple.]

11 And Azarja begat Amarja: and Amarja begat Abitub.

12 And Abitub begat Zadok, and Zadok begat Sallum. [Otherwise called Mefullam, 1 Chron. 9. 11.]

13 And Sallum begat Hilkia, [See 2 Kings 22. 4.] and Hilkia begat Azarja.

14 And Azarja begat Seraja, [Seraja was high Priest, when Nebuchadnezer took Jerusalem, whence he was carried away captive to Ribla, where Nebuchadnezer caused him to be put to death, 2 Kings 25. v. 16, 21. Jerem. 52. 24, 27. Ezra the Scribe (who is conceived to have written these books) was his son. See Ezra 7. 1.] and Seraja begat Jozadak.

15 And Jozadak went (along) with (them) when the LORD carried away captive Juda and Jerusalem [i.e. the inhabitants of Juda and Jerusalem] by the hand of Nebuchadnezer.

16 (So then) the children of Levi (are) Gersom, Kahath, and Merari.

17 And these are the names of the children of Levi, Libna, and Simei. [See Exod. 6. 17.]

18 And the children of Kehat were, Amram, and Izhar, and Hebron, and Uzziel.

19 The children of Merari were, Maheli, and Mushi: And these are the families of the Levites, according to their Fathers.

20 Of Gersom: [Oth. concerning Gersom] Libni was his son, Jahath his son, Zimma his son. [Zimma was Jahaths son son, or grand-child, for Simei was the father of Zimma.]

21 Joab [He is called Ethan, v. 42.] his son, Iddo [v. 41. he is called Adaias] his son, Kerah his son, Jeathrai [below v. 41. he is called Eibni] his son. [that is, cousin: He was, to speak properly, the son of Simei, v. 42.]

22 The children of Kahath were, Amminadab his son, Korah [This was that Korah, who with Dathan and Abiram rebelled against Moses] his son, Assir his son.

23 Elkana his son, and Eliasaph his son, and Assir his son.

24 Tahath his son, Uriel [Below v. 36. he is called Zephanya, or Zophanya] his son, Uzziel [otherwise called Azarja, v. 36.] his son, and Saul [otherwise called Joel, below v. 36.] his son.

25 Now the children of Elkana [To wit, the son of Saul] were Amasai, and Abimeth.

26 Elkana: [Understand withal, who was the son of Amasai] this mans son was Elkana, Zophai [otherwise called Zuph, ver. 35. and 1 Sam. 1. 1.] was his son, and Nahash, [called Toah, ver. 34. and Tobit, 1 Sam 1. 1.]

27 Eliab [Called Eliel,v.34.] his son, Jeroham his son, Elkana, [understand withall, his son was Samuel, of whom is spoken in the following verse.]

28 Now the sons of Samuel were (these): his first-born was Vasni, [Called Joel, ver. 33. and 1 Sam. 8.2.] then Abija.

29 The children of Merari were, Mabli: Libni his son, Simei his son, Uzzi his son.

30 Simei his son, Haggija his son, Asaja his son.

31 Now these are they whom David appointed for the office of the song in the house of the LORD, [Heb. To the hand of song of the house of the LORD] after that the ark was (come to) rest. [Heb. after the rest of the ark; i.e. after that the ark was brought into the house of David, 2 Sam. 6.17. for before that time it was carried from one place to another.]

32 And they ministered before the Tabernacle of the Tent of the Congregation with songs, until Salomon built the house of the LORD at Jerusalem: And they stood in their office according to their manner. { That is, according to the order that was appointed them. }

33 Now these are they that stood, [To wit, Heman, Asaph, and Jeduthun, who as chief singers or singing masters were set over the rest of the singers, who were divided by David, into four and twenty orders or courses, below chap. 25.9. &c.] with their sons: of the sons [i.e. posterity] of the Kohathites, Heman the singer; [i.e. chief Musician, chief singing-master] the son of Joel, the son of Samuel.

34 The son of Elkana, the son of Jeroham, the son of Eliel, the son of Toah.

35 The son of Zeph, the son of Elkana, the son of Mahath, the son of Amazai.

36 The son of Elkana, the son of Joel, the son of Azariah, the son of Zephanja.

37 The son of Tabath, the son of Assir, the son of Ebiasaph, [Exod. 6. 29. he is called Abiasaph] the son of Korah.

38 The son of Azbar, the son of Kohath, the son of Levi, the son of Israel.

39 And his brother Asaph stood at his right (side;) [Understand this thus, that this Asaph was the brother, that is, the kinsman of Heman, of whom was spoken v.33. and whose Ancestors were hitherto related. Now this Heman stood with those that pertained to him, when he executed his office in the midst, Asaph stood at Hemans right hand in the execution of his office, and the Posteriority of Merari stood at his left hand, ver. 44.] Asaph was the son of Berechiah, [Heb. Ercobijahu] the son of Simei.

40 The son of Michael, the son of Baesja, the son of Matchija.

41 The son of Ethni, the son of Zerab, the son of Adaija.

42 The son of Ethan: the son of Zimma, the son of Simei.

43 The son of Gabath, the son of Gersom, the son of Levi.

44 Now their brethren, [i. e. Kinsmen or Cousins] the children of Merari (stood) at the left (side), (namely) Ethan [he is called Jeduthun, 1 Chron. 9.16. & 25.6. and 2 Chron. 35.15. Psal. 62. 1. & 77. 1.] the son of Kesi, the son of Abdi, the son of Malluch.

45 The son of Hasabja, the son of Amazia, the son of Hilkiyah.

46 The son of Amzi, the son of Bani, the son of Zemer.

47 The son of Mabli, the son of Musi, the son of Merari, the son of Levi.

48 Now their brethren, [i.e. Cousins, Kinsmen; as above v.44. &c.] the Levites, [to wit, the rest of the Levites that were no singers] were given [i. e. appointed

or ordained] unto all manner of service of the Tabernacle of the house of God.

49 Now Aaron and his sons [As also those that of Aarons house succeeded them in the Priestly Office : And therefore in the following verses are recorded the High-Priests, from Aaron unto Zadok, who was High-Priest in Davids and Salomons time, 1 Chron. 29. 22.] burnt incense upon the altar of burnt-offering, and upon the altar of incense, being (appointed) for all the work of the holy of Holies: [i. e. that was to be done in the Holy of Holies, which was the inner part of the Tabernacle, into which no man might enter, save only the High-Priest. Here stood the Ark of the Covenant] and to make an atonement for Israel, [i.e. the people of Israel: see Lev. 16.] according to all that Moseh the servant of God had commanded.

50 Now these are the children of Aaron, Eleazar was his son, Pinchas his son, [To wit, the son of Eleazar, who immediately goeth before: and understand this likewise of those that follow, until Davids time] Abisua his son:

51 Bukki his sonne, Uzzi his sonne, Serahja his son:

52 Merajoth his son, Amarja his son, Achitub his son:

53 Zadok his son, Abimazq his son.

54 And these were their dwelling places, [See Jos. 21. 13. where the cities are named, which were given them for dwelling places, although the names be somewhat changed, as often hapeth through length of time] according to their castles, in their border: (namely) of the sons of Aaron, of the family of the Kohathites, for that lot [that is, the dwelling place fallen to them by lot was there. Oth. those lots, to wit, which are described in the following verses] was for them. [Heb. was to them.]

55 And they [To wit, the Israelites] gave them Hebron [Oth. Hebron was given them] in the land of Juda, and the Suburbs thereof round about it. [understand by this, not the fields and pastures lying there close round about, to accommodate them and their beasts: and so in the sequel.]

56 But the field of the city, and the villages thereof, they gave to Caleb the son of Jephunne. [See Jos. 21. 12.]

57 And to the children of Aaron they gave the cities of Juda, Hebron [Oth. called Kiriat-Arba, Jos. 21.11.] the free city of refuge; and Libna, and her Suburbs: and Jattir, and Estemo, [Oth. called Estemo, Jos. 15.50.] and her suburbs.

58 And Hilen, [Oth. called Helon, Jos. 21.15.] and her suburbs, and Debir, and her suburbs.

59 And Asan, [Oth. called Ajin, Jos. 21.16.] and her suburbs, and Beth-Semes, and her suburbs.

60 Now out of the tribe of Benjamin, Geba, and her suburbs, and Allemeth, [Oth. called Almon, Jos. 21.18] and her suburbs, and Anathoth, and her suburbs: All their cities, in their families, were thirteen cities. [Here are but eleven named, there be two wanting, namely, Jutta, and Gibeon, which are named, Jos. 21. vers. 16, 17.]

61 But the children of Kohath, which had of the family of the tribe, out of the half tribe of Manasseh, by lot ten cities.

62 And the children of Gersom, according to their families, had of the tribe of Issachar, and of the tribe of Aser, and of the tribe of Naphtali, and of the tribe of Manasseh in Basan, thirteen cities.

63 The children of Merari, according to their families, had of the tribe of Reuben, and of the tribe of Gad, and of the tribe of Zebulon, by lot twelve cities.

64 So the children of Israel gave to the Levites these cities, and their suburbs.

65 And they gave them by lot, of the tribe of the children of Juda, and of the tribe of the children of Simeon, and of the tribe of the children of Benjamin, these cities, which they called by (their) name.

66 Now to the rest of the families of the children of Kahath, to them were (allotted) cities of their border [i.e. Which belonged to their border] of the tribe of Ephraim.

67 For they [To wit, the Ephraimites] gave them [to wit, the rest of the Families of the children of Kahath] the free cities, Sichem, and her suburbs on mount Ephraim, and Gezer and her suburbs.

68 And Jokneam, [Some conceive that Jos. 21.22. it is called Ribzaim] and her suburbs, and Beth-Acrum and her suburbs.

69 And Ajalon [Ajalon belonged to the tribe of Dan] and her suburbs, and Gath-Rimmon and her suburbs. [besides the two cities named in this verse, there were yet two cities more given them of the tribe of Dan, to wit, Elteke, and Gibelon, Jos. 21.23.]

70 And of the half tribe of Manasseh, Amer, [Some are of opinion, that this was the same city which Jos. 21.25. is called Taenam] and her suburbs, and Bileam, [oth: called Gath-Rimmon, Jos. 21.25. and Ibleam, Jos. 17.11.] and her suburbs: The Families of the rest of the children of Kahath had (these cities).

71 The children of Gerom had of the Families of the half tribe of Manasseh, Golban in Basun, and her suburbs: and Ashtaroth, [Oth. called Beestera, Jos. 21.27.] and her suburbs.

72 And of the tribe of Issachar, Kedes, [Otherwise called Kisjon, Jos. 21.28.] and her suburbs: Dobrath and her suburbs:

73 And Ramoth [Oth. called Remeth, Jos. 19.21. and Farmath, Jos. 21.29.] and her suburbs, and Anem, [some conceive that this is the same city which is called En-Gannim, Jos. chap. 21. verse 29.] and her suburbs.

74 And of the tribe of Aser, Masal, [Otherwise called Misael, Jos. 21.30.] and her suburbs; and Abdon, and her suburbs.

75 And Hukok, [Oth. called Helkath, Jos. 21.31.] and her suburbs, and Rebab and her suburbs.

76 And of the tribe of Naphtali, Kedes in Galilee, and her suburbs, and Hammon, [Oth. called Hammoth-Dor, Jos. 21.32.] and her suburbs, and Kirjathaim, [Otherwise called Kartan, Jos. chap. 21.32. as some conceive] and her suburbs.

77 The rest of the children of Merari had of the tribe of Zebulon, Rimmono, and her suburbs, Thabor and her suburbs. [And two other cities were of the tribe of Zebulon, as appeareth, Jos. 21.34,35.]

78 And on the other side of Jordan toward Jericho, Eastward by the Jordan, of the tribe of Reuben, Bezer, in the wilderness, and her suburbs: and Japha, and her suburbs.

79 And Kedemoth, and her suburbs, and Mephaath, and her suburbs.

80 And of the tribe of Gad, Ramoth in Gilead, and her suburbs: and Machanaim and her suburbs.

81 And Hesbon, and her suburbs, and Jaazer, and her suburbs.

CHAP. VII.

The Genealogie of Issachar, ver. 1, &c. Of Benjamin, 6. Of Naphtali, 13. Of Manasseh, 14. Of Ephraim, 20. Of Aser, 30.

The children of Issachar were Tola, and Pua, Japhib, [Gen. 46.13. He is called Job] and Simron, four.

2 Now the children of Thola were Uzzi, and Repha, and Jeriel, and Fachma, and Ibsam, and Semuel, heads of their Fathers houses, of Thola, valiant Champions in their Generations: their number in the days of David was two and twenty thousand and six hundred. [To wit, when David caused the people to be numbered by Joab 2 Sam. 24. 1. Others understand this of the order that was made concerning the whole army of the Israelites in Davids time, 1 Chron. 27.1.]

3 And the children of Uzzi were Izrabja: and the children of Israhia were Michael, and Obadja, and Joel. (and) Iijah, these five were all of them heads.

4 And with them after their generations, after their Fathers houses, were the heads of the army, six and thirty thousand: for they had many wives and children. [Hebr. They multiplied the wives and the children.]

5 And their brethren in all the Families of Issaschar, valiant champions, were fourscore and seven thousand, all of them being put in Genealogies.

6 (The children) of Benjamin were Bela, and Becher, and Jediael three.

7 And the children of Bela were Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five heads in the houses of their Fathers, valiant Champions, who being put into Genealogies, were two and twenty thousand, and four and thirty.

8 Now the children of Becher were Zemira, and Joas, and Eliezer, and Elionai, and Omri, and Jeremoth, and Abija, and Amathoth, and Alamerib: All these were children of Becher.

9 Now these being put into Genealogies according to their Generations, heads of their Fathers houses, valiant Champions, were twenty thousand, and two hundred.

10 Now the children of Jediael were Bilchan: and the children of Bilchan were Ieus, and Benjamin, and Ebed, and Chenaana, and Zethan, and Tharsis, and Abisbar.

11 All these were the children of Jediael, heads of (their) Fathers, [i.e. Of their Fathers houses, or Families] valiant Champions, seven thousand, and two hundred, going forth into the army to battel.

12 Besides, Suppim, and Huppim [They are called Muppini, and Huppini, Gen. 46.21. Also, Sephupham, and Supham, Numb. 26.39.] were children of Ir, (and) Husim children of Aber. [oth. children of the city; (that is, that dwelt in the city) but Husim in another Land, which is so to be understood, that the two first were born in one city; but the two others somewhere in another Country. Heb. children of Aber, or, a son of another (person, to wit, Dan, Gen. 46.23. or land) how he cometh to be here numbered among the children of Benjamin, is uncertain.]

13 The children of Naphtali were Iabziel, and Gunis, and Jaazer, and Sallum, children of Bilha. [Properly Neophews, for Bilha was the mother of Naphtali, whom she bare unto Jacob, Gen. 30.7,8. Bilha was Rachels maid, Gen. 29.29.]

14 The children of Manasseh [i.e. The posterity of Manasseh, mentioned in the words following, was properly the son of Gilead, the son of Machir, the son of Manasseh, Numb. 26.v.29,30.] were Asriel, whom (Gileads wife) bare: (but) his Concubine the Syrian (woman) bare Machir the Father of Gilcad. [Machir was Manasseh's first born, Jos. 17.1. As for the word Father, see above chap. 2, on v.31.]

15 Now Machir took to wife the sister of Huppim, and Suppim, and her name was Maacha: and the name of the second was Zelaphhead: now Zelaphhead had daughters. [To wit, only daughters, no sons, Num. chap. 27. verse 1.]

16 And

16 And Maacha the wife of Macbir bare a son, and she called his name Peres, and his brothers name was Seres; and his sons were Ulam, and Rekem.

17 Now the children of Ulam were Bedan: [Here the word *children* is put in the plural number; but here it is only one child named: so likewise above chap. 2.]

31,34. Concerning Bedan, see the annotat. on 1 Sam. 12.11.] These are the children of Gilcad, the son of Macbir, the son of Manasseh.

18 Now concerning his [To wit, Gileads] sister Molocheth: she bare Ephad, and Abiezer, and Mabeta. [Understand withall likewise Semida, out of the following verse, see Num. 26.32.]

19 Now the children of Semida were Abjan, and Schem, and Likhi, and Aniam.

20 And the children of Ephraim were Suthelah: and Bereb was his son, and Tahath his son, and Elada his son, and Tabath his son.

21 And Zabad was his son, and Suthelah his son, and Ezer, and Elad: and the men of Gath [These were Philistines; and that which is written here, hapned while the children of Israel yet dwelt in Egypt; for Ephraim, (who was yet alive at that time; as appeareth ver. 22.) died in Egypt: see Act. 7. v. 15,16.] that were born in that land, slew them, because they [oth. when they, to wit, the Gethites] were come down to take (away) their cattle.

22 Therefore Ephraim their Father mourned many days. [To wit, because his children were slain] and his brother [that is, his Kinsman, or Kindred; for Ephraim had but one brother, to wit, Manasseh] came to comfort him.

23 After that he went into his wife, [To wit, to get children again in the room of those that were slain] and she conceived, and bare a son; and he called his name Beria, [or, Bria; that is, in evil, or in mischief, or in misery] because she was in misery in his house. [to wit, because the Philistines of Gath had slain her sons.]

24 Now his [To wit, Beria's] daughter was Seera, who built the low and the high Beth-Horon; and when Seera.

25 And Rephab was his son, [To wit, Beria's sonne] and Reseph, and Tela was his [to wit, Rapha's] son, and Taban his son.

26 Ladan [He was the Captain, or Prince of the Tribe of Ephraim, when the Israelites in the wilderness were mustered by Moses, in the beginning of the second year after they were come out of Egypt. See Num. 1. v. 1, 10.] was his son, and Ammihud his son, Elisama his son.

27 Non [Oth. called Nun, Num. 13.16.] was his son, Josua his son.

28 And their possession, and their habitation [To wit, the possession and habitation of the Ephraimites] was Beth-Eli, and her dependant places: [Heb. daughters; and so in the sequel] and Eastward Naaran, [oth. called Naara, Ios. 16.7.] and Westward Gezer, and her dependant places, and Sechem and her dependant places, unto Gazza, [Heb. Hazzah] and her dependant places.

29 And on the sides [Heb. Hands] of the children of Manasseh was Beth-Sean, and her dependant places, Taanach, and her dependant places, Megiddo and her dependant places, Dor and her dependant places: [Intimating, that Beth-Sean, &c. lay on the borders of the children of Manasseh: see Ios. 17.11.] in these dwelt the children of Joseph the son of Israel.

30 The children of Ascr were Jimra, and Iusua, and Iusui, and Beria, and Sera their sister.

31 Now the children of Beria were Heber, and Malchiel: he is the Father of Birzavith.

32 And Heber begat Iaphlet, and Somer, and Horham, and Sua their sister.

33 Now the children of Iaphlet were Pashach, and

Bimhal, and Asvath: These were the children of Iaphlet.

34 And the sons of Samer [He is called Somer, v. 32.] were Achi, and Robega, Jebubba, and Aram. [understand withall, and Helem; out of the following verse.]

35 And the children of his brother Helem, were Zophah, and Imna, and Seles, and Amal.

36 The children of Zophah were Suah, and Harnepher, and Sual, and Beri, and Imra.

37 Bezer, and Hod, and Samma, and Silsa, and Ithran, and Beera.

38 Now the children of Iether [Ver. 37. he is called Ithran] were Zephunne, and Pisspa, and Ara. [understand here withall also, Ulla, out of the following verse.]

39 And the children of Ulla were Ara, and Hanniel, and Risia.

40 All these were children of Ascr, Heads of their Fatherly houses, choice valiant Champions, [Oth. pure valiant men] Heads of the Princes: and they were numbered in the Genealogies for the host in War, their number was six and twenty thousand men.

C H A P. VIII.

The Genealogie of the Tribe of Benjamin, ver. 1, &c. and in particular the ancestors of Saul, who was of this tribe, and his posterity, 33.

Now Benjamin begat Bela his first-born; Abel the second, and Abrah the third.

2 Noba the fourth, and Raphah the fifth. [Genes. 46.

21. Num. 26. 38. and above chap. 7.6. is this Genealogie likewise recorded; but there is great difference in divers names, whether it be, that divers of them have had two names, as hath been shewed in the former Chapters of this book, and in other places beside: Or whether it be, that here some posterities are described, which are not recorded in the aforesaid mentioned places.]

3 Now Bela had these children, Addar, and Gera, and Abitud.

4 And Abisua, and Naaman, and Aboab.

5 And Gera, and Sephupham, and Hiram.

6 Now these are the children of Ehud: These were Heads of the Fathers [i.e. Of the Fathers houses] of the inhabitants at Geba, [oth. called Gibea of Saul, 1 Sam. 11.4.] and he carried them over to Manahath. [understand that he carried away only some of these, or only these, that are here mentioned, because they were so increased, that they could not dwell all at Geba. When, and by whom this was done, we read no where in Scripture.]

7 And Naaman, and Ahija, and Gera, these he [To wit, Ehud] carried away: and he begat Uzza, and Abihu. [understand here withall, and Saharaim, out of the following verse.]

8 And Saharaim begat children in the land of Moab (after that he [To wit, Ehud] had sent them [to wit, the posterity of Naaman, and Ahija, and Gera, which are mentioned v. 7.] away by Husim, and Baarah his wives. [this History is no where else recorded in Scripture, but only here, therefore this relation is somewhat obscure.]

9 And by Hodes [Ver. 8. she is called Baara] his wife, he begat Jobab, and Zibia, and Mesa, and Malcam.

10 And Feuz, and Sochia, and Mirma: These are his sons, Heads of the Fathers.

11 And of Husim he begat Abitub, and Elpaal.

12 Now the children of Elpaal were Eber, and Misan, and Samed: This (man) built Ono, and Lod, [Neb. 11.35, & 37. thele cities are also ascribed to the tribe of Benjamin] and their dependant places. [Hebr. daughters.]

13 And Beria; and Semí, these were Heads of the Fathers [i.e. Of the Fathers houses; as v. 6. and elsewhere] of the inhabitants at Ajalon: [I understand this of the land lying about Ajalon; for the city of Ajalon belonged to the tribe of Dan, Jos. 19. 42. Unless we will say, that after the Babylonish captivity (when Ezra wrote this book) the Benjamites did so enlarge their habitation, that they also dwelt in the cities of Dan] these drove away the inhabitants of Gath. [i. e. which dwelt in the land of the Philistines near Gath.]

14 And Abjo, Saphik, and Jerenoth.

15 And Zebadja, and Arad, and Ader.

16 And Michael, and Ispha, and Joba were children of Beria.

17 And Zebadja, and Nefullam, and Hizki, and Heber.

18 And Ismerai, and Izlija, and Jobab, the children of Elpaal.

19 And Jakim, and Zichri, and Zabdi.

20 And Elioenai, and Zillethai, and Eliel.

21 And Adajah, and Beraja, and Simrath, were children of Simci. [Ver. 13. he is called Semai.]

22 And Ippan, and Eber, and Eliel.

23 And Abdon, and Zichri, and Hanan.

24 And Hananja, and Elan, and Artobija.

25 And Iphdeja, and Pennel, were sonnes of Sakk.

26 And Samferai, and Sebarja, and Athalja.

27 And Jaaresja, and Elija, and Zichri, were sons of Jerobam.

28 These [To wit, of whom mention is made from v. 14. hitherto] were heads of the Fathers [that is, heads of the Fatherly houses or families; as ver. 6. and elsewhere] heads according to these Families that dwelt at Jerusalem.

29 And at Gibcon dwelt the Father of Gibeon: [That is, the first inhabitant of the city of Gibeon among the Israelites. Gibeon is called Jeiel, chap. 9. 35.] and his wifes name was Muacbi.

30 And his first-born son was Abdon, then Zur, and Kib, and Baal, and Nadab.

31 And Gedor, and Abio, and Zuber.

32 And Mikloth begat Simca; and these also dwelt over against their brethren at Jerusalem with them brethren. [To wit, certain heads of these Families dwelt at Jerusalem with the Benjamites, over against those Benjamites that dwelt at Jerusalem, with other Benjamites, over against those Benjamites that dwelt in the border of Gibeon.]

33 Now Ner [Oth. called Abiel, 1 Sam. 9. 1.] begat Kib, and Kib begat Saul: and Saul begat Jonathan, and Malchi-Sua, and Abinadab, [Oth. called Ischoi, 1 Sam. 14. 49.] and Esbaal. [Oth. called Isboseth, 2 Sam. 2. 6.]

34 And Jonathans son was Meribbaal; [Oth. called Mephiboseth, 2 Sam. 9. 6, 10. Hence it appeareth that the names Baal, and Boseth are interchanged. Baal signifieth Lord or Master, and is a known name of Idols; Besibeth signifieth shame, disgrace. Compare Jer. 30. v. 24.] and Meribbaal begat Micha.

35 Now the children of Micha were Pichon and Melch, and Tharea, and Achaz.

36 And Achaz begat Jehoadda, and Jehoadda, begat Alemeth, and Azmaveth, and Zimri: n w Zimri begat Moza.

37 And Moza begat Bina, Rapha was his son, Azel was his son.

38 Now Azel had six sons, and these are their names, Arikam, Bochru, and Ismael, and Searia, and Obadta, and Hanan: all these were sons of Azel.

39 And the sons of Ezech his brother, were Ulam his first-born, Jeus the second, and Elipelet the third.

40 And the sons of Ulam were men, valiant champions, bending the bowe, [Heb. treading the bowe; that is, that could bend the bowe, and shoot well with it. The bowes of steel must be bent with great strength, and with all ones might: Therefore the archers use to tread upon them with their feet, and pull up the string with all their strength and power. Therefore its called the *feor-bowe* to distinguish it from the *band-bowe*. They are called in Kings Courts Archers that handle the same] and they had many sons, and sons sons, [Heb. they multiplied son, and sons sons] an hundred and fifty: all these were of the children of Benjamin.

C H A P. IX.

Here are rehearsed the chiefest of the tribe of Juda, Benjamin, Ephraim, and Manasseh, that being returned from the Babylonish captivity, came to dwell at Jerusalem, ver. 1, &c. As also the Priests and Levites, and how they executed their office in the Temple at Jerusalem, Wherunto is lately rehearsed the Family of Saul, 35.

And all Israel were numbered in Genealogies, and behold, they are written in the book of the Kings of Israel; and those of Juda were carried away to Babel for their transgression.

2 Now the first inhabitants that (came) into their possession, into their cities, [From this verse beginneth the Register of those, that after the Babylonish captivity returned home into their own land] were the Israelites, [to wit, the common people among the Israelites] the Priests, the Levites, and the Nethinims. [Nethinims, that is given up. These were Gibeonites, who had freely and willingly given up themselves to the Israelites, to be their servants and bond men for ever, Jos. 9. 21. See also Ezra 8. 26. Neh. 11. 3.]

3 But at Jerusalem dwelt of the children of Juda, and of the children of Benjamin: and of the children of Ephraim [i.e. Of the ten tribes, that had severed and divided themselves from Juda: As also many of this tribe had joyned themselves to Juda, that they might partake with them in the pure Worship of God. See 2 Chron. 34. 6. 32.] and Manasseh. [they dwelt at Jerusalem, to wit, after that they were returned out of the Babylonish captivity, with King Cyrus his consent.]

4 Uziah the son of Ammitud, the son of Omri, the son of Imri, the son of Bini, of the chil'dren of Perez the son of Juda. [Nehem. 11. 4. These, and many likewise of those that follow are rehearsed; but some with other names then are mentioned in this Chapter.]

5 And of the Silonites [Heb. Of Siloni; that is, of the family of the Silonites] was Asaja the first-born, and his children.

6 And of the children of Zerab was Jeuel, and their brethren [i.e. Kinsmen: so also below ver. 9, 25. and elsewhere] were six hundred and ninety.

7 And of the children of Benjamin were, Salla the son of Mesullam, the son of Hodava, the son of Hassena.

8 And

8 And Ithneja the son of Jerobam, and Ela the son of Uzzi, the son of Michri; and Mefullam the son of Se-phatja, the son of Reuel the son of Abija.

9 And their brethren according to their Families, nine hundred and six and fifty: all these men were heads of the Fathers in the houses of their Fathers.

10 Now of the Priests, Iedaja, and Iojarib, and Iacobim.

11 And Azarja [Otherwise called Seraja, Nchem. 11. 11. where these Priests and Levites are again rehearsed, with alteration of some of their names] the son of Hilkija, [see of this man 2 Kings. 22. 8. It's he that found the book of the Law] the son of Mefullam, the son of Zadok, the son of Meraioth, the son of Abi-zub, the Ruler [he was the first among the Priests after the high Priest] of the house of God. [i.e. in the temple, as v. 13.]

12 And Adaja the son of Jeroam, the son [i.e. kinsman, or cousin, as appeareth Neb. 10. 11.] of Pashur, the son of Malcija: And Masai the son of Adiel, the son of Fabzera, the son of Mefullam, the son of Mefilath, the son of Immer.

13 Besides, their brethren, heads in the houses of their Fathers, a thousand and seven hundred and threescore: Valiant champions for the work of the service of the house of God.

14 Now of the Levites were, Semaja the son of Has-sub, the son of Azrikam, the son of Hasabija, of the children of Merari.

15 And Bakbakkar, Heres, and Galal, and Matta-nija, the son of Michba, the son of Ziebri, the son of Asaph.

16 And Obadja the son of Senaja, the son of Galal, the son of Asa, the son of Elkani, dwelling in the villages of the Netophathites. [These villages lay in the tribe of Juda, as appeareth by 1 Chron. 2. 54.]

17 Now the porters, [It was their office daily to open and shut the Temple, and to look that no man did enter into the Temple, of those that by order of the law were barred from it] were Sallum, and Talmon, and Abiman, and their brethren, [i.e. kinsmen] Sallum was the head.

18 Also hitherto at the kings gate [This was a gate of the Temple, thorow which the King entred into the Temple, 2 Kings 16. v. 18.] East-ward, these [to wit, that are named, v. 17.] were the porters among the camps of the children of Levi: [i.e. they were the chiefest that kept their turn among the Levitical porters. See below v. 22. &c.]

19 And Sallum the son of Kore, the son of Ebiasaph, the son of Korah, and his brethren [i.e. kinsmen] of the house of his Father, the Korahites, were over the wood of the service, keepers of the thresholds of the tabernacle: As their Fathers [to wit, the Kahathites, Num. 4. 4.] in the camp of the LORD [that is, in the wilderness, where God carried the Levites as an host, and camped them even round about the Ark] had been keepers of the entry, [to wit, into the holy and most holy place in the tent of the Lord.]

20 As Pinchas the son of Eleazar was in time past leader with them, with whom the LORD was. [See Num. 25. 11. &c.]

21 Zacharia the son of Meslemja was porter at the Tent of the Congregation. [Understand this thus, that this Zacharia was chief of the waiters or keepers, for there were many waiters or keepers, v. 19 22.]

22 All that were chosen (to be) porters at the thresholds, were two hundred and twelve: These were put into the genealogie according to their villages: David, and Samuel, and Seer [i.e. Prophet. See the annotat. on 1 Sam. 9. 9.] had confirmed them in their office. [Heb. properly, in their truth, faithfulness, so likewise v. 26. That is, in the office that they were entrusted with:

And it is so called, because in the execution of such an office, faithfulness and truth is required, 1 Col. 4. 2. Of Davids ordaining and settling them in their office. See bel.cha. 26. 23, 36. when Samuel did this the scripture no where mentioneth. Some are of opinion that it was done when the Ark was brought out of the land of the Philistines, 1 Sam. 7.]

23 They then and their sons were at the gates of the house of the LORD, in the house of the Tent, [Some do here distinguish the house of the LORD from the house of the Tent: so that by the house of the LORD should be understood the Tent, which David had pitched by his house, where the Ark of the covenant stood: And by the house of the Tent they understand the tabernacle at Gibeon, 2 Chron. 1. 3, 5. and 1 Kings 3. 2. &c.] by the wards. [to wit, every one in his course, relieving one another every seven days. See verse 25.]

24 These porters were at the four windes, [i.e. at the four corners of the world] toward the East, toward the West, [Heb. toward the sea, which lyeth West-ward of the land of Canaan] toward the North, and toward the South.

25 And their brethren [i.e. kindred, kinsmen] were in their villages, coming in on the seventh day from time to time [i.e. into Jerusalem to wait upon the worship of God in the Temple, when one went off, another came on, alwaies from seven daies to seven daies] (to serve) with them. [to wit, with the chieft men or Rulers, of whom is spoken above vers. 1. and 21. These chieft men or Rulers dwelt alwayes at Jerusalem in the Temple.]

26 For in that office [See v. 22.] were four chief porters, that were Levites: And they were over the chambers, and over the treasures of the house of God. [See the order and division that was made concerning this, 1 Chron. 26. 1.]

27 And they continued all night round about the house of God; [That is, they had their nights rest in the chambers that were round about the temple. See 1 Kings 6. 5.] for the guard was upon them, and they were over the opening, [to wit, of the Temple] and that every morning, [Heb. and unto morning unto morning; that is, every moring.]

28 And (some) of them were over the vessels of the service, [To wit, of the holy service] for by tale they carried them in, and by tale they brought them out.

29 For there were (some) of them appointed over the vessels, and over all the holy vessels: and over the meal-flower, and wine, and oil, and frankincense, and spices.

30 And (some) of the sons of the Priests were the preparers of the incense of the spices. [That is, those that prepared the incense were the children of the Priests, not of the common or ordinary Levites. How these spices for the incense were ordered, and what ingredients were required to make up the incense. See Exod. 30. 34.]

31 And Matathathja (one) of the Levites, who was the first-born of Sallum [See above v. 17. and 19.] the Korahite, was in the office over the work that is boyled in pans. [Heb. the work of pans. See Lev. 2. 5. and 24. v. 5.]

32 And (some) of the children of the Kahathites of their brethren were over the bread-(loaves) of preparation, [Hebr. over the bread of order, or ordination; meaning the shew-bread-(loaves) which were twelve in number, Exod. 35. v. 13. so that here the singular number is put for the plural] to prepare them on all sabbaths. [Heb. on sabbaths on sabbaths. See Exod. 25. 30. Lev. 24. 5. &c.]

33 (Of) these [To wit, Levites] are the singers, heads of the Fathers [that is, of the earthly houses] among the Levites in the chambers [understand here the chambers of the Priests, which were by the temple] free from service: [to wit, from other services] for it was (or lay) upon them day and night, to be (employed) in that work. [as if he should say, forasmuch as they were alwaies to be busie with singing, or making, or ordering of songs, according to the order made by David, 1 Chron. 25. 1. therefore they were also exempted from other services and employments.]

34 These are the heads of the Fathers among the Levites, heads in their families: These dwelt at Jerusalem.

35 But at Gibon there had dwelt Ieiel the Father of Gibeon: [To wit, in Saul's time. And thus the writer of this book commeth here again to the relation of the pedigree and family of Saul and his posterity, of whom he began to speak above chap. 8. 29.] (now his sisters [above chap. 8. 29. it's said, his wifes: which may be taken in such a sense, as Abraham said, that Sara was his sister, Genes. 20. 2, 5, 12.] name was Maa-cha.)

36 And Abidon was his first-born son, then Zur, and Kis, and Baal, and Ner, [not the Father of Abner, but another Ner, for this man was not Kis his Father, but his brother, 1 Sam. 14. 52.] and Nadab.

37 And Gedor, and Abjo, and Zacharja, and Mik-lloth.

38 Now Mikloth begath Simon. These also dwelt at Jerusalem, over against their brethren, with their brethren. [See above chap. 8. 32, 33, 34.]

39 And Ner begat Kis, and Kis begat Saul; and Saul begat Jonathan, and Malchi-Sua, and Aminadab, and Esball.

40 And Jonathans son was Merib-Baal, and Merib-Baal begat Micha.

41 Now the children of Micha were Pithon, and Melech, and Tareea. [Understand withall, and Achaz, out of the following verse. See chapter 8. 35.]

42 And Achaz [This Achaz was also a son of Micha] begat Jaera, and Jaera begat Aleneth, and Axma-eth, and Zimri, and Zimri begat Moza.

43 And Moza begat Bina; whose son was Rephaja, whose son was Elusa, whose son was Azel.

44 Now Azel had six sons, and these are their names, Azrikam, Bochru, and Ismael, and Scaria, and Obadja, and Hanan: These are Azel sons.

notat. on 1 Sam. 28. 4. See the exposition of this chapter, 1 Sam. 31. which agreeth almost verbatim with this chapter.]

2 And the Philistines held close after Saul, and after his sons: And the Philistines smote Jonathan, and Aminadab, and Malchi-Sua the sons of Saul.

3 And the battle waxed heavy against Saul, and the archers hit him: and he was sore afraid of the archers. [See the annotat. on 1 Sam. 31. 3.]

4 Then said Saul to his armour-bearer, draw out thy sword, and thrust me thorow therewith, lest peradventure these uncircumcised come, and make a laughing-stock of me: [To wit, if I should fall into their hands alive] but his armour-bearer would not, for he was sore afraid: Then Saul took (his) sword, and fell upon it.

5 When his armour-bearer saw that Saul was dead, than he also fell upon the sword, and died.

6 So Saul died, and his three sons: His whole house also died likewise. [Understand all that were with him: for Ibolet was not slain, as appeareth by 2 Sam. 3. See 1 Sam. 31. 6. Also Mephiboseth the son of Saul remained alive, of whose posterity see above chap. 8. 34. and cha. 9. 40.]

7 When all the men of Israel that were in the valley, saw that they were fled, and that Saul and his sons were dead: then they left their cities, and they fled, Then came the Philistines and dwelt in them.

8 Now it came to passe the next day, when the Philistines came to dispoil the slain: Then they found Saul and his sons lying on mount Gilboa.

9 And they stript him, and they took his head, and his armour, and they sent them into the land of the Philistines round about, to publish (this) to their idols, and to the people.

10 And they put his armour in the house of their God: And they fastened his head in the house of Dagon. [For they fastened the dead body to the wall at Beth-Sean, 1 Sam. 31. v. 10.]

11 When all Jabels in Gilcad [See the annotat. on Judg. 21. 8.] heard all that the Philistines had done to Saul, then all the warlike men gat them up, and they took the body of Saul, and the bodies of his sons, and they brought them to Jabels: And they burnt their bones [to wit, after they had first burnt the bodies, 1 Sam. 31. 12.] under an oak-tree at Jabels, and they fasted [thus shewing their grief] seven daises. [this is not so to be understood, as if they had fasted seven daises and seven nights together, but seven daises one after another, to wit, every day till the evening.]

12 So Saul died in his transgression, [Oth. for his transgression. Compare Num. 27. 3.] wherewith he had transgressed against the LORD, against the word of the LORD, which he had not kept. [namely, when God had expressly commanded Saul utterly to destroy and ban the Amalekites, 1 Sam. 15. 28. Here the accomplishment of the threatening there made, is described] and also because he had asked counsel of the sooth-sayer, [See the annotat. on Lev. 19. 31.] seeking to her.

13 And had not sought unto the LORD: Therefore he slew him, and turned the kingdome unto David the son of Iisai.

CHAP. X.

The Philistines smite the camp of the Israelites, vers. 1. &c. Saul's three sons are slain, 2. Saul defreth his armour-bearer to stab him, he refusing to do it, Saul stabbeth himself, 4. his armour-bearer stabbeth himself also, 5. All Saul's house is destroyed, 6. The Israelites leave their cities, for fear of the Philistines, who take possession of them, 7. They find Saul and his sons lying dead on mount Gilboa, 8. They cut off his head, and send it with his armour round about throughout their land, 9. After that they put it in the house of their God, and fastened his skull in the house of Dagon, 10. Those of Jabels in Gilcad take down the bodies of Saul and of his sons, and burie their bones there, and fast seven daises, 11. why God suffered Saul to perish thus, 13.

And the Philistines fought against Israel, and the men of Israel fled before the face of the Philistines, and they fell (down) slain on mount Gilboa. [See the an-

All the Israelites assemble at Hebron, v. 1. &c. and anoint David king over them, 3. Therefore they repair to Jerusalem, 4. David subdueth the city 5. by means of Joab, 6. David goeth to dwell in the fort at Jerusalem, 7. That city is repaired, 8. David waxeth daily greater and greater, 9. Furthermore mention is made of the Champions, and chiefest Commanders and

Officers of David, and of their valiant acts, 10. As of Jasobam, 11. Eleazar, 12. Davids longing to drink water out of the well under the gate of Bethlehem, 17. which those three Champions seach him, but he would not drink it, 18. Abisai is the third among those champions, 20. Benaja smiteth two Lions, 22. and a great Egyptian man, 23. The Champions in the army, 26.

Then all Israel gathered themselves unto David at Hebron, [Not that all and every individual person of all Israel was gathered together, but besides a great multitude of the commonalty, there were especially gathered together the eldest of the people and the heads of the tribes v. 3. See below chap. 12. 23. So that this was as it were an assembly or convention of States or Parliament after Isboseths death] saying; Behold, we are thy bone, and thy flesh. [that is, thy kindred, and thy kinsmen. See the annotat. on Gen. 29. 14.]

z Even also in time past, when Saul was yet king, [Hebr. also yesterday, also ere yesterday, also when Saul was the king] thou leddest forth, and broughtest in Israel: Also the LORD thy God said unto thee, thou shalt feed my people Israel, [to wit, as a shepherd feedeth his sheep. See Psal. 78. 71. Kings are often called shepherds of the people] and thou shalt be leader of my people Israel.

3 Also all the Elders in Israel came unto the king to Hebron, and David made a covenant with them at Hebron, before the face of the LORD: And they anointed David king over Israel, according to the word of the LORD by the ministry [Heb. hand] of Samuel.

4 And David, and all Israel, [That is, certain of the host out of all the tribes of Israel. See below chap. 12. 23.] went to Jerusalem, which is Jebus: For there the Jebusites were the inhabitants of the land.

5 And the inhabitants of Jebus said unto David, thou shalt not come in hither: Nevertheless David took the fort of Zion, [To wit, the Fort that lay on mount Zion] which is the city of David,

6 For David said, whosoever smiteth the Jebusites first, shall be an head, [An head in this place signifieth a General over the host, or men of war] and a commander: Then Joab the son of Zeruia went up first to them, therefore he became an head.

7 Now David dwelt in the Fort, therefore it was called the city of David.

8 And he built the city round about, from Millo, and round about: And Joab repaired the rest of the city. [Hebr. he made alive, &c. that is, he renewed, or he healed, repaired, or mended that which was fallen to decay. Oth. let live, &c.]

9 And David went on still, and waxed great, [Heb. went going, waxing great] for the LORD of host was with him.

10 Now these were the heads of the Champions which David had, who behaved themselves valiantly in his kingdom with all Israel, [i. e. in the transaction concerning the kingdom. Therein did those men acquit themselves with all the Israelites very valiantly and courageously, especially in the taking of Jebus] to make him king, according to the word of the LORD concerning Israel. [i. e. that he that in time past was anointed king by Samuel, might after Sauls death be settled and confirmed in the kingdom. For which end these champions assisted him against his Enemies.]

11 Now these are of the number of the champions which David had: [Out of these did David chuse commanders, that were commonly with him in the camp] Jasobam the son of Hachmoni was the head of the thirty, who lifting up his spear against three hundred, smote them at once. [Compare this with 2 Sam. 23. 8.]

12 And after him was Eleazar the son of Dodo the Abhite: He was among those three champions. [Un-

derstand Jasobam, who was the first, Eleazar the second, and Samma the third, who is here passed by, but expellid 2 Sam. 23. 11. These three are those that fecht the water for David from the well at Bethlehem.]

13 He was with David at Hac-Damnum, [Otherwise called Dammin, 1 Sam. 17. 1.] when the Philistines were gathered there together to batte, and the parcel of ground was full of barley, and the people fled before the face of the Philistines.

14 And they [To wit, the aforementioned champions. See 2 Sam. 23. 11.] set themselves in the midst of that parcel, and defended it, and they smote the Philistines: And the LORD delivered them by a great deliverance.

15 And three of the thirty heads went down to the rock unto David in the cave of Adullam: And the host of the Philistines had camped themselves in the valley of Rephaim.

16 And David was then in the hold; And the garrison of the Philistines was then at Bethlehem.

17 And David longed, and said, who will give me to drink (of) the water of the well of Bethlehem, which is under the gate? [That is, I wish there were some body that would give me to drink of that well, &c.]

18 Then those three brake thorow the camp of the Philistines, and drew [Oth. filled] water out of the well of Bethlehem, which is under the gate, and they carried it, and they brought it unto David: But David would not drink it, but he poured it out before the LORD. [i.e. to the honour of God.]

19 And he said, my God cause but to be far from me, [Hebr. be that far to me of, or, from my God] from doing it: should I drink the blood of these men? with jeopardy of their lives, yea with jeopardy of their lives [Hebr. with, or, upon their souls: That is, with peril of their lives. David repeateth or iterateth his former words, through great admiration. See the like phrase Gen. 49. 4.] have they brought it: And he would not drink it, tis the like champions did.

20 Now Abisai the brother of Joab, he was the head of brewe, [To wit, of whom straightway mention will be made, of Abisai in this 20. verse, of Benaja, ver. 22. and of Asahel, v. 26. according to the opinion of some] and he lifting up his spear against three hundred, smote them. So he had a name among those three. [oth. but he had not a name among those three. The diversity of exposition ariseth out of the diversity of writing and reading the Hebrew text.]

21 Of these three he was honoured above the two, therefore he became chief: But he came no: (up) to those (first) three. [The meaning is, that for strength and valiant acts he was not to be compared with the former other three, of whom is spoken v. 15.]

22 Benaja the son of Jozua, a valiant mans son of Kabzeel, [This was a city lying in the tribe of Juda, Jos. 15. 21.] was great in acts: He smote two strong lions of Maab: [See 2 Sam. 23. 20. Some understand here by lions, strong men like lions] he also went down and smote a lion in the midst of the den [i. e. in a pit, or ditch] in snow-time. [Heb. in the day of snow, or, in a snorie-day.]

23 He smote also an Egyptian, a man of great stature [Heb. a man of measure. That is, that is a man of great measure and tallness. See 2 Sam. 23. 21.] of five ell, [Goliath was six ells and a span long, 1 Sam. 17. 4.] and that Egyptian had a spear in (his) hand like a weavers beam; [i. e. as thick as a weavers beam. Goliaths spear was as thick] but he went down to him with a staff, [a staff and a sling were also Davids weapons, when he went to fight with Goliath] and he plukkt the spear out of the Egyptians hand, and he slew him with his (own) spear. [David had likewise done this, 1 Sam. 17. 51.]

24 These things did Benaja the son of Jephobada: therefore he had a name [That is, he was famous, to wit, by reason of his strength and power] among those three Worthies. [these three champions were in the second rank, and were these, Abisai, Benaja, and Asahel.]

25 Behold, he was the most honourable of those thirty [See 2 Sam. 23. 24. where these thirty, and other besides are named] yet he came not (up) to the three: [to wit, of whom is spoken, ver. 18.] and David set him over his guard. [Heb. over his obedience; that is, over his obedient (servants), understanding by them his Life-guard, which were always with and about the King, to obey and execute his commands.]

26 Now the champions of the hosts were Asahel, the brother of Joab, Elhanan the son of Dodo of Bethlehem. [Otherwise, Elhanan his Uncle's son of Bethlehem.]

27 Salmuth the Harodite, Helez the Pelonite.

28 Ira the son of Ikkes the Tekrite, Abiezer the Anthonite.

29 Sibbechai the Husathite, Ilai the Abohite.

30 Meharai the Netophathite, Holed the son of Baama the Netophathite.

31 Ithai the son of Ribai of Gibea of the children of Benjamin: Benaja the Pirhaithonite.

32 Harai of the brooks of Gazz, [Oth. Of one of the valleys, or, low grounds: that is, of one of them] Abiel the Arbaathite.

33 Azmaveth the Baharumite, Eljaha the Saalbonite.

34 (Of) the children of Harem the Gizonite was Jonathan the son of Sage the Hararite.

35 Abiam the son of Zachar the Hararite, Eliphail the son of Ur.

36 Hepher the Mecheratite, Abija the Pelonite.

37 Hezro the Carmelite, Naarai the sonne of Ezbai.

38 Joel the brother of Natban, Mibbar the sonne of Geri.

39 Zelek the Ammonite, Naharai the Berothite, the armour-bearer of Joab the son of Zeruia.

40 Ira the Ithrite, Garch the Ithrite.

41 Urija the Hethite, Zabad the son of Ahlai.

42 Adina the son of Siza the Rubenite was the head of the Rubenites, yet there were thirty above him. [That is, the thirty Champions, of whom mention was made before, excelled Hadina, and those that are named hereafter, in strength and achievements.]

43 Hanan the son of Maacha, and Josaphat the Mithnate.

44 Ussija the Asterite: Santa and Jeiel the son of Hotham, the Areorite.

45 Jediael the son of Simri, and Johab his brother the Tizite.

46 Elic Hammahavim, and Feribai, and Josavia the sons of Elnaam: and Ithma the Moabite.

47 Elic, and Obed, and Jaasiel of Mezobaja.

C H A P. XII.

Here are mentioned some of Davids Champions that came to him, when he was yet pursued by Saul, v. 1, &c. First, some of Sauls own Family. Secondly, next some out of the tribe of Gad, 14. Likewise some out of the tribes of Benjamin and Juda, 16. and out of the tribe of Manasseb, 19. Lastly, here are rehearsed the Commanders of the soldiers, that came to David at Hebron, to make him King, together with the number out of every tribe, 23. all Israel agree with one accord to make David King over them, 38. They feast one with another three dayes together, 39.

Now these are those that came to David to Ziklag: [See of this city the annotat. on i Sam. 27. 6.] when he was yet shut up before the face of Saul the son of Kish: [To wit, when for fear of Saul, he was fain to hide himself in caves, dens, in rocks, and on mountains. Oth. thus out, to wit, out of the publike meeting of the people of God, yea out of all the land of the Israelites, because of Sauls tyrrannie] they were also among the champions [to wit, that are named in the fore-going Chapter] that were assistant to that war:

2 Armed with bowes, throwing stones with the right and left hand, [That is, they were as able to throw with their left, as with their right hand: see the like Judg. 20. 16.] and shooting with arrows out of the bowe: they were of Sauls brethren, [that is, of his Kindred, or Kinsmen. This did those men do, laying aside kindred and consanguinity, and looking on the just cause of David, in the injury and wrong done him by Saul. Thus did Jonathan himself, the son of Saul, maintain and defend Davids cause, although he continued with his Father] of Benjamin.

3 The head (or chief) was Abiezer, and Joas, the sons of Semaa the Gibeahite, next Jeziel, and Pelet, the sons of Azmavet, and Berachah, and Jebu the Antonite.

4 And Ismaja the Gibonite was a champion among the thirty, and (put) over the thirty: and Irmeja, and Fahaziel, and Jobanan, and Jozabad, the Gederathite.

5 Eluzai, and Ferimoth, and Bealja, and Semarja, and Sephatja the Haraphite.

6 Elkana, and Issia, and Azareel, and Foczer, and Jofobam the Korhites.

7 And Jofela, and Zebadja the sons of Ferobam of Gedor.

8 Also of the Gadites (there) separated themselves unto David [As if he should say, they separated themselves from the other Israelites that yet adhered unto Saul, and joyned themselves with David] into that hold to the wildernes, [some understand this of the Fort at Ziklag; others of the cave of Adullum; others of Engedi] valiant champions, men of war, prepared (or armed) with [Hebr. ordering] shield and buckler, and their faces were faces of lions: [to wit, terrible to behold, as if they were lions] and they were like the Roes on the mountains in swiftnes. [this commendation is likewise given to Asahel the brother of Joab, 2 Sam. 21. 18.]

9 Ezer was the head (or chief): Obadja the second, Eliab the third.

10 Misnanna the fourth, Irmeja the fifth.

11 Attai the sixth, Eliel the seventh.

12 Jobanan the eighth, Elzabad the ninth.

13 Irmeja the tenth, Machbannai the eleventh.

14 These were of the children of Gad, heads of the army: one of the least was over an hundred, and the greatest over a thousand.

15 These same were they that went over the Jordan in the first moneth, when it was full in all its banks: [See Jos. 3. 15.] and they drove out all (the inhabitants) of the low grounds [To wit, that were by the Jordan] toward the East, and toward the West.

16 There came also of the children of Benjamin and Juda into the hold unto David.

17 And David went out to meet them [Heb. Before their face] and answered, and said unto them: If ye be come to me in peace [i.e. For peace, or for peace sake] to help me, then shall mine heart be likewise towards you: but if it be to deliver me up treacherously to mine enemies, whereas there is no violence in mine hands, [that is; whereas I am not guilty of having done any wrong or violence to any] the God of our Fathers took upon it, and rebuked it.

18 And the Spirit seized on Amasai, [Or clothed, that is, the Spirit of the Lord, that is, the Spirit of valour and courage came upon Amasai, so that he was adorned and clothed therewith as with a garment, insomuch that he had an extraordinary courage and boldness to speak thus unto David, as is express in the following words. See of this phrase Judg. 6. 34. and elsewhere] the chief [Heb. head] of the Captains, [oth. of the thirty] (and he said) : We are thine, O David, and with thee are we, thou son of Isai, peace, peace be unto thee, and peace (be) to thy helpers, for thy God helpeth thee : Then David received them, and made them heads of bands.

19 There fell also (some) of Manasseh to David, when he came with the Philistines to fight against Saul, although they helped them not : [Understand that David with his men helped not the Philistines in this battle against Saul and the Israelites] for the Princes of the Philistines upon advice left him, [that is, after they having advised with one another about it, found it not fitting that David should abide with them in the camp] saying, he would fall to his Lord Saul (to the jeopardy of) our heads. [Heb. with our heads he would fall to his Lord Saul. See the like phrase above chap. 11. 19. Oth. he will fall to his Lord Saul ; to wit, if he be permitted to go with us into the battle.]

20 When he went to Ziklag, [To wit, after that he was dismissed by the King of the Philistines, 1 Sam. 29. 10, 11. the King of the Philistines had given the city of Ziklag unto David, 1 Sam. 27. 6.] (there) fell to him of Manasseh, Adnah, and Fozabad, and Elihu, and Zil-letzai : heads of the thousands that were in Manasseh.

21 And these helped David likewise against those bands, [Understand here the companies or parties of those Amalekites, that had taken and burnt Ziklag, while David was gone away from thence, 1 Sam. 30. 1.] for all these were valiant champions : and they were Commanders in the army. [to wit, in Davids Army.]

22 For at (that) time day by day there came to David to help him, until (it was) a great camp, like a camp of God. [That is, a very great and excellent camp. So it's said, Psal. 36. 6. Mountains of God, and Psal. 80. 11. Cedars of God, that is, high, tall. And Nineve a city of God ; that is, a very great city. See the annotat. on Gen. 13. 10.]

23 And these are the numbers of the heads of those, that were prepared (or ready armed) for the host which came to David to Hebron, to turn the Kingdom of Saul to him, [See above at the end of chap. 10. and at the beginning of chap. 11.] according to the mouth of the LORD: [i.e. as the Lord had commanded, when he caused David to be anointed King by Samuel, 1 Sam. 16.]

24 Of the children of Juda, that bare shields and spears, (there) are six thousand, and eight hundred, ready armed for the host.

25 Of the children of Simeon valiant champions for the host, seven thousand, and an hundred.

26 Of the children of Levi, four thousand and six hundred.

27 And Jehoada was chief of the Aaronites : [Understand this thus, that he was the chiefest of the Priests, under or next to the High-Priest Abiathar : see 1 Sam. 23. 9. or chief of those Priests that here are said to come to David] and there were with him three thousand and seven hundred.

28 And Zadok was a young man, a valiant champion : and out of his Fathers house [That is, Family] were two and twenty Commanders.

29 And of the children of Benjamin, the brethren [that is, Kinsmen] of Saul three thousand : for hitherto there were many that held with the house of Saul. [This is the reason why but three thousand Benjamites were

come to David. Hebr. which held with the house of Saul. The Benjamites held a long while on Sauls side, because he sprung from their tribe : see 2 Sam. 2.]

30 And of the children of Ephraim, twenty thousand, and eight hundred valiant champions, men of name [See the annotat. on Gen. 6. 4.] in the houses of their Fathers.

31 And the half tribe of Manasseh [To wit, that dwelt on this side Jordan in the land of Canaan ; for the other half that dwelt on the other side of Jordan, came with the Reubenites, and Gadites, to David, ver. 37.] eighteen thousand, which are expressed by name, that they came to make David King.

32 And the children of Issachar that are expert in the understanding of the times, to know what Israel ought to do : [i.e. Understanding and expert men, which are able to give good advice and counsel at what time it were best to attempt any thing, or desist from it, whether in war and civil affairs, as Esth. 1. 13. or also in husbandry and country affairs] their heads were two hundred, and all their brethren (had regard) to their word. [Heb. mouth.]

33 Out of Zebulon going forth into the army, prepared (or ready armed) for the battle with all instruments of war, fifty thousand : and to keep a battle-array [Understand withal, they were ready or skilful : or came ; as ver. 38.] with an unwavering heart. [Heb. With not heart and heart ; that is, not with a divided or double heart, but upright and constant.]

34 And out of Naphtali a thousand Commanders ; and with them, with shield and spear, seven and thirty thousand.

35 And out of the Danites prepared for battle, eight and twenty thousand and six hundred.

36 And out of Aser, going forth into the army, to keep battle-array, were forty thousand.

37 And of the other side of Jordan, of the Reubenites, and Gadites, and half tribe of Manasseh, with all warlike Furniture for War, an hundred and twenty thousand.

38 All these men of war that were able to keep themselves in battle-array, came with a perfect heart to Hebron, to make David King over all Israel : [i. e. After they had well considered of the matter before with themselves, they came with a single and upright heart] and also all the rest of Israel were (of) one heart to make David King.

39 And they were there [To wit, at Hebron] with David three days together, eating and drinking : [i.e. Making good cheer] for their brethren [to wit, the Israelites that dwelt at Hebron] had prepared (somewhat) for them, [intimating that the Hebronites had provided meat and drink to entertain their brethren withal.]

40 And also the next to them, [That is, that dwelt hard by them, or thereabouts, or round about them] unto Issachar, and Zebulon, and Naphtali, brought bread on asses, and on camels, and on mules, and on oxen, meat of meal, and lumps of figs, and bunches of raisins, and wine, and oil, and oxen, and small cattle [i.e. sheep and goats] in multitude ; for there was joy in Israel.

C H A P. XIII.

David consulteth with the Officers and Commanders of the army, ver. 1, &c. concerning a general meeting, 2. and the fetching of the Ark from Kiriath-Jearim to Zion, 3. This pleaseth the whole Congregation well, 4. To this end David himself marcheth up with all the Congregation, 6. They put the Ark into a new Cart, 7. Declare great joy with singing, and musical instruments, 8. Uza putteth forth his hand to hold the Ark, 9. Therefore God smiteth him, that he dieth, 10. David

vid calleth the place where this was done- Perez-Uza,
11. And he is afraid to let the Ark be brought unto
him, 12. But causeth it to be brought into Obed-
Edoms house, 14.

And David consulted with the Commanders of thousands, and of hundreds, (and) with all the Princes. [To wit, after that he had taken Jerusalem, and was become master of the Fort of Zion, into which he would cause the Ark of the Lord to be brought.]

2 And David said unto all the Congregation of Israel, If it seem good unto you, [Heb. If it (be) good to, or, with you] and to be of the LORD our God, Let us spread forth our selves, let us send to our remaining brethren, in all the Lands of Israel, [Heb. Let us burst out, or, break out, and let us send, &c. that is, Let us send forth far and near into all places in Israel. It is a Rhetorical phrase, or figurative kind of speech taken from the overflowing of waters that break out and overflow] and to the Priests and Levites (that) are with them in the cities, with their suburbs, [Heb. of their suburbs] that they may be gathered unto us.

3 And let us fetch back the Ark of our God unto us; for we sought it not in the dayes of Saul. [i.e. We heeded it not much, or minded it not greatly: for in regard the Ark was at Kiriath-Jearim, and the Tabernacle with the Altar, on which the sacrifices were offered at, were at Gibeon, therefore many of the Israelites made no great ado about the Ark, but they performed their worship to God in the Tabernacle which was without the Ark.]

4 Then all the Congregation said, that it should be so done: for that thing was right in the eyes of all the people. [i.e. This proposition of the King pleased all the people well, and they found it to be very good.]

5 David then gathered all Israel together from Sichor of Egypt, till where they come to Hamath, [See of the river Sichor, Jos. 13.3.5. This was the uttermost border of the Land of Canaan Southward, as Hamath was the uttermost border of it Northward: so that here the whole length of the Land of Canaan is described] to bring the Ark of God from Kiriath-Jearim. [This History is first described, 2 Sam. 6.2. &c. The Ark was brought to Kiriath-Jearim, when it came out of the Philistines Land, 1 Sam. 6.21. & 7.1.]

6 Then David went up with all Israel to Baala, that is, to Kiriath-Jearim, [Baala and Kiriath-Jearim was one and the same city, Jos. 15.9.60.] which is in Juda, to bring up thence the Ark of God the LORD, that dwelleth between the Cherubims, [see the annotat. on 1 Sam. 4.4.] where (his) name is called upon.

7 And they carried the Ark of God in a new cart out of the house of Abinadab: [This was against the express command of God, Numb. 4. ver. 15. where the Lord commandeth that the Priests shall carry the Ark upon their shoulders: see below chap. 15.2, and 13.] now Uza and Ahio led the cart.

8 And David and all Israel played before the face of God [Who manifested his presence above the Ark. So ver. 10. See 2 Sam. 6.7.] with all (their) might, both with Songs, and with Harps, and with Lutes, and with Timbrels, and with Cymbals, and with Trumpets.

9 When they were come to the threshing-floor of Chidon, [Oth, called Nachon, 2 Sam. 6.6.] then Uza stretched forth his hand to hold the Ark, for the oxen stumbled. [see 2 Sam. 6. on v.6.]

10 Then the anger of the LORD kindled against Uza, and he smote him, because he had stretched forth his hand to the Ark: [No man might touch the Ark with his hand save the Priests only, Numb. 4. 15. of which family Uza was not, although he was a Levite] and he died there before the face of God.

11 And David was kindled [See 2 Sam 6. on ver.8.]

because the LORD had rent a rent on Uza: therefore he [To wit, David, as 2 Sam. 5.20.] called that place Perez-Uza, [that is, rent, or breach of Uza] unto this day. [The sentence will be made full and perfect thus, which is so called unto this day.]

12 And David was afraid of the L O R D that day, saying: How shall I bring the Ark of God (home) to me?

13 Therefore David suffered not the Ark of God to be brought to him into the city of David; but caused it to turn aside into the house of Obed-Edom the Gethue. [This Obed-Edom was a Levite.]

14 So the Ark of God remained with the Family of Obed-Edom, in his house, three moneths, and the LORD blessed the house of Obed-Edom, and all that he had.

C H A P. XIV.

King Hiram sendeth messengers to David, with Carpenters and Cedar-wood, vers. 1. David increaseth in might, 2. He taketh more wives, and getteth many children, 3. Their names, 4. The Philistines march up to battle against David, and David against them, 8. David enquireth of God what he shall do: who commandeth him to march up, promising him the victory, 10. David smiteth them, and calleth that place Baal-Perazim, 11. David causeth their Idols to be burnt, 12. The Philistines re-assume the Rear, 13. David enquires again of the Lord, who telleth him what he should do, 14. Promising him also his help and assistance, 15. David smiteth the Philistines the second time, 16. Whence he getteth a great name, and is every where feared, 17.

Then Hiram King of Tyre sent messengers unto David, and Cedar-wood, and Masons, and Carpenters, to build him an house.

2 And David perceived that the L O R D had confirmed him King over Israel: for his Kingdome was advanced to the highest (degree) for his people Israels sake.

3 And David took more wives at Jerusalem: and David begat more sons and daughters.

4 Now these are the names of the children which he had at Jerusalem: [Oth. Of those that were born to him at Jerusalem] Sammua, and Sobab, Nathan, and Solomon,

5 And Ibchar, and Elisua, and Elpelet.

6 And Noga, and Nepheg, and Japhia.

7 And Elisama, and Beeljada [Called El-jada, 2 Sam. 5.16.] and Eliphelet. [above chap. 3. is some alteration in these names.]

8 When the Philistines heard that David was anointed King over all Israel, then all the Philistines marched up to seek David: [They marched up, to wit, with their forces, to make war against him] when David heard that, then he marched forth against them. [that is, he carried not till they came and made war against him in his own Land; but having received a charge from God, went forth himself to meet them, Compare 2 Sam. 5. 17, 19.]

9 When the Philistines came, then they spread themselves in the low ground of Rephaim. [See Judg. 15.8. and 2 Sam. 5.18. it lay in the nibe of Juda.]

10 Then David enquired of God, [To wit, by Abi-jahath the high Priest, that put on the Ephod, &c. See 1. Sam. 23. 9. and 30. 7.] saying; shall I march up against the Philistines, and wilt thou deliver them into mine hand? And the L O R D said unto him, march up, for I will deliver them into thine hand.

11 Now when they [To wit, the Israelites] marched up to Baal-Perazim, [that is, rent-places, or, breaches, or, the Lord of the rents, or, breaches] then Da-

wid smote them there, and David said, God hath rent mine Enemies by mine hand, as a rent of waters : [see 2 Sam. 5. on v. 20.] therefore they called the name of that place Baal-Pecazim.

12 And they left their Gods [2 Sam. 5. 21. they are called Idols] there, and David commanded, [Heb. said] and they were burnt with fire.

13 But the Philistines went on still, and they spread themselves in that valley. [Meaning the valley of Rephaim, into which they were fallen in an hostile manner, above v. 9.]

14 And David enquired once more of God, and God said unto him, thou shalt not march up after them : (but) compass them about from above, [or, turn about from them. Compare 2 Sam. 5. 23.] and come to them over against the mulberry-trees,

15 And it shall come to pass, when thou shalt hear the noise of a going in the tops [Heb. in the heads] of the mulberry-trees, [that is, a noise as if some body walked upon the tops of the trees. See 2 Sam. 5. 24. Some understand this of the going of the Angels, that should fight for the Israelites] come then forth to battle ; for God is gone forth before thy face, to smite the camp of the Philistines.

16 Now David did according as God had commanded him : And they smote the host of the Philistines from Gibeon unto Gazer.

17 So Davids fame went forth into all those lands : And the LORD gave [Oth. brought] his terror upon all those heathens. [that is, God made many of the heathenish nations to be afraid and to stand in awe of David.]

C H A P. XV.

David prepareth a place for the Ark of God; v. 1. &c. and chargeth the Levites to carry the Ark, 2. All Israel come to Jerusalem, to bring up the Ark thither, 3. The names of the Levites that came thither for this end and purpose, 4. David giveth order to the chief of them, what they should do, and how they should do it, 11. They obey David, 14. This is done with great triumph and Musick, 16. Michal, Sauls daughter, spying David dancing and playing before the Ark, disdaineth him, 29.

And David made him houses in his city : [This was the uppermost part of the city of Jerusalem, which David had by force taken from the Jebusites : And it was called the city of David, because David had taken up there his dwelling-place. Hebr. and he made him houses in Davids city] And he prepared a place for the Ark of God, and pitched a tent for it. [see 2 Sam. 6. v. 17.]

2 Then David said, none ought to carry the Ark of God, but the Levites : For them hath the LORD chosen to carry the Ark of God, and to minister unto him for ever. [see Num. 4. 15.]

3 Also David gathered all Israel together at Jerusalem: to bring up the Ark of the LORD unto its place, which he had prepared for it.

4 And David assembled the children [To wit, the posterity] of Aaron, and the Levites.

5 Of the children of Kehat, Uriel was the chief, and of his brethren [That is, kinsmen : and so in the following chapters] (there) were an hundred and twenty.

6 Of the children of Merari, Asaja was the chief, and of his brethren (there) were two hundred and twenty.

7 Of the children of Gersom, Joel was the chief, and of his brethren an hundred and thirty.

8 Of the children of Elizaphan [He was the son of

Uzziel the son of Kehat, Exod 6.22.] Semaja was the chief, and of his brethren [to wit kinsmen] (there) were two hundred.

9 Of the children of Hebron, [He was a son of Kehat, Exod. 6. 17.] Eliel was the chief, and his brethren were fourscore.

10 Of the children of Uzziel, [He was also a son of Kehat, Exod. 6. v. 17.] Amminadab was the chief, and his brethren were an hundred and twelve. [these were other posterity of Uzziel, then are mentioned v. 8. but they also called Uzziel their grand-father.]

11 And David called the Priests, Zadok and Abijah, [Or Abijah, he was high Priest, and Zadok was next unto him, according to the order instituted by God, Num. 3. 32.] and Levites, Uriel, Asaja, and Joel, Semaja, and Eliel, and Amminadab.

12 And he said unto them, ye are heads of the Fathers among the Levites : hallow your selves, [That is, prepare your selves for this holy work, by outward ceremonial cleansing & purifying, but especially by cleanliness and purity of heart. See Exod. 19. 10. and 15.] ye, and your brethren, that ye may bring up the Ark of the LORD the God of Israel, unto (the place which) I have prepared for it.

13 For because he (did) not (this) [Understand withhold, but did put the ark into a cart, above chap. 13. 7.] at the first : [to wit, when I intended the ark should be brought into mine house, 1 Chron. 13. 10.] the LORD our God hath made a breach among us, [understand this of the death of Uza, above chap. 13. 10. 2 Sam. 6. 6.] because he fought him not according to (that which is) right. [or, after the manner ; that is, as it is just and befitting, Numb. 4. 15.]

14 So then the Priests and Levites hallowed themselves, to bring up the ark of the LORD the God of Israel.

15 And the children of the Levites [To wit, that were of Kehats family. See Numb. 4. 4.] carried the ark of God upon their shoulders, with the bearing-staves that were upon them, according as Moses had commanded according to the word of the LORD. [see Exod. 25. 14. Num. 4. 15. & 7. 9.]

16 And David said to the chief of the Levites, that they should appoint their brethren the singers with instruments of Musick, with Lutes, and Harps, and Cymbals, that they should cause them to be heard, lifting up the voice with cheerfulness.

17 So then the Levites appointed Heman the son of Joel, and out of his brethren Asaph the son of Berechja : And out of the sons of Merari their brethren, Ethan [otherwise called Fedurun] the son of Ru-saja.

18 And with them their brethren of the second order : [These following were a degree lower then the former three principall] Zecharja, Bea, and Joaziel, and Seniramothe, and Febiel, and Unni, Eliab, and Benaja, and Maaseja, and Mattithja, and Elipele, and Nikneja, and Obed-Edom, and Feiel the porters.

19 Now the singers, Heman, Asaph, and Ethan, [Otherwise called Fedurun : his Father is called Kisi, 1 Chron. 6. 44.] caused themselves to be heard with copper Cymbals.

20 And Zecharja, and Aziel, [Called Faziel v. 18. Ben mentioned v. 18. is here left out. Some think that it is Azaria, whereof v. 21. Others, that it belonged to the name of Zacharias] and Seniramothe, and Febiel, and Unni, and Eliab, and Maaseja, and Benaja, with Lutes upon Alamoth. [that is, with a maiden-like and woman-like voice, which Musicians call the Superius, or Treble : or the Altus, and Counter-tenor, which must be sung with a woman-like voice. Oth. with fine, or, clear voices. Oth. upon the Virginals: understand this according to the opinion of some ; and so in the sequel.]

21 And

21 And Mattithja, and Elipole, and Mikneja, and Obed-Edom, and Jozuel, and Azaria with harps upon the Schemith, [So he calleth the Bassus, or Tenor, which indeed differ an octave or eight notes from the Superius, or Counter-tenor. See Psa. 6. 1. with the annotation.] to strengthen the tune.

22 And Chenanja the chief of the Levites, was over the lifting up: [That is, of the voices, or of the song, as v. 27. that is, he was singing-master, or master of the song, who gave order for the tunes and voices, and when the singers should lift up their voice, or begin to sing. See ver. 27. Others conceive that he was the chiefest in the lifting up of the ark; that is, that he had the ordering and managing of it] he instructed them in the lifting up, [oth. he was chief in, &c.] for he was skilfull.

23 And Berechja and Elkina were porters of the ark, [These, as is conceived, went immediately before the ark, and took care that no man should rush in upon it or come near unto it, as the door is kept. 24. verse, there are two porters more named, which for the same end and purpose followed immediately after the ark of the covenant.]

24 And Sebanja, and Josaphat, and Nahaniel, and Amasai, and Zacharia, and Benaja, and Eleazar the Priests did blow with the trumpets before the Ark of God: And Obed-Edom, and Jezijah were porters of the ark.

25 Now it came to pass that David and the Elders of Israel, and the commanders of thousands went to bring up the Ark of the covenant of the LORD, out of the house of Obed-Edom with joy.

26 So it came to pass, forasmuch as God helped the Levites that carried the ark of the LORD, that they offered seven Bullocks, and seven Rams.

27 Now David was clothed with a mant'le of fine linen, also all the Levites that carried the Ark, and the singers, and Chenanja the chief of the lifting up of the singers: [Oth. of the song. Or thus: with the singers] Also David had altno uppe-garment on, [wherewith he covered his royal dignity and greatness before the transcendent excellency and Mjesty of God, behav-ing himself as the other servants and ministers did in the service and worship of God. Heb. and upon David was an Ephod.]

28 So all Israel brought the Ark of the covenant of the LORD, with shouting, and with the sound of the Cornet, and with Trumpet, and with Cymbals, making a sound with Lutes, and with Harps.

29 Now it came to pass when the Ark of the covenant of the LORD was come to the city of David: That Michal Sauls daughter looked thorow a window, and saw David leaping and playing; so she despised him in her heart.

C H A P. XVI.

David and the people offer burnt-offering and thank-offering, when they brought the Ark into the Tent, that David had appointed for it, v. 1. &c. and he blesseth the people, 2. and giveth to every one bread, flesh, and wine, 3. and he ordaineth Levites for the service of the Ark, and to praise the God of Israel, 4. Who were the heads over those that praised God with instruments of Musick, 5. There is described a Psalm which David delivered to Asaph and his brethren, to bless and praise the Lord therewith, 7. which being sung, all the people with one consent spake Amen, praising the Lord, 36. David appointeth singers, 37. porters, 38. Priests to offer burnt-offerings, for the service of the Ark, 39. This being done, every man went home to his own house, 43.

When they brought in the Ark of God, [That is, the Ark of the covenant made to the honour of God] then they set it in the midst of the tent that David had pitched for it: And they offered burnt-offerings and thank-offerings [understand this of extraordinary special offerings which David and the people of Israel offered at this time] before the face of God. [See above chap 13. on v. 8.]

2 When David had made an end of offering burnt-offering and the thank-offerings: then he blessed the people in the name of the LORD. [That is, he let the people return home to their own dwelling places, paying unto God for them.]

3 And he dealt to every one in Israel, from the man to the woman, to every one a loaf of bread, and a fair piece (of flesh), [To wit, a piece of beef roasted at the fire, as the Hebrew word is interpreted by some. See 2 Sam. 6. on v. 19.] and a bottle (of wine).

4 And he appointed (certain) of the Levites (to be) ministers before the Ark of the LORD: and that to record, and to laud, and to praise the LORD the God of Israel.

5 Asaph was the head; and Zecharja the second after him: [Heb. his second] Feiel, and Semiramoth, and Feziel, and Mattithja, and Eliab, and Ronaj, and Obed-Edom, and Feiel with instruments of Lutes, and with Harps: and Asaph caused himself to be heard with Cymbals.

6 But Benaja, and Gabriel the Priests, continually [That is, every day at certain hours] with Trumpets before the Ark of the covenant of God.

7 Then on that day David delivered first (this Psalm) to praise the LORD by the ministry [Heb. hand] of Asaph and his brethren. [That is, kinsmen. The word rendered here first, is in the Hebrew, in the head; that is, in the beginning, or the first time. And this is so to be understood, that David first delivered this Psalm to the Levites to praise the Lord therewith in the publick sevice of God; after that he ended more Psalms, and delivered them to the Levites to be sung. See 2 Sam. 23. 1.]

8 Praise the LORD, call upon [Oth. preach, publish] his name, make known his deeds among the nations. [This verse, and the 14. next following verses, are a part of the 105. Psalm. Compare them together.]

9 Sing unto him, sing Psalms unto him, speak attentively of all his wondrous works.

10 Glory ye in the name of his holiness, let the heart of them that seek the LORD, rejoice. [As if he had said, remember that this is a special favour of God: that it is given to you to seek the Lord, therein you may rejoice indeed.]

11 Enquire after the Lord and his strength, [That is, after the strong and Almighty God. See 2 Chron. 6. 41.] seek his face [to wit, the Lords face, who manifesteth his presence above the ark between the Cherubims. See Jos. 4. 13, &c.] continually.

12 Remember his marvellous works which he hath done, his wonder-tokens, and the judgements of his mouth. [That is, the punishments and plagues, which he commanded Moses to denounce against Pharaoh and the Egyptians, which are described Exod. chap. 7. ver. 8, 9, 10, 11, 12.]

13 Ye seed of Israel his servant, the children of Jacob his chosen.

14 He is the LORD our God, his judgements are over all the whole Earth. [That is, although he be a governour over the whole world, yet is Israel his peculiar and proper people by grace. O: bis judgements, that is, his punishments, which he hath caused to come upon the Enemies of his people, are made known and become famous throughout all the world.]

15 Remember his covenant for ever, the word (which) he instituted [See Psa. 105. on v. 1.] to the thousandth generation.

16 (The covenant) which he made with Abraham, [See Gen. 15. v. 18. in the exposition] and his oath unto Iſt c.

17 Which he also appointed unto Jacob for a statute, (unto) Israel for an everlasting covenant:

18 Saying; I will give thee the Land of Canaan, a line; That is, the land measured and divided with a line, See of this pharase, Deu. 32. 9] of your inheritance.

19 When ye were few men in number; [Hebr. people, or, men of number, that is, people that could easily be told, because they were few. See Gen. 34. 30. Deu. 4. 27. and 33. 6.] yet few [to wit, in respect of the great number of the Canaanites] and strangers in it.

20 And they [To wit, your fathers, Abraham, Isaac and Jacob, as ye may read of them in the book of Genesis, from the eleventh Chapter to the end of the book] walked from people to people, [that is, from one people to another] and from one kingdom to another people.

21 He suffered no man to oppress them, [Or, to do them wrong] he also reproved [or he checked, he rebuked] king [to wit, the king of Egypt, Gen. 12. 17. and the king at Gerar, Gen. 20. 3.] for their sake (saying.)

22 Touch not [Meaning so as to do them hurt, hurt not] mine anointed, [that is, my Prophets, as immediately followeth: for the Prophets were endowed with the anointing of the Holy Ghost: as God also commanded to anoint E'lija outwardly. And here are first understood Abraham, Isaac, and Jacob, which may be called Prophets, because the Lord revealed himself unto them, and commanded with them, to that end that they might likewise instruct others concerning the will of God, Gen. 20. 7. Abraham is called a Prophet. Concerning Isaac, see Gen. 27. 4, 28, 29, 30, 40. and of Jacob, Gen. 49. As concerning the anointing of the Holy Ghost, the same may likewise be understood of all the elect and faithful, that have received the anointing of the Holy Ghost, 1 Job. 2. 27.] and do my Prophets no harm.

23 Sing unto the LORD ye all the earth, [That is, the inhabitants of all the land, or the Israelites all together] publish his salvation [to wit, which he performeth or sheweth towards us] from day to day. [This verse, and the ten next following are recorded in the 96. Psalm.]

24 Declare his glory among the Heathen, his marvellous works among all Nations.

25 For the LORD is great, and greatly to be praised, and he is terrible above all gods. [That is, he is more to be feared and dreaded than the gods of the Heathen. The meaning is, men ought to fear and stand in awe of him, and not the Idols; for here these things are not so set one against another, by way of comparison, as if the true God were to be feared, and Idols also, saying that the true God should be feared more than Idols. But by an absolute opposition, thus, that we ought to fear and tremble before God, and not before Idols, who can neither help nor hurt. See the like opposition, Luke 18. 14. where the meaning is, that the Publican went to his house justified, and not the Pharisee.]

26 For all the gods of the Nations are Idols: [Heb. Elilim, that is, vanities, nothings. The Apostle Paul saith, Cor. 8. 4. We know that the Idol is nothing. See Levit. 19. 4.] but the LORD hath made the Heavens.

27 Majest [Oth. Glory, or, ornament] and glory are before his face, strength and gladness are in his place. [That is with him, to wit, in heaven, or in his sanctuary, where he revealeth himself. See Pſal. 96. 6. The meaning is, he is a cause of strength, and of gladness, or joy of the

Spirit, to those in whom he dwelleth by his Spirit.]

28 Give unto the LORD, ye of the Nations, give unto the LORD honour and strength. [That is, know and praise the Lords honour and might: acknowledge his glory and strength, giving him that honour that belongeth to him.]

29 Give unto the LORD the honour of his Name, [That is, the honour which thou doest owe him] bring (an) offering, [or, bring hither the meat-offering, or, a gift.] By a part of Gods worship, he understandeth the whole worship of God] and come before his face: worship the LORD [see Gen. 22. on ver. 5.] in the glory of the sanctuary, [that is, in the glorious sanctuary.]

30 Tremble before his face, ye all the earth, [That is, all the inhabitants of the earth.] the world also shall be established, that it be not moved.

31 Let the heavens [That is, the Angels in Heaven] be glad, and let the earth [that is, the inhabitants of the earth] rejoice, and let them say among the Heathen, The LORD reigneth. [that is, he sheweth and maketh it appear indeed, that he is a King that governeth all things.]

32 Let the Sea roar [Heb. Thunder; that is, give a sound, as the thunder doth; that is, roar, rage, make a noise] with the fulness thereof, [that is, all that is in it. To wit, the fishes, and monsters that are in it] let the field leap for joy, with all that therein is.

33 Then shall the tree of the wood shout before the face of the LORD, because he cometh to judge the earth. [That is, the men on the earth.]

34 Praise the LORD for he is good, [Otherwise, for it is good] for his kindness is for ever.

35 And say, Deliver us, O God of our salvation, and gather us together, [That is, seeing we are now united together, keep us together still, that we do not again rent asunder, as we have been formerly rent and divided. See hereof above chap. 12. 29. But this may further be understood of all future misery and calamity befalling the Church of God] and deliver us from the Heathen, that we may praise thy holy Name, and that we may glory in thy praise. [To wit, thereof, or therein, that we have cause and liberty to praise thee.]

36 Praised be the LORD the God of Israel from eternity to eternity: and all the people said, Amen, [That is, all the people shewed, that they assented unto, and commended such kind of praise, and that which was sung, was also the desire of their heart. See Deut. 27. 15.] and they praised the LORD. [Others, also praising the LORD.]

37 So he [To wit, King David] left there before the Ark of the Covenant of the LORD, Asaph and his brethren, [That is, Kinsmen posterity] to minister before the Ark continually, according to what was every day appointed. [or, as every dayes work required. Hebr. according to the word, or, the thing of the day in its day.]

38 Now Obed-Edom with their [To wit, his, and Hosa's, of whom mention is made in the sequel] Brethren, [that is, kinsmen, posterity] were threescore and eight, and (he appointed) Obed-Edom the son of Jeduthun, [oth. called Jeduthun] and Hosa, (to be) Porters.

39 And Zadok the Priest, and his brethren the Priests before the Tabernacle of the LORD on the high place, which is at Gibeon: [Where the Tabernacle was brought and set up, after that Saul had slain the Priests at Nob, 1 Sam. 22. 19. See also 1 Chron. 21. 29. and 2 Chron. 1. 3.]

40 To offer continually unto the LORD burnt-offerings upon the altar of burnt-offering, morning and evening: and that according to all that is written in the law of the LORD, which he had commanded Israel.

41 And with them Heman, and Feduthun, and the rest that were chosen, [To wit, to the office of singing] who were expressed by name, to praise the LORD: for his kindness is for ever.

42 With them then were Heman and Feduthun, (with) trumpets and cymbals [O: h. And with them (to wit) Heman and Feduthun, were trumpets, &c.] for those that caused themselves to be heard, and (with) instruments of musick of God: [or, with musical instruments of God: that is, wherewith they praised God, singing and playing holy songs and hymnes upon them] but the sons of Feduthun were at the gate.

43 So all the people departed, every man to his house: and David returned to beth his house. [That is, to pray unto God for the welfare and prosperity of it; as above v. 20.]

CHAP. XVII.

See the Contents of this Chapter, 2 Sam. 7.

Now it came to pass when David dwelt in his house: [That is, when he had attained to rest and peace] that David said unto Nathan the Prophet, Behold, I dwell in an house of Cedar, but the Ark of the Covenant of the L O R D (remaineth) under curtains. [this History is also described, 2 Sam. 7. almost verbatim. See there a more large Exposition of obscure places.]

2 Then Nathan said unto David, Do all that is in thine heart, for God is with thee.

3 But it came to pass the same night, that the Word of God came to Nathan, saying,

4 Go, and say unto David my servant, Thus saith the L O R D : Thou shalt build me no house to dwell in.

5 For I have dwelt in no house from that day that I brought up Israel [Understand, out of Egypt, from 2 Sam. 7. 5.] unto this day: but have gone [Hebr. been] from Tent to Tent [Heb. out of the Tent into the Tent] and from Tabernacle (to Tabernacle.) This is said in regard the Tabernacle continued not in any fixed place, neither when Israel was in the Wilderness, nor when they were in the land of Canaan.]

6 Wherever I have walked with all Israel, [That is, wheresoever the Ark of the Covenant was brought, upon which I do manifest my presence] Take I a word to one of the Judges of Israel, whom I commanded to feed my people, saying, Why do ye not build me an house of Cedar?

7 Now then, Thus shalt thou say unto my servant, unto David, Thus saith the L O R D of hosts, I took thee from the sheepfold, from after the sheep, that thou shouldest be a Leader over my people Israel.

8 And I have been with thee whithersoever thou hast gone, & I have destroyed all thine enemies from before thy face: and I have made thee a name, as the name of Great (men) is, that are upon the earth.

9 And I have appointed a place for my people Israel, and planted him, that he may dwell in his place, and be no more driven to and fro, [That is, they shall not be transported from one place to another] and the children of perverseness [that is, wicked men that are wholly given up to iniquity] shall not weaken them any more as at the first.

10 And from those dayes that I commanded judges to be over my people Israel, and have humbled [That is, quelled, subdued] all thine enemies: I have also told thee, that the L O R D [that is, I; for the Lord speaketh here] will build thee an house, [that is, that he will give thee posterity to inherit thy Kingdome. See below, v. 25, 27.]

11 And it shall come to pass, when thy dayes [To wit, the dayes of thy life] shall be fulfilled, that thou goest to

thy Father, [that is, that thou shalt die] then I will cause thy seed to rise up after thee, [Compare 2 Sam. 7. v. 12. with the annotat.] which shall be of thy sons, and I will establish his Kingdome. [Understand here not only Salomon, and other of Davids posterity, but also Christ himself; for Salomons Kingdome did not continue alwayes, but Christs Kingdom continueth for ever, Luk. 1. 32, 33.]

12 He shall build me an house: [Salomon built an house of wood and stone, but Christ a spiritual house, which is his Church] and I will establish his throne for ever. [this suiteth only with Christ, not with Salomon.]

13 I will be a Father unto him, and he shall be a sonne unto me: and I will not turn my mercy (away) from him, as I took (the same) away from him that was before thee. [He meaneth hereby Saul, who for his disobedience was deposed from the Kingdom.]

14 But I will settle him in mine house, and in my kingdom [That is, in my Church] for ever, and his throne shall be established for ever.

15 According to all these words, and according to all this vision; [That is, according to all these words, revealed and commanded by visions] so did Nathan speake unto David.

16 Then David the King came in, and continued [To wit, so long, until he had finished his prayer, which followeth here] before the face of the L O R D : [understand this thus, that David sat before the Ark of the Covenant, which was a token of Gods presence] and he said, Who am I, L O R D God? [see Gen. 32. 10.] and what is mine house, that thou hast brought me hither? [to wit, to the Royal Dignity.]

17 And this was (a) small (thing) in thine eyes, O God, therefore thou hast spoken of thy servants house for a great while hence, [That is, of things that are yet afar off, and which should not come to pass till along while after my time] and thou hast furnished me with this exaltation [or, excellency, or, eminency] after the manner of men, [to wit, speaking unto me most graciously by Nathan, Heb. after the manner (or order) of a man. See 2 Sam. 7. 9. Or thus: Thou hast regarded me: after the manner of a man of high degree to wit, whereas I was before but a shepherd.] O L O R D God.

18 What shall David add thereunto more with thee, concerning the honour [To wit, done, or shewed] to thy servant? [as if he had said, Words do fail me, to set forth and publish thy mercies as they ought to be proclaimed] but thou knowest thy servant well.

19 L O R D , for thy servants sake, [By the servant of the Lord some do here understand our Saviour Jesus Christ promised unto the Fathers; as Isa. chap. 49. vers. 6. and elsewhere] and according to thine intent [that is, according to thy loving kindness] hast thou done all these great things: to make known all these great things.

20 L O R D , there is none like unto thee, and there is no God besides thee, according to all that we have heard with our ears. [Which appeareth, and is made manifest by all the wonderful works & acts, which thou hast done since the world began, especially unto our Fathers, as we have heard of them.]

21 And who is like unto thy people Israel, an only people upon the earth, whom God went to redeem (to be) a people unto himself, [Israel sought not God, but God sought Israel, and chose them for his people, to consecrate and set them apart for himself. This is also to be understood of spiritual Israel; that is, the elect children of God: for no man cometh to Christ the fountain of life, unless the Father draw him] that thou mightest make thee a name of great and terrible things, by driving out the Heathen from the face of thy people, whom thou hast delivered out of Egypt.

22 And thou hast made thy people Israel (to be) a people unto thee for ever : and thou LORD didst become a God unto them.

23 Now then, LORD , that word that thou hast spoken concerning thy servant, and concerning his house, let that be verified for ever ; and do according as thou hast spoken.

24 Yea let it be verified [To wit, that which thou hast spoken unto thy servant] and let thy Name be magnified for ever ; let it be said, The LORD of hosts, the God of Israel, is Israels God ; and let the house of David thy servant be established before thy face.

25 For thou, my God, hast revealed before the ear of thy servant, [To wit, discovering unto him by Nathan the Prophet, what thou in thy counsel hast determined concerning him] that thou wilt build him an house : therefore hath thy servant found (in his heart) [this is here inserted out of 2 Sam. chap.7.ver.27.] to pray before thy face. [what David prayed at this time is described more largely, 2 Sam.chap.7.]

26 Now then, LORD, thou art that God : and thou hast spoken this good (thing) concerning thy servant.

27 Now then, it hath pleased thee to bless the house of thy servant, that it may be before thy face for ever : for thou, LORD, hast blessed it, and it shall be blessed for ever.

C H A P. XVIII.

In this Chapter is related the very same, that is recorded 2 Sam.8.

Now after this it came to pass, that David smote the Philistines, and subdued them ; and he took Gath, and her dependant places, out of the hand of the Philistines. [That which tendeth to the further Exposition of this Chapter, thou mayest finde 2 Samuel, Chapter 8.]

2 He smote also the Moabites : so that the Moabites became Davids servants, bringing Presents. [To wit, yearly for a token of subjection.]

3 David smote also Hadarezer [Oth. called Hadad-Ezcr, 2 Sam. chap.8.ver.3,5.] King of Zoba unto Hamath, when he [come do here underhand David. Others, Hadar-Ezer] went to place his hand [that is, his camp. Compare 3 Sam.chap.8. on ver.3.] by the river Phrath.

4 And David took from him a thousand chariots, and seven thousand horsemen, and twenty thousand foot-men, [See the expounding or comparing of these words with that which is recorded 2 Sam. 8. 4. in the Exposition there] and David houghed all the chariot- (horses :) but he [to wit, David] reserved an hundred chariots of them.

5 And the Syrians of Damascus [Otherwise called Damascus : so likewise ver.6.] came to help Hadarezer, King of Zoba : but David smote of the Syrians two and twenty thousand men.

6 And David put (Garison) [This is here inserted out of 2 Sam. 8. 6.] in Syria of Damascus, so that the Syrians became Davids servants, [understand that they were made tributary] bringing gifts : and the LORD preserved David [that is, gave salvation, victory unto David] whithersoever he went.

7 And David took the golden shields, that were with Hadarezers servants : [Hebr. That were on, or, with Hadarezers servants] and he brought them to Jerusalem.

8 Also David took very much copper from Tibchath, and from Chun, [These cities are called Betarch, and Berothai, 2 Sam.8.8.] cities of Hadarezer : whereof Sa-

lomon made the copper sea, [understand here by the Sea, a huge great vessel, cast of brass metal, or copper, called a Sea, by reason of the abundance of water that it contained] and the pillars, and the copper vessels.

9 When the King of Hamath heard that David had smitten all the host of Hadarezer the King of Zoba.

10 Then he sent Hadoram [He is called Joram, 2 Sam. 8.10.] his son to King David, to ask him concerning (his) welfare, and to bless him, because he had fought with Hadarezer, and had smitten him, [That is, to visit, and to congratulate him, because of the victory that he had obtained] (for Hadarezer made war against Tobu) and all [that is, all manner of] golden, and silver, and copper vessels.

11 These also King David hallowed unto the LORD , with the silver, and the gold which he had brought with (him) from all the Heathen : [Intimating, that David dedicated unto God as well all the Presents that he sent him, as that which he had gotten by conquest of his enemies] from the enemies, and from the Moabites, and from the children of Ammon, and from the Philistines, and from the Amalkites.

12 Likewise Absai [He was the brother of Joab, and is commonly called Abisai] the son of Zeruja [she was Davids sister, as appeareth above chap. 2. ver. 16.] smote of the Edomites [2 Sam. 8. 13. the Syrians are named, not the Edomites. These two Nations combined together ; and the camp of the one was smitten, as well as the camp of the other. See further Psal. 60. on v.2.] in the valley of salt eighteen thousand : [this historical fact that is here related, is 2 Sam. 8.13. ascribed to David himself, that being usually ascribed unto Kings in War, which is done by their Officers or Commanders.]

13 And he put garrison in Edom , so that all the Edomites became Davids servants : and the LORD preferred David whithersoever he went.

14 So David reigned over all Israel : and he did judgment and justice [See concerning this phrase, Genes. 18.v.19.] unto all his people.

15 Now Joab the son of Zeruja was over the host; and Josaphat the son of Abiud was Chancellour. [See the annotat. 2 Sam.chap.8.v.16. and 1 Kings chap. 4. verse 3.]

16 And Zidok the son of Abiud, and Abimelech. [He is called Abimelech, 2 Sam. 8.17.] the son of Abiathar, were Priests, and Susa (was) Scribe. [He is called Seraja, 2 Sam.8.17. or it may be, that Seraja being dead, this Susa was made Scribe or Clerk in his stead.]

17 And Benaja the son of Joada was over the Crethi and Pletbi : but the sons of David were the first at the Kings band. [That is, they were the chiefest Commanders or Officers that the King used in the chiefest matters of Government, that he might so fit and prepare them for the managing of the affairs of the Kingdom, and in matters of State. See 2 Sam.8.18.]

C H A P. XIX.

See the Contents of this Chapter, 2 Sam.10.

And it came to pass after this, that Nahas the King of the children of Ammon died, and his son became King in his stead. [That which is written in this Chapter, is first related, 2 Sam.chap.10. See the further clearing and exposition of dark places there.]

2 Then David said, I will shew kindness unto Hanun the son of Nahas, for his Father shewed kindness unto me : therefore David sent messengers to comfort him concerning his Father : When Davids servants came into the land

land of the children of Ammon to Hanun, to comfort him.

3 Then the Princes of the children of Ammon said unto Hanun; doth David honour thy Father in thine eyes, because he hath sent comforters unto thee? Are not his servants come unto thee, for to search, and to overthrow, and to spic out the land? [That is, to waste and destroy the land, after they have passed thorow it, and spied it out.]

4 Wherefore Hanun took the servants of David, and shaved them, [That is, he caused them to be shaved, to wit, their beards half off, or on the one side: Thus mocking and abusing Davids Ambassadors. See 2 Sam. chap. 10. v. 4.] and cut their garments half off, unto the hips, [oth. burlocks] and let them go.

5 Now they departed, and it was told David of these men: [Oth. and they went and told David by men, &c.] and he sent to meet them; for those men were greatly ashamed: [that is, a great deal of shame and disgrace was put upon them] The king then said, tarry at Jericho, until your beards be grown again, then return.

6 When the children of Ammon saw that they had made themselves stinking before David: Then Hanun, and the children of Ammon sent a thousand talents of silver, to hire them charers, and horsemen out of Mesopotamia, [Heb. Aram, or, Syria of the two rivers. See the annotation, Gen. 24. 10.] and out of Syria Maacha, and out of Zeba.

7 So that they hired them two and thirty thousand charers, [This may be understood of so many soldiers, that fought in charers] and the king of Maacha, and his people, they came and camped themselves before Medeba: Also the children of Ammon gathered themselves together out of their cities, and they came to battle.

8 When David heard it, then he sent Joab, and all the host with the Champions.

9 When the children of Ammon were come out, then they put the batel in array before the gate of the city; [To wit, before Medeba, of which city is spoken v. 7. But others conceive that they camped themselves before their (own) city Rabbah, which was the Metropolis or chief city of the Ammonites, of the siege & taking whereof is spoken below chap. 21.] but the kings that were come, were by themselves in the field.

10 When Joab saw that the fore-front of the battalia was against him before and behind: Then he chose (some) out of all the chosen (men) of Israel, and he put them in array against the Syrians.

11 And the rest of the people he delivered into the hand of Absai: [Otherwise called Abilai, 2 Sam. 10. 10.] and they put them in array against the children of Ammon.

12 And he said, [To wit, unto Absai] if the Syrians be too strong for me, then thou shalt come to deliver me; [Heb. be for (a) deliverance] and if the children of Ammon be too strong for thee, then I will deliver thee.

13 Be strong, and let us be strong for our people, and for the cities of our God: let the LORD now do what is good in his eyes.

14 Then Joab, and the people that were with him, drew nigh to batel before the face of the Syrians: And they [To wit, the Syrians] fled before his face.

15 When the children of Ammon saw that the Syrians fled, then they also fled before the face of Absai his brother, and they came into the city, [To wit, into the city of Medeba, which the Ammonites were possessed of at this time] and Joab came to Jerusalem.

16 When the Syrians saw, that they were smitten

before the face of Israel, then they sent messengers; and brought forth the Syrians that dwelt on the other side of the River: [Understand here the River Euphrates] and Sophach [he is called Sobach, 2 Sam. 10. 16.] Hadarezers [see above chapter 18. vers. 5.] Chief Captain, (marched) before their face.

17 When it was tol! David, then they gathered all Israel, and passed over the Jordan, and he came to them, and he put the batel in array against them: When David had put the batel in array against the Syrians, then they fought with him.

18 But the Syrians fled before the face of Israel, and David smote of the Syrians seven thousand charers, [See the annotation, 2 Sam. chap. 10. v. 18.] and forty thousand footmen: Moreover he slew Sophach the commander in chief.

19 When Hadarezers servants saw that they were smitten before the face of Israel, then they made peace with David, and served him: [That is, they became subject to him, and payed him tribute.] and the Syrians would not deliver the children of Ammon any more.

C H A P. XX.

See the contents of this chapter, 2 Sam. 11. 1. and chap. 12. 26. and chap. 21. 28.

Now it came to pass at the time of the return of the year, at the time when kings marched forth, [To wit, into the field with their armies] then foaled forth the power of the army, and spoiled the land of the children of Ammon, and he came and besieged Rabbah, [the Metropolis or chief city of the Ammonites. See 2 Sam. 12. v. 26. and 29.] but David tarried at Jerusalem: And Joab smote Rabbah, and laid it waste. [that is, destroyed it, and raised it. See the further cleaving and opening of divers dark places of this chapter, 2 Sam. 1. &c. and chap. 12. v. 16. &c.]

2 And David took the crown of their king from off his head, and he found it (to be) in weight a talent of gold, and there were precious stones on it: And it was (set) upon Davids head: [See 2 Sam. chapter 12. verle 27, &c.] and he carried (away) very much prey out of the city. [Heb. and the prey of the city he carried out, very much, or, which was very much.]

3 He likewise carried out the people that were in it, and he saved them with the saw, and with iron, and with axes, [Oth. with sawes] and so did David deal with all the cities of the children of Ammon: Then David returned, with all the people, to Jerusalem.

4 And it came to pass after that, when (there) arose war with the Philistines at Gazer: [See 2 Sam. 5. 25. and chap. 21. vers. 18.] then Sibbechah the Husathite smote Sippai, [he is called Saph, 2 Sam. chap. 21. verle 18.] who was of the children of Rapha, [See Deut. 2. 11.] and they [to wit, the Philistines] were subdued.

5 After that there was yet a war against the Philistines, and Elhanan the son of Jair [He is called Jaare Oregim, 2 Sam. chap. 21. verl 19.] smote Lachmi the brother of Goliath the Gethite, whose spear-staff was like a weavers-beam.

6 After that there was yet a war at Gath: And there was a very tall man, [Hebr. a man of measure; that is, whose body required much measure, a very great or tall man. As Num. chap. 13. v. 33. and 2 Sam. chap. 21. v. 20.] and his fingers were six, and six four and twenty, [that is, he had on each hand six fingers, and on each foot six toes, making in all four and twenty, both fingers and toes] and he was also born of Rapha.

7 And he reproached Israel : [See 1 Sam. 17.10.] but Jonathan the son of Simeon [oth. called Samma, 1 Sam. 16.9.] Davids brother smote him.

8 These were born to Raphi at Gath ; and they fell by the hand of David, and by the hand of his servants. [See 2 Sam. 21. on v. 22.]

C H A P. XXI.

In this Chapter is related that which is written, 2 Sam. 24.

Then Satan stood up against Israel, and stirred up, [Oth. Provoked, moved, excited, instigated] David to number the people. [see the further annotat. on this chap. 2 Sam. 24.]

2 And David said unto Joab, and to the Rulers of the people, Go your wayes, number Israel from Bersabea unto Dan [To wit, from the South to the North, from the one end of the Kingdome to the other. So likewise, Judg. 20.1. and elsewhere] and bring them to me, that I may know their number.

3 Then said Joab, The LORD adde unto his people, as they are (now), an hundred times more : are they not all, O my Lord the King, my Lords servants ? why doth my Lord [That is, thou my Lord the King] require this (thing) ? why should it be trespass to Israel ?

4 But the Kings word prevailed against Joab : therefore Joab went out, and passed therewout all Israel : [Joab spent in and about this employment nine moneths and twenty dayes, as appeareth 2 Sam. 24. 8.] After that he returned to Jerusalem.

5 And Joab delivered unto David the sum of the people that were numbered : and all Israel were eleven hundred thousand men [Heb. thousand thousands, and an hundred thousand.] that drew the sword : and Juda four hundred thousand, and threescore and ten thousand, that drew the sword. [See 2 Sam. 24.9.]

6 But Levi and Benjamin, he counted not among them : [Heb. in the midst of them] for the Kings word was an abomination unto Joab.

7 And this thing [To wit, that David had caused the people to be numbered] was evil in the eyes of God : therefore he smote Israel. [to wit, with the pestilence.]

8 Then said David unto God, I have greatly sinned, (in) that I have done this thing : but now, I beseech thee, take away the iniquity of thy servant, [That is, mine iniquity : see 2 Sam. 12. on v. 13.] for I have done very foolishly.

9 Now the LORD spake unto Gad Davids Seer, [That is, Prophet and Teacher, who was with David, whithersoever he went. Of the word Seer, 1 Sam. 9.9.] saying :

10 Go and speak unto David, saying ; Thus saith the LORD, I offer thee three things; chuse thee one out of them, that I may do (it) to thee.

11 And Gad came to David, and said unto him, Thus saith the LORD, Chuse thee ;

12 Either three years famine, or three moneths to be consumed before the face of thine adversary, and that the sword of thine enemies may overtake (thee) : or three dayes the sword of the Lord, that is, the pestilence in the land, [The Angel of the Lord smote and slew the Israelites with the pestilence, as with a sword. See below vers. 16,27.] and a destroying Angel of the LORD [That is, that shall kill and destroy many of the inhabitants of the land with pestilence] in all the borders of Israel ; now then, look, consider, what answer I shall carry back to him, that sent me.

13 Then David said unto Gad, I am in a great strait : let me, I pray thee, fall into the hand of the L O R D ,

[That is, I chuse the pestilence, and not war : let me onely fall into the hand of the Lord] for his mercies are very many, but let me not fall into the hand of men.

14 The L O R D then gave pestilence in Israel : and there fell of Israel three score and ien thousand men.

15 And God sent an Angel to Jerusalem to destroy it, and when he destroyed the same, the L O R D saw it, and it repented him of that evil, [That is, he ceased to destroy with the pestilence : spoken of God after the manner of men. See Gen. 6. 6.] and he said unto the destroying Angel, It is enough, withdraw now thine hand : now the Angel of the L O R D stood by the threshing-floor of Ornan the Jebusite. [oth. called Arauna, and Arania, 2 Sam. 24. 16, 18. where is also shewed why he is called a Jebusite. See the annotat. there.]

16 When David lift up his eyes, then he saw the Angel of the L O R D standing between the earsh, and between the heaven, with his drawn sword in his hand, stretched out over Jerusalem : Then David, and the Eldest covered with sackes [That is, with mourning garments. See the annotation Gen. chap. 37. v. 14.] fell (down) upon their faces.

17 And David said unto God, Am not I he that said [That is, commanded] that the people should be numbered ? Yea, I my self am he that have sinned, and dealt very ill, [Heb. doing ill, have done ill] but these sheep what have they done ? [It is true indeed that the subjects had not offended in or by numbering the people : yet notwithstanding they were justly punished of God for other sins of theirs] O L O R D my God, let, I pray, thine hand be against me, and against my Fathers house, [as if David should say, Slay me, and my Fathers house, that is, my friends and kindred, with the pestilence] but not against thy people for a plague.

18 Then the Angel of the L O R D said unto Gad, that he should tell David, that David should go up, to rear up an Altar unto the L O R D , in the threshing-floor of Ornan the Jebusite.

19 So then David went up, according to the Word of Gad, which he had spoken in the Name of the L O R D .

20 When Ornan turned him self about, then he saw the Angel, and his four sons that were with him, bid themselves ; and Ornan threshed wheat.

21 And David came to Ornan, and Ornan looked, and saw David, so he went out of the threshing-floor, and bowed himself down before David, with the face to the ground.

22 And David said unto Ornan, Give me [That is, sell me, as straightway followeth] the place of the threshing-floor, that I may build an altar upon it unto the L O R D : give it me for the full money, [as Gen. 23. 9.] that this plague may cease from the people.

23 Then Ornan said unto David, Take it but away, [Hebr. Take it to thee, or, for thee] and let my Lord the King do that which is good in his eyes : Behold, I give these oxen [to wit, wherewith I even now thresh : for in those times they were wont to cause the oxen to tread out the corn] for burnt-offerings, and these flettes for wood, and the Wheat for meat-offering, I give it all.

24 And King David said unto Ornan, Nay, [As if David had said, I will in no wise receive any thing as a free gift, which thou offerest to me] but I will surely buy it [Heb. buying, I will buy it] for the full money : for I will not take that which is thine for the L O R D [that is, to give unto the Lord] that I should offer a burnt-offering for nothing, (or, without cost.)

25 And David gave unto Ornan for that place, six hundred shuckles of gold by weight. [If these were common shuckles, then every shekel weigheth two drams, or French Crowns. So that David gave for that place 1200. French Crowns. For the oxen, and the other Furniture,

ture, he gave fifty shekels of silver. See further the annotation, Gen. 24. on v. 22. & 2 Sam. 24. on v. 24.]

26 Then David built there an altar unto the LORD, and he offered burnt-offerings, and thank-offerings: when he called upon the LORD, then the LORD answered him by fire from heaven, by fire upon the altar of burnt-offering. [God caused fire to fall from heaven upon the burnt-offering, thereby witnessing, that he had heard David's prayer. Compare herewith that which is recorded, Lev. 9. v. 24. & 1 Kings 18. 38. & 1 Chron. 7. 1.]

27 And the LORD said unto the Angel, that he should put up his sword again into the scabbard thereof.

28 At that time, when David saw, that the LORD answered him on the threshing-floor of Ornan the Jebusite, then he offered there.

29 For the Tabernacle of the LORD, which Moses had made in the wilderness, and the altar of burnt-offering, were at that time on the high place at Gibeon. [See above chap. 16. 39. and 2 Chron. 1. 3.]

30 Now David could not go before it. [To wit, the altar of burnt-offering: or, the Tabernacle which was at Gibeon] to enquire of God: for he was afraid of the sword of the Angel of the LORD.

CHAP. XXII.

David stirreth up provision for the building of the Temple, ver. 2. &c. He exhorteth Solomon to fear God, and to be diligent in building the Temple, 6. And he commandeth the Princes to be faithfully assisting to Solomon in this busines, 17.

1 And David said, Here shall be the house of God the LORD, and here shall the altar of burnt-offering be for Israel. [Oth. Here is the house, &c. To wit, where the threshing-floor of Ornan the Jebusite was. As if David had said, I perceive now that God hath made choice of this place, that he will dwell there, and that we must ordinarily serve him there, forasmuch as he hath now answered me by fire from heaven, above chap. 21. ver. 26. Deut. 12. v. 5, 6, 7.]

2 And David said, that they should gather together the strangers that were in the land of Israel, [These strangers were men that dwelt among the people of Israel, and served as hirelings: see 2 Chron. chap. 2. ver. 17. and chap. 8. ver. 7.] and be appointed Masons to hew stones, that were to be hewed, [Hebr. stones of hewing. That is, which are fit to be hewed and cut] to build the house of God.

3 And David prepared iron in abundance for the nails at the doors of the gate, and for the joynings: also the copper in abundance, without weight. [That is, so much that it could not be weighed, nor counted: so verse 4.]

4 And Cedar-wood without number: for the Zidonians and the Tyrians brought Cedar-wood to David in abundance.

5 For David said, Solomon my son is a youth, and tender, [That is, he is yet but a young man: yet he had a wife at that time, as may be gathered from Rehabeams age, 2 Chron. 12. 13.] and the house that is to be builded for the LORD, must be made great in the highest (degree) for a name, and for glory in all lands, [that is, that it shall become famous and renowned in all the world, by reason of its beauty and costliness] I will now prepare (provision) for it: so David prepared (provision) in abundance before his death.

6 Then he called Solomon his son, and charged him to build an house unto the LORD the God of Israel.

7 And David said unto Solomon: My son, as for me, it was in mine heart [That is, I intended, or purposed] to build an house unto the Name of the LORD my God.

8 But the word of the LORD came unto me, [To wit, by Nathan the Prophet, 2 Sam. 7. 17.] saying, Thou hast shed blood in abundance, and hast waged great wars: thou shalt build no house unto my Name, because thou hast shed much blood upon the earth before my face. [This is not so to be understood, as if just wars that are made upon good grounds, were forbidden of God; but because the Temple was to be a type and figure of the Church, whereof Christ is the Head, who is a Prince of Peace, and hath made peace between God and us: Therefore his Kingdom, which is a Kingdome of Peace, is likewise typified by Salomon, who reigned in peace.]

9 Behold, the son that shall be born to thee, he shall be a man of rest, for I will give him rest from all his enemies round about: for his name shall be Salomon, [That is, peaceful, or, peaceable] and I will give peace and quietness unto Israel in his days.

10 He shall build an house for my Name, and he shall be to me a son, and I (will be) to him a Father; and I will establish the throne of his Kingdome over Israel for ever. [This promise of an everlasting Kingdom is properly made good in Christ, Luke 1. 3. whereof Salomons transitory Kingdome was a type.]

11 Now my son, the LORD shall be with thee: [Oth. The Lord be with thee] and thou shalt be prosperous, and shalt build the house of the LORD thy God, according as he hath spoken of thee.

12 Only the LORD give thee courage and understanding, [Or, understanding, and reason] and give thee charge concerning Israel, and that to keep the Law of the LORD thy God.

13 Then shalt thou be prosperous, when thou shalt take heed to do the statutes and the judgments, which the LORD commanded Moses concerning Israel: be strong, and of good courage, dread not, nor be dismayed.

14 Behold there, I have in my oppression [During the troubles and miseries of war which I have undergone] prepared for the house of the LORD an hundred thousand talents of gold, [see Exod. chap. 25. on ver. 39.] and a thousand times a thousand talents of silver, and of the copper, and of the iron (there) is no weight, for it is in abundance: I have also prepared wood and stones, add thou yet more thereto.

15 There be also with thee in abundance, that are able to do the work, [Heb. doers of the work] hewers, and work-men in stone and wood: and all manner of men in all manner of work.

16 Of gold, of silver, of copper, and of iron (there) is no number: get thee up, and do it, and the LORD shall be with thee. [Oth. The Lord be with thee.]

17 David also commanded all the Princes of Israel: to help Solomon his son, (saying,)

18 Is not the LORD your God with you, and hath given you rest round about? for he hath given the inhabitants of the land into mine hand, and this land is subdued before the face of the LORD, and before the face of his people. [That is, to the service of God, and to the use and benefit of the people of Israel.]

19 So then give up your heart, and your soul, to seek the LORD your God, and get you up, and build the Sanctuary of God the LORD, that they may bring the Ark of the Covenant of the LORD, and the holy vessels of God into this house, which shall be built unto the Name of the LORD.

CHAP. XXIII.

David a little before his death declarereth that Solomon his son should be king, ver. 1. &c. And he caused the Levites to be numbered from thirty years old and upward; who were found to be eight and thirty thousand in number;

number, 3. They are divided into several Offices, according to their Families, 4. &c.

Now when David was old and full of daies, he made Salomon his son king over Israel.

2 And he gathered together all the Princes of Israel, likewise the Priests and the Levites. [To wit, before he declared Salomon king, as may appear below from chapters 28. and 29.]

3 And the Levites were numbered from thirty years old, [H.b. from the son of thirty years; that is, from such as were thirty years old. See hereof a law, Num. 3. 15. and 4. 23. and chap. 8. ver. 24.] and upward: and their number was according to their heads, [Hebr. skulls, also below vers. 24. That is, according to the number of their heads] men, eight and thirty thousand.

4 Of these there were four and twenty thousand, to set forward the work of the house of the LORD: And six thousand Officers and Judges. [See below chap. 26. 29. and Deu. 16. 18.]

5 And four thousand porters, and four thousand praisers [H.b. praising] of the LORD with instruments, [under these are comprehended those that tune the Psalm or song, or the chief Musicians, which were in number 288. below chap. 25. ver. 17. &c. Hebr. praising the Lord, &c.] which I have made, (said David) to sing praise. [Hebr. to praise.]

6 And David divided them into divisions; [Or: companies, classes, courses. He did this as a Prophet, 2 Chron. 8. 14. and by Gods appointment by the ministry of Gad and Nathan, 2 Chron. 29. 25.] according to the children of Levi, Gersom, Kehath, and Merari. [See Gen. 46. 11. Exod 6. 16. Num. 26. 57. and 1 Chron. 6. 1.]

7 Of the Gersonites were Ladan, [Otherwise called Libni, Numb. 3. 18. and 1 Chron 6. 17.] and Simei, [See of this man. on v. 20.]

8 The children of Ladan, [That is, the posterity of Ladan, that lived in Davids time, and were heads of their familie. So is the word children taken v. 9.] were (circle) Jabel, the head, [that is, the chief, or chieftain so forward] and Zebham, and Jochabed, three.

9 The children of Simei [This Simei was not the son of Gerson, but the son of Ladan. Of the posterity of Simei the son of Gerson is spoken v. 10.] were Seliuim, and Haziel, and Henan, three: These were the heads of the Fathers [that is, of the Fathers families] of Ladan.

10 Now the children of Simei [The brother of Ladan above v. 7.] were Japhath, Zina, [otherwise called Ziza v. 11.] and Jecus, and Beria: These were the children of Simei, four.

11 And Japhath was the head, and Ziza the second: But Jecus and Beria had not many children, [Heb. did not multiply children] therefore they were but of one reckoning in the Fatherly house. [that is, they were reckoned to be one Fathers house, to wit, in the house of their Father Simei.]

12 The children of Kehat were Amram, Izhar, Hebron, and Uzziel, four.

13 The children of Amram were, Aaron and Moseb, Now Aaron was separated, that he should hallow the most holy things, [To wit, that he might handle and administer holy things holily, whereunto they were hallowed and ordained by God. By the holy things may be understood the two altars, the table, the golden candlestick, the Ark of the covenant, &c. When any of the other Priests meddled with these things, those things were then said to have been polluted and profaned. The words rendered here the most holy things, are in the Hebrew, the holiness of holinesses] he, and his sons for ever, to burn incense before the face of the LORD, to minister unto

him, and to bless in his name [see the form of blessing Num. 6. 14.] for ever.

14 Now concerning Moseb, the man of God: His children were numbered among the tribe of Levi. [Intimating that the sons of Moseb, in the administration of spiritual things, remained equal with the Levites or Kehathites, which were not of Aarons Priestly house, although their Father was a civill Magistrate. See further below chap 26. on v. 29.]

15 The children of Moseb were Gersom, and Eliezer.

16 Of the children of Gersom, Sebuel was the head.

17 Now the children of Eliezer were (these) Rehabja the head: [Here mention is made of children for child, as Gen. 46. 23. and 1 Chron. 2. v. 8, 31. And he is called the head, that is, the first, though there be no second expressed, because he was his fathers first-born. So it is said Mat. 1. 25. That Jesus was the first-born son of Mary; whence no waies can be proved, that the blessed virgin Mary had afterward any more sons or children.] And Eliezer had no other children: But the children of Rehabja increased exceedingly.

18 Of the children of Izhar, Selomith was the head.

19 Concerning the children of Hebron feria was the head, Amaria the second, Johaziel the third, and Jekamun the fourth.

20 Concerning the children of Uzziel, Micha was the head, and Jissah the second.

21 The children of Merari were Mabli, and Musi: The children of Mabli were Eleazar, and Kis.

22 And Eleazar died, and he had no sons, but daughters: And the children of Kis, their brethren, [That is, cousins, to wit, their Fathers brothers sons] took them, [to wit, in mariage, or to be their wives, married them.]

23 The children of Musi were Mabli, and Eder, and Jeremoth, three.

24 These are the children of Levi, according to the house of their Fathers, the heads of the Fathers, as they were counted in the number of names by their heads, doing the work of the ministry of the house of the LORD, from twenty years old, [Hebr. from the son of twenty years] and upward.

25 For David had said, [Or, David said, to wit, after that he had taken the Ark of God home to himself, and caused it to be brought into the strong hold of Zion] The LORD the God of Israel hath given rest unto his people: And he will dwell at Jerusalem for ever.

26 And also concerning the Levites, [To wit, had David said] that they should no (more) carry the Tabernacle, nor any of it (pertaining) to the service thereof. [this charge or task was laid upon them, Num. chap. 4. but no longer then the Tabernacle was to be removed and carried from one place to another. Here David gives the reason why he laid another task upon the Levites in or about the Temple, then they had about the Tabernacle, which sometimes was displaced, or removed from one place to another: which was not done after that God had chosen a certain place, where he thenceforward would be continually worshipped. And because the Levites were now to have a heavier task and service about the Temple, then when the Tabernacle yet stood; therefore more persons were to be used and employed in that function or administration, and therefore there were admitted unto this service such as were of the age of twenty years and upward, v. 24.]

27 For according to the last words of David [That is, injunction, ordinance, which he made by the instinct of the holy Ghost, or according to what was brought

unto him by the Prophets] the Levites were numbered, [Heb. were these the number of the Levites] from a twenty years old and upward.

28 Because their station was at the hand of the sons of Aaron [That is, the Priests. So likewise ver. 32.] in the service of the house of the LORD, [see Num. 3. 6, 9, and 18. 2, 3.] concerning the courts, and concerning the chambers, and concerning the purifying of all the holy things, [Heb. of all holiness] and the work of the service of the house of God.

29 To wit, for the bread of ordering [Which was orderly laid in two rows upon the Table before the veil of the most holy place] and for the meat-flower for the meat-offering, [see Lev. 2. 1.] and for the unleavened cakes, and for the pans [that is, for that which is baked in pans] and for that which is broyled [Oth. roasted, frysed] and for all measure, [understand this thus, that the Levites were to take heed, that the meat-offering had its just and due measure of fine flower, oil, and wine] and dimension. [that is, they were to take the right measure of the places that were in the Temple, wherein this or that part of Gods worship was to be performed, or where any thing might be done, or not done.]

30 And to stand every morning, [Heb. in morning, in morning] to thank and praise the LORD : And likewise at even.

31 And for all the offering of burnt-offerings of the LORD, on the sabbaths, on the new moons, and on the set high times [Yea they were also to heed daily evening and morning sacrifices, also those, which were offered by the Priests for particular persons] in number, according to the manner among them, continually before the face of the LORD.

32 And that they should keep the charge of the Tent of the Congregation, and the charge of the sanctuary, and the charge of the sons of Aaron their brethren, [That is, their kinsmen] in the service of the house of the LORD.

CHAP. XXIV.

David divideth the Priests into 24 companies or classes, for the execution of their Officers, v. 1. And he alloweth ministers unto them out of the Levites, out of the tribe of the Kachathites and Merarites, 20.

Now concerning the children of Aaron, (these) were their divisions: The sons of Aaron were Nadab, and Abihu, Eleazar; and Ithamar.

2 But Nadab and Abihu died before the face of their Father, [That is, in the presence of their Father: Or in the life-time of their Father. See Gen. 11. 28.] and they had no children: And Eleazar and Ithamar administered the Priests office.

3 Now David divided them, both Zadok of the children of Eleazar, and Abimelech of the children of Ithamar, [Compare herewith below. v. 6. 31. where it is said that they were listed or written down, and that the lots were cast before the face of David, and Zadok and Abimelech, &c.] according to their office [or, according to their oversight, or, order] in their service.

4 And of the children [That is, posterity; and so in the sequel] of Eleazar (there) were more found (to be) heads of men, then of the children of Ithamar, [to wit, as many more, as immediately followeth] when they divided them: [To wit, those that are numbered v. 3.] of the children of Eleazar there were sixteen heads of (their) Fatherly houses, but of the children of Ithamar, according to their Fathers houses, (there were) eight.

5 And they divided them [To wit, those that are

named, v. 3.] by lots, [as for the order and distinction among them, they left that to God, who ruleth and dispoleteth the lot as seemeth good unto him] these with those: For the Rulers of the sanctuary, and the Rulers of God, [that is, who were set by God over all them that ministered in the sanctuary] were of the children [that is, posterity] of Eleazar, and of the children of Ithamar.

6 And Semaja the son of Nethaneel the Scribe, (one) of the Levites, wrote them down, before the face of the king, and of the Princes, and of Zadok the Priest, and of Abimelech the son of Abiuhah, and of the heads of the Fathers among the Priests, and among the Levites; one Fatherly house was taken [to wit, by lot] for Eleazar, and was likewise taken for Ithamar. [Heb. and taken for Ithamar: which some understand thus, that double or two-fold was taken for Ithamar: Others, that which was formerly taken for him, did still remain taken for him.]

7 Now the first lot came forth [The lot was drawn out of a pale or some other vessel] for forarib, the second for fedaja.

8 The third for Harim, the fourth for Seorim.

9 The fifth for Malchija, the sixth for Mijamin:

10 The seventh for Hakkor, [Or, Kor] the eighth for Abija: [of this Abia's order, or course, and of his posterity was Zacharias the father of John the baptist, Luke 1. 5.]

11 The ninth for Jesaa, the tenth for Sebanja:

12 The Eleventh for Eljafib, the twelfth for Jakim:

13 The thirteenth for Huppa, the fourteenth for Febeat:

14 The fifteenth for Bilga, the sixteenth for Imner.

15 The seventeenth for Hezir, the eighteenth for Happizes; [Oth. Pites.]

16 The nineteenth for Pejabja, the twentieth for Febezkel:

17 The one and twentieth for Fabim, the two and twentieth for Gamul;

18 The three and twentieth for Delaja, the four and twentieth for Maazja.

19 The office of these (men) in their service was, to go into the house of the LORD [To wit, on the sabbath, and they continued there all the week long, until the next sabbath, and that was so continued among them by turns. See 2 Kings 11. 5. and 1 Chron. 9. 25.] according to their appointment by the hand of Aaron their Father: [that is, so as the same law was kept and observed by Aaron, according to Gods institution as followeth. Oth. under the hand of Aaron: that is, under the direction of Aaron; to wit, of one of Aarons posterity, that executed the high Priests office, and therein succeeded Aaron] according as the LORD the God of Israel had commanded him. [to wit, Aaron.]

20 Now of the rest of the children of Levi [Above chap. 23. the Gershonites were described, here are described the Kachathites and the Merarites, which were the two other families of the Levites] of the children of Amram was Subael [chap. 23. v. 16. he is called Sebutel. He was Moses's Grand-child, or sons son, and so of the posterity of Amram] of the children of Subael was Febedja.

21 Concerning Rebabja: Of the children of Rebabja, Jissija was the head.

22 Of the Icharites was Selomoth: Of the children of Selomoth was Fabath.

23 And of the children (of Hebron) was Ferija (the first:) Amarja the second, Fabaziel the third, Fezemam the fourth. [This verse is here thus supplied from chap. 23. verse 29. and chap. 26. verse 31.]

24 (Of) the children of Uzziel was Micha, of the children of Micha was Samir.

25 The brother of Michal was Zipporah, of the children of Zipporah was Zachariah.

26 The children of Merari [From henceforth he setteth down the rest of the sons of Levi, that were of the house of Merari] were Mabedi, and Musi: The children of Fraziyah were, Beno. [oth. the son of Fraziyah his to wit, Merari's sons.]

27 The children of Merari by Fraziyah were Beno, and Sore, and Zaccur, and Hibri.

28 Of Mabedi was Eleazar, and he had no children.

29 Concerning Kis: The children of Kis were Jephunneh.

30 And the children of Musi were, Mabedi, and Eder, and Ferimoth: These are the children of the Levites according to their Fatherly houses.

31 And they cast lots beside [Or, over against, answerable to] their brethren the sons of Aaron [the meaning of these words is, that there were as many companies and courses of these Levites, as there were courses of Priests, that every course of Priests might have their own company or course of Levites, to minister unto them in the execution of their Priestly office. And as there were four and twenty courses of Priests, so there were likewise four and twenty of these Levites, whereof the greatest part are mentioned in this chapter, and the rest in the former chapter v. 8, 9, 10.] before the face of king David, and of Zadok, and of Ahimelech, and of the heads of the Fathers among the Priests, and among the Levites: The head of the Fathers against his least brother. [that is, for the least brethren, as well as for the chiefe among the Fathers. Oth. Abrahah, the head; holding it to be a proper name.]

C H A P. XXV.

The Ordination of the fingers out of the sons of Asaph, Heman, and Feduthun, v. 1. &c. distributed into four and twenty orders, 31.

And David, together with the chief of the host, [That is, the chief of the Levites: For in the law the Levites in regard of their multitudes employed in spiritual administration, were likewise called an host, Num. 4. 23. But understand such an host as were to heed the worship of God, and spiritual busineses: therefore in the wilderness they had their camp near the Tabernacle, Numb. chap. 3. Now the Captains or heads of this spiritual host were the Priests, and among the common Levites the heads of the Fathers houses of Gersom, Kehat, and Merari, with the advice of whom, and of the Captains, David as being also a Prophet, made this Ecclesiastical order here mentioned] separated to the service, of the children of Asaph, and of Heman, and of Feduthun, who should prophecy with Harps, with Lutes, and with Cymbals: And those that were numbered among them, were men fit for the work of their service. [Hebr. and their number was men of the work for their service. (Men of the work) that is, men that are fit for the work.]

2 Of the children of Asaph were, Zaccur, and Joseph, and Neiranja, and Azarela, [He is called Jesarela, below v. 14] children of Asaph: At the band [that is, according to the conduct, instruction, ordinance, &c.] of Asaph, who prophesied [that is, praised God by singing of Psalms and spiritual songs made by David, and other Prophets, playing them also upon Musical instruments. Thus is the word prophesying also taken, ver. 3. &c. and 1 Sam. 19. 20 and elsewhere] at the king's bands. [the king made and ended the Psalms and spiritual songs, which the singers sung, who dealt herein as a Prophet. See above chap. 23. on v. 6.]

3 Concerning Feduthun: The children of Feduthun were Gedalyah, and Zeri, [He is called Jizri, v. 11.] and Jesaja, Hasabiah, and Mattithiah, six, [I understand withall Simei also, from v. 17. he must necessarily be joyned with them, else there would be but five named here] at the bands of their Father Feduthun, prophesying upon Harps, by thanking and praising the LORD.

4 Concerning Heman: The children of Heman were Bukkija, Mattanja, Uzziel, [He is called Azareel, v. 18.] Sebuel, [he is called Subael, v. 20] and Ferimoth, Hananja, Hanani, Eliabah, Giddalti, and Romanti-Ezer, Josbokra, Mallohi, Hoibis, Mahazioth.

5 All these were children of Heman the king's Seer, [i.e. Prophet. See 1 Sam. 9. 9.] in the words of God [Or, in the things of God] to lift up the horn: [that is, according to the opinion of some, to sing the Psalms which contain the promises of God concerning the kingdom of David, and of Jesus Christ, whose power and glory are signified by the horn] for God had given Heman fourteen sons [their names were mentioned v. 4.] and three daughters.

6 These were all of them placed at the bands of their Father, for the song of the house of the LORD, upon Cymbals, Lutes, and Harps, for the service of the house of God: At the bands of the king, [see above v. 2.] of Asaph, of Feduthun, and of Heman.

7 And the number of them with their brethren that were instructed in the song of the LORD, all (being) masters, [Heb. understanding ones, or, giving understanding (that is, teachers) who taught others (namely, their disciples or scholars) to sing and understand the Psalms] was two hundred fourscore and eight. [these two hundred eighty eight being added to the number of their disciples or scholars mentioned above chap 23. v. 5. make up together four thousand.]

8 And they cast lots for the guard, one against another, [To wit, to know what order they were to follow in the executing of their office] as well the small as the great, the master with the scullar. [Heb. so the small, as the great, as the teacher, so he that is taught. The meaning is, that the lot was cast between the four and twenty singing-masters, which are hereafter named, and each had their scholars under them. In the casting of lots there will be no regard had to the greatness or smallness of the one or the other singing-master, but they cast lots promiscually, one among another. Some think that this is to be understood of the smallness or greatness of the voices.]

9 Now the first lot came forth for Asaph, [That is, Asaph's family] (namely) for Joseph: [this Joseph was for the house of Asaph: And although the number of those that were under Joseph, be not here expressed, yet it is credible, it is assymed of all the rest, that they with their sons & brethren, that is, kinmen, were twelve, that the same is likewise to be understood of Joseph] the second for Gedalyah, he, and his brethren, and his sons, were twelve.

10 The third for Zaccur, his sons and brethren; twelve.

11 The fourth for Jizri, his sons, and his brethren; twelve.

12 The fifth for Neiranja, his sons, and his brethren; twelve.

13 The sixth for Bukkija, his sons, and his brethren; twelve.

14 The seventh for Jesarela, his sons, and his brethren; twelve.

15 The eighth for Jesaja, his sons, and his brethren; twelve.

16 The ninth for Mattanja, his sons, and his brethren; twelve.

17 The tenth for Simei, his sons, and his brethren; twelve.

- 18 The eleventh for Asarel, his sons, and his brethren; twelve.
 19 The twelfth for Hushai, his sons, and his brethren; twelve.
 20 The thirteenth for Shubael, his sons, and his brethren; twelve.
 21 The fourteenth for Mattithia, his sons, and his brethren; twelve.
 22 The fifteenth for Jeremoth, his sons, and his brethren; twelve.
 23 The sixteenth for Hananiah, his sons, and his brethren; twelve.
 24 The seventeenth for Jashakas, his sons, and his brethren; twelve.
 25 The eighteenth for Hanani, his sons, and his brethren; twelve.
 26 The nineteenth for Mallotah, his sons, and his brethren; twelve.
 27 The twentieth for Elijatha, his sons, and his brethren; twelve.
 28 The one and twentieth for Hothir, his sons, and his brethren; twelve.
 29 The two and twentieth for Giddalti, his sons, and his brethren; twelve.
 30 The three and twentieth for Mahazioth, his sons, and his brethren; twelve.
 31 The four and twentieth for Romamithi-Ezer, his sons, and his brethren; twelve.

C H A P. XXVI.

The order and division of the door-keepers of the Temple,
 v. 1. &c. and of the Treasurers that were over the
 treasures of the Temple, 20. As likewise of the Le-
 gitical Officers and Judges, 29.

Concerning the divisions of the porters, [To wit, of the Temple. Here is to be noted, that there were three families appointed for the office of porters: as first, the family of Meselemeja. Secondly, the family of Obed-Edom, v. 4, 11. Thirdly, the family of Hosa, v. 10.] of the Koribites was Meselemeja, [called Selemja, v. 14.] the son of Kore, of the children of Asaph. [this was another Asaph, than that famous chief singer, of whom is spoken in the 25. chapter.]

2 Now Meselemeja had children: Secharja was the first-born, [For first-born is often used (above chap. 23. v. 10, 18, 19, &c. the word head)] Jediael the second, Zebadja the third, Jashniel the fourth,
 3 Elam the first, Johanan the first, Elieoenai the seventh.

4 Obed-Edom had also children: Semaja was the first-born, Jozabad the second, Joab the third, and Sachar the fourth, and Nechaneel the first.

5 Amminiel the first, Issachur the seventh, Peullethai the eighth, for God had blessed him. [To wit, Obed-Edom, to whom God gave children and grand-children. See below v. 8. This phrase is also used, Gen. 2. v. 22, 18, &c.]

6 Also unto Semaja his son were children born, ruling over the house of their Father: For they were valiant champions. [That is, mighty men, that were valiant and courageous in the execution of their office, to wit, in keeping their guard, and in removing all violence and disorder from the doors of the Temple.]

7 The children of Semaja were Othni, and Raphael, and Obed, (and) Elzabad. [Some make of Obed and Elzabad but one name: Others do here insert the word and, and then there be four and twenty heads here, as there be in the other courses] his brethren valiant men: [Heb. children, or, sons of valour] Elihu, and Se-machja.

8 All these were of the children of Obed-Edom, they,

and their children, and their brethren, valiant men in strength for the service, there were threescore and two of Obed-Edom.

9 Now Meselemeja had children and brethren, valiant men, eighteen.

10 And Hosa of the children of Merari, had sons: Simri was the head (although he was not the first-born, yet his Father made him an head.) [The Father might not give the birth right to this son of his, and exclude the first-born without some special and remarkable cause, which it may be was given here. See the law, Deu. 21. 16, 17.]

11 Hilkija was the second, Tebalja the third, Zecharja the fourth; all the children and brethren of Hosa were thirteen.

12 Out of these were the divisions of the Porters among the heads of the men, for the wards against their brethren: [See chap. 24. v. 31.] to minister in the house of the LORD. [the meaning of the words of this verse is, that these porters or door-keepers were also divided into four and twenty courses, as the other Levites were, each in their function of administration, and that they likewise so came on, and went off in their wards by turns, as the others did, changing their courses every sabbath day.]

13 And they cast lots as well the small as the great, [Heb. as the small, so the great, as chap. 25. v. 8.] according to their Fatherly houses, for every gate. [understand that they cast or drew lots, according as the gates of the Temple, or other places lay, where they were to keep guard: also according to the number of the persons that were to keep guard in every place. Heb. for gate and gate.]

14 Now the lot East-ward [That is, of the gate that lay East-ward: and so in the sequel] fell upon Selemja: But for Zecharja his son, who was an understanding Counsellour, they cast lots, and his lot came forth North-ward.

15 For Obed-Edom Southward, and for his children the house of the treasure-chambers. [Intimating that some of the children of Obed-Edom kept guard at the south-gate of the Temple, and some at the treasure-chambers. The words rendered here the house of the treasure-chambers, are in the Heb. the house of gathering; that is, where the gifts that were given by the people toward the building and repairing of the Temple, were gathered and kept; as also the tithes, first-fruits, &c. See 2 Chron. 25. v. 24. But some conceive that this was an house or building near adjoining to the Temple, where the Teachers of the law, Prophets, and singing-masters kept their meetings and assemblies to discourse and commune together about the lawes and commandments of the Lord. Others retain here the Hebrew word Assupim, as being the name of a certain place.]

16 For Suppim and Hosa [Understand the house of Hosa the son of Suppim of the family of Merari. Some are of opinion that Suppim and Hosa were brethren, that in the lot they were joyned together under one head] westward, with the gate Schallecheth, by the ascending highway: [the meaning of these words is, that Suppim and Hosa had not only the guard at the West-gate, (which was called the binder gate, because it stood behind the gate of the Sanctuary, where the ark of the covenant stood) but also at another gate that was hard by, near unto the ascent or gallery that Salomon had made, to go from the city of David into the Temple. See of this this ascent, 2 Kings. 12. v. 20. and 2 Chron. 9. v. 11.] ward over against ward. [that is, they were so ordered, that as soon as one went off the service of the house of the Lord, another came on. Or they kept watch each in his place over against one another: or they were like one another each in his ward.]

17 East-ward were six Levites : North-ward four a day, South-ward four a day ; But by the treasure-chamber two (and) two.

18 At Parbar [Parbar is a Chaldee word, and signifieth an outermost part, or, a part that cometh outward] Westward there were four by the high way, two by Parbar.

19 These are the divisions of the porters of the children of the Koribites, and of the children of Merari.

20 Also of the Levites, Abija was over the treasures of the house of God, and [Oth. that is, or, to wit, as the letter *vau* is taken, *Judg. 7. 24.* and *1 Sam. 28. 3.* &c.] over the treasures of the hallowed things. [here is to be noted that there were divers treasures in the house of the Lord : For first, there was gathered that which was given toward the maintenance of the Priests and Levites, as there were the first fruits and the tithes, or the value thereof. Secondly, that which was hallowed or consecrated to the Lord, as freewill-offerings, vowed, ransom money for the first-born, and the like, out of which were allowed the expences and charges toward the daily sacrifice, as also toward the offerings on the sabbath, new moons, and annual feasts, &c. Thirdly, there was also money gathered for the building of the Temple, and maintaining of the same. See below ver. 26, 27, 28.]

21 Of the children of Ladan, [Otherwise called Libni] children of Ladan the Gersonite : of Ladan the Gersonite were heads of the Fathers, Jehieli.

22 The children of Jehieli were Zetham, and Joel [Above chap. 23. ver. 8. Zetham and Joel are called children of Ladan, either because they were his grandchildren, or because they were his children indeed, and brethren of Jehieli, and that Zetham and Joel were here called children of Jehieli after the names of their Uncles] his brother : (These) were over the treasures of the house of the LORD.

23 Of the Amramites, of the Izharites, of the Hebronites, of the Uzzielites,

24 And Sebuel the son [That is, posterity. See above chap. 23. v. 16.] of Gersom the son of Moses, was chief over the treasures. [he might be called chief Accountant, or, President in the chamber of accounts.]

25 But his brethren [That is, kinsmen] from Eliezer, [that is, that sprung from Eliezer. Eliezer was the second son of Moses, whose posterity are here made keepers of the treasures] were (these:) Rechabja was his son, and Joram his son, and Zubri his son, and Seli-mith his son.

26 This Seli-mith and his brethren, [That is, kinsmen] were over all the treasures of the holy things, which king David had hallowed, together with the heads of the Fathers, the Rulers over thousands, and hundreds, and the Chief of the host had hallowed, [that is, had presented in the Temple for the service of God.]

27 Of the wars, [That is, of the spoil gotten in war] and of the spoil had they hallowed it, to maintain the house of the LORD. [to wit, after the house being built, should in time have need of repairing.]

28 Also all that Samuel the Seer, [See *1 Sam. 9. 9.*] had hallowed, and Saul the son of Kis, and Abner the son of Ner, and Joab the son of Zeruia : all that (any man) had hallowed, was under the hand of Seli-mith and his brethren.

29 Of the Izharites, Chenanja, and his sons were for the outwork in Israel, for Officers and for Judges. [That is, for such busineses as were to be done without Jerusalem, understanding thereby, that they likewise executed the office of Judges and Officers in the land. For although the Levites were continued ordinary Church-ministers : Yet some of them were likewise employed and made use of in civil affairs and administrations, not only in their own cities, that were given them of the tribes by the order and appointment of God, but also be-

ing called thereunto from other places : (as appeareth by these places, v. 29, 30, 31, 32. also above ch. 23. v. 4. compared with *2 Chron. 19. 11.*) forasmuch as Levi was likewise one of the tribes of Israel, and the lawes and statutes concerning the Common-wealth of Israel were written in the book of the law of God, which especially was commended to the Levites. See *2 Chron. 17. 8, 9.* &c. Others conceive that the outward work of the Levites was this, that they thorowout all the land gathered and provided that which was necessary for the building of the Temple, and for the worship of God. See *2 Chron. 34. v. 13. Neh. 11. 16.*]

30 Of the Hebronites was Asabja and his brethren, valiant men, a thousand and seven hundred, over the offices of Israel on this side Jordan West-ward : over the work of the LORD, and for the kings service.

31 Of the Hebronites Jerija was the head, of the Hebronites of his generations among the Fathers : In the fourteenth year of Davids reign [This was the last year of Davids reign, wherein he made the above recited order, before he made Salomon king in his stead, holding for that purpose a great assembly of the people, below chap. 28. 29.] there were sought and found among them valiant champions at Jaazer in Gilead. [this was a city in the land of Gilead, given to the Merarites for a dwelling-place, *Jos. 21. 39.*]

32 And his [To wit, Jerija's] brethren [that is, kinsmen] were valiant men, [See above v. 7.] two thousand and seven hundred heads of the Fathers : And king David set them over the Reubenites, and Gadites, and the half tribe of the Manassites, for all matters of God, and the matters of the king. [compare verse 30.]

CHAP. XXVII.

The order concerning the men of war, ver. 1. &c. The Princes of the Tribes, 16. The chief keepers of Davids treasures and revenues, 25. His chiefest Counsellours and friends, 32.

Now these are the children of Israel according to their number, the heads of the Fathers, and the Captaines of the thousands, and of the hundreds, with their Officers, serving the king in all matters of the divisions [That is, of the orders, into which David had divided the host] coming on, and going off from moneth to moneth in all the moneths of the year. [Understand, that according to the division made by David, the twelve Chieftaines with their men were to keep their guards and their marchings forth for a moneth together, changing their courses every moneth. And whatever busineses or difficulties occurred, whereunto military strength was required, for that those were to be in readines, whose moneth and turn it was. So that those things were as it were Legions, or bands of the militia, or train-bands, which were to be alwaies in readines for the service of king and country] every division was four and twenty thousand.

2 Over the first division in the first moneth was Jasab-ham [See of this Commander, *2 Sam. 23. 8.* where he is called Joschebbasbebeth] the son of Zabdiel : And in his divisions there were four and twenty thousand.

3 He was of the children of Perez, the head of all the Captaines of the hosts in the first moneth. [oth. he was of the children of Perez, (and) he was the chief over all the Captaines, &c.]

4 And over the division in the second moneth was Doda [Otherwise called Dodo, *2 Sam. 23. 9.*] the Abo-bite, and (over) his division was Mikloth also Leader : [oth. after that Mikloth became Commander over his division]

division: To wit, when Dodai was dead: But others understand this thus, that Mikloth was Dodai's Lieutenant] in his division there were likewise four and twenty thousand.

5 *The third Commander of the host in the third moneth was Benaja the son of Jojada the chief Officer, [Heb. Cohen; which signifieth a person that executereth an honourable office, either in church or state] he was the head: In his division there were likewise four and twenty thousand.*

6 *This Renaja was a champion of the thirty, [These thirty champions are expressed by name, 2 Sam. 23. 24, &c. and 1 Chron. 11. 26.] and over the thirty. And (over) his division was Ammizabad his son. [Some understand this thus, that this Ammizabad was Chief Lieutenant of his Fathers Regiment: Who was also Commander over the Crethi and Pletchi, 2 Sam. 8. 18.]*

7 *The fourth [To wit, Commander: and so in the sequel] of the fourth moneth, was Ajabel the brother of Joab, and after him [to wit, after his death, after that he was slain by Abner, 2 Sam. 2. 23.] Zebadja his son: In his division there were also four and twenty thousand.*

8 *The fifth Commander in the fifth moneth, was Samath [He is called Samma, 2 Sam. 23. 15. and Sammoth 1 Chron. 11. 27.] the Izrahite: In his division there were also four and twenty thousand.*

9 *The sixth, in the sixth moneth, was Iru the son of Ikkes the Tekkite: In his division there were also four and twenty thousand.*

10 *The seventh, in the seventh moneth, was Helez the Pilonite [Otherwise called Paltite, 2 Sam. 23. 26.] of the children of Ephraim: In his division there were also four and twenty thousand.*

11 *The eighth, in the eighth moneth, was Sibbechai the Husathite, of the Zarbites: [These were the posterity of Zerah the son of Juda] In his division there were also four and twenty thousand.*

12 *The ninth, in the ninth moneth, was Abidzer the Anethotite, of the Benjamites: In his division there were also four and twenty thousand.*

13 *The tenth, in the tenth moneth, was Maherai the Methophathite, of the Zarbites: In his division there were also four and twenty thousand.*

14 *The eleventh, in the eleventh moneth, was Benaja the Pirhathonite, of the children of Ephraim: In his division there were likewise four and twenty thousand.*

15 *The twelfth, in the twelfth moneth, was Heldai [Otherwise called Heled, 1 Chron. 11. 30. and Hebed, 2 Sam. 23. 29.] the Netophathite, of Othniel: In his division there were also four and twenty thousand.*

16 *But over the tribes of Israel were (these): Over the Reubenites Eliezer the son of Zichri was Leader: over the Simeonites was Sephatja the son of Maachah.*

17 *Over the Levites was Hasabia the son of Kemuel, over the Aarontes [Hebr. over Aaron, that is, over the high Priests house, which ought to continue in Aarons family] was Zadok.*

18 *Over Juda was Elihu, [Called Eliab, 1 Sam. 16. 6.] (one) of Davids brethren: over Issaschar was Homri the son of Michael.*

19 *Over Zebulon was Ismajath the son of Obadja: over Naphthali was Ferimoth the son of Azriel.*

20 *Over the children [That is, posterity] of Ephraim was Hosea the son of Azazia; over the half tribe of Manasseh was Joel the son of Pedaja.*

21 *Over half Manasseh in Gilead, was Iddo the son of Zacharia: over Benjamin was Faafiel the son of Abner.*

22 *Over Dan was Azarel the son of Jerobam: these*

[*To wit, that were even now expisly named] were the Princes of the tribes of Israel. [Aler and Gad with the Chieftaines are not named in this Register, why they are pasid by or concealed, is uncertain.]*

23 *But David took not the number of them that were twenty years old, [Heb. from the son of twenty years] and under; because the LORD had said, that he would multiply Israel as the stars of Heaven. [Understand this thus, that David would not number these, that it might not appear that he doubteth of the promise of God made to Abraham, Gen. 22. 17. and 26. 4. Some understand this thus, that David would not take the number of the people after the time that he was chastised and punished of God for causing the people to be numbered by Joab.]*

24 *Joab the son of Zeruja had begun to number, [To wit, all the Isacites that were above twenty years old, 2 Sam. 24.] but he finished it not, [for he counted not Benjamin nor Levi, because he did this work of numbring the people giudgingly, and against his will. See 1 Chr. 21. 6.] because there came great wrath upon Israel for it: [meaning the burning wrath of God; that is, the hot fiery pestilence, 2 Sam. 24. 13.] therefore the number is not brought into the account [Hebr. into the number] of the Chronicle of king David. [to wit, the full number was not brought in; for Joab took not the number of Levi and Benjamin, chap. 21. 6. Others understand this thus, that David being grieved for what he had done, would not have this to be set down in the publick records; But God would have it to be recorded in the books of the holy Scripture.]*

25 *And over the kings treasures was Azmaveth the son of Adiel. [Understand those treasures that were in the kings house, or within Jerusalem; as Jonathan was over the kings treasures and revenues, that were received and gathered without the said city] and over the treasures in the Country, in the cities, and in the towers, [that is, castles, strong holds, fenced houses] was Jonathan the son of Uzziya.*

26 *And over those that did the work of the field in the tillage of the ground, [Understand heire those that did the kings husbandry, and tilled his ground] was Ezri the son of Chelub.*

27 *And over the vineyards was Simei the Ramathite: [That is, over the vine-dressers, that were to look to, and dreſſe the kings vineyards. And so was this mans office distinct from Zaddi's] but over that which came of the vines, for the store-houses of wine, [that is, over the wine-cellars] was Zadi the Siphmite.*

28 *And over the Olive-yards, and the Sycamore-trees, that were in the low grounds was BaalHaman the Gederite; but Joas was over the treasures of the oil. [That is, over the oil that was stored up in cellars.]*

29 *And over the oxen that fed in Saron, [See Cant. 2. 1.] was Sitrai the Saronite: But over the oxen in the low grounds, was Saphat the son of Adlai.*

30 *And over the camels was Obil the Ismeelite: And over the she-asses was Fechdeja the Meronoshite.*

31 *And over the small cattle [As sheep and goats] was Fariz the Hagerite: All these were Rulers over the substance that king David had.*

32 *And Jonathan Davids Uncle, [Some think that this Jonathan was Davids Nephew, the son of Samma, Davids brother, of whom we read, 2 Sam. 21. 22. and so David should have been his Uncle] was Counsellour, an understanding man, he was also Scribe: [or Secretary] Now Febele the son of Hachmoni, was with the kings sons, [to wit, for to instruct and fashion them as their tutor in all good manners and learning.]*

33 *And Achitophel was the kings Counsellour: And Husai the Archite was the kings friend.*

34 *And after Achitophel was Jojada the son of Be-naja, and Abijathar: But Joab was the General of the kings army.*

CHAP. XXVIII.

Davids last charge to the Princes, v. 1. &c. and to Solomon, concerning the keeping of all Gods commandments, and in particular the building of the Temple. 9. He giveth Solomon a pattern of the whole building, and likewise of all the vessels thereunto appertaining, 14. A short repetition of Davids exhortation to Solomon, 20.

Then David assembled at Jerusalem all the chief of Israel, the chief of the tribes, and the chief of the divisions ministering to the king, and the Commanders of thousands, and the Commanders of hundreds, and the Rulers of all the kings substance and cattle, and of his sons, [Oth. and his sons] with the Chamberlaines, [see the annotat. on Gen. 31. v. 36.] and the Champions, yea all (or every) valiant Champion. [in this chapter the writer of this book returneth to the history, which he had begun above chap. 22.]

2 And king David stood upon his feet, [By his standing up he did signify the honour that he bare to the word of God, which he had received from God, and intended to declare the same before the Congregation. Compare Judg. 3. 20.] and he said, hear me, my brethren and my people, I had in my heart to build an house of rest for the ark of the covenant of the LORD, [to wit, the temple wherein the ark might safely rest, without being any more removed or carried from one place to another, as heretofore often hapned. See 2 Sam. 7. 1.] and for the foot-stock of our God, [thus is the Ark of the covenant called, forasmuch as the Lord did sit upon it between the Cherubims, 2 Sam. 6. 2. and gave answer] and I have made preparation for to build.

3 But God said unto me, thou shalt not build an house unto my name: For thou art a man of war, and thou hast shed much blood. [Heb. bloods.]

4 Now the LORD the God of Israel chose me out of all my Fathers house, that I should be king over Israel for ever; [That is, my life-time, as long as I live; for that is the ever or eternity of men: But in respect of our Lord Jesus Christ the son of David, is it an everlasting kingdom, which shall never end, Luke 1. 33. see 2 Sam. 7. 13.] For he hath chosen Juda [that is, the tribe of Juda] (to be) a Leader, [see Gen. 49. 8. and 1 Chron. 5. 2.] and my Fathers house in the house of Juda: And among the sons of my Father he hath had pleasure in me, to make me king over all Israel.

5 And of all my sons (for the LORD hath given me many sons) he hath chosen Solomon my son, to sit upon the throne of the Kingdom of the LORD over Israel.

6 And he said unto me, Solomon thy son, he shall build mine house, and my courts; For I have chosen him (to be) a son unto me, and I will be unto him a Father.

7 And I will establish his kingdom for ever: [See ver. 4.] If he shall be strong to do my commandments and my judgements, as at this day. [That is, as unto this day he hath been instructed, and hitherto, according to the good instruction, hath been carefully diligent in keeping my commandments.]

8 Now then before the eyes of all Israel, the Congregation of the LORD, and before the ears of our God, keep and seek [For, seek and keep, that is, give diligence to seek and keep] all the commandments of the LORD your God, that ye may hereditarily possess that good land, and cause your children after you to inherit it for ever.

9 And thou Solomon my son, know thou the God of thy Father, [That is, that God, that took in me pleasure (as v. 4.) and whom I have faithfully served] and serve him with a perfect heart, and with a willing soul:

For the LORD searcheth all hearts, and understandeth all the imagination of the thoughts; [that is, all that men are able to think or imagine] If thou seek him, he will be found of thee: But if thou forsake him, he will cast thee off for ever.

10 Take heed now, for the LORD hath chosen thee to build an house for the sanctuary: Be strong, and do it. [That is, perfect it, finish it.]

11 And David gave unto Solomon his son a type of the porch, [See Exod. 25. on vers. 40.] with the boughs thereof, and the treasures thereof, and the upper chambers thereof, and the inner chambers thereof, and the house of the expiatory-covering. [this was the covering that lay upon the ark of the covenant, upon which the Cherubims stood, and was as it were the throne or chair of God. But by the expiatory-covered he understandeth the ark of the covenant it self, which was to be put into the most holy place of the Temple.]

12 And a type of all that was with him [That is, in his mind] by the spirit, [To wit, by the holy Ghost, who revealed unto David, how all these things were to be made in the Temple, v. 19. as God had formerly revealed unto Moses the pattern of the Tabernacle, and of all other things that he was to make besides, and shewed & declared unto him all things upon the mount. See Exod. 31. 3.] (namely) of the courts of the house of the LORD, and of all the chambers round about; for the treasures of the house of God, and the treasures of the holy things. [to wit, to keep treasures in. Oth. of the treasures, &c. meaning a type or pattern of the places, wherein the treasures were to be kept, or a pattern of the treasures themselves.]

13 And of the divisions of the Priests and of the Levites, [See of these divisions above in chapters 24, 25, 26.] and of all the work of the service of the house of the LORD, and of all the vessels of the service of the house of the LORD.

14 (He gave) gold according to the weight of gold for all the vessels of each service: [Hebr. of service, and of service; that is, aswell of the service that was done in the sanctuary, as of that which was done in the court] (likewise silver) for all vessels of silver according to weight, for all the vessels of each service. [the vessels and instruments of gold were used in the temple, in the place which was called the holy: But the vessels or instruments of silver were used in the Court of the Priests. Oth. of the gold according to the weight of gold, &c. Meaning that here is prosecuted the type or pattern of all things.]

15 And the weight for the golden candlesticks, and their golden Lamps, according to the weight of every Candlestick, [Hebr. of the Candlestick, of the Candlestick. And so here below] and the Lamps thereof: Likewise for the silver Candlestick according to the weight of a Candlestick, and the Lamps thereof, according to the service of every Candlestick.

16 Also (he gave) gold by weight for the Tables of ordering, [To wit, upon which the shew-bread was set in order according to Gods command given by Moseh] for every table: and silver for the silver tables.

17 And pure gold for the gold for the flesh-hooks, and the sprinkling-basins, [Wherein they received the blood of the sacrifice, and wherewith they sprinkled the altar in the sacrifices. See Exod. 24. 6.] and for the dishes: And for the golden cups, the weight for every cup: [Heb. for cup and cup] likewise for silver cups, the weight for every cup.

18 And for the altar of incense refined gold in weight: And gold for the type of the chariot, [So he calleth the Cherubims, because the Lord by the special tokens of his presence is said to sit between the Cherubims. See 1 Sam. 4. 4. and they are said to be his chariot, Psa. 18. 11. Ezek. 1. 24, 25, 26. and chap. 10. 13, 16.] (to wit)

of the Cherubims, that should spread out (their wings), and cover the ark of the covenant of the LORD.

19 All this (said David) they [Or, he, to wit, the Lord] gave me to understand in writing by the hand of the LORD, (to wit) all the works of this type. [Thus then David did not act here out of an absolute royal power, ordaining the service of God according to his own fancy and good liking, but he did this as a Prophet of God, 2 Chron 8. 14. by the instigation and suggestion of the holy Ghost, as here v. 12. appeareth, and also by the instigation and persuasion of Gad and Nathan, 2 Chron 29. 25. Thus God also shewed a type or pattern unto Moses of all things that he should make, Exod 25. 40. and 26. 30. and Heb. 8. 5.]

20 And David said unto Solomon his son, be strong, and of good courage, and do it, fear not, nor be dismayed: For the LORD God, my God, will be with thee, he will not leave thee, neither will he forsake thee, until thou shalt have finished all the work for the service of the house of the LORD.

21 And behold, there be all the divisions of the Priests and Levites for all the service of the house of God: and with thee (there) be for all (manner of) work, all manner of willing (men, endued) with wisdom for all kind of service, likewise the Princes, and all the people, (ready) for all thy commands. [or, words or, works.]

C H A P. XXIX.

David relateth before all the Congregation the great provision of all kind of materials that he had prepared and laid up for the building of the Temple, ver. 1. &c. And he exhorteth them, both Princes, and people, to contribute willingly thereto. They contribute liberally, 6. For which David giveth God thanks, 10. And he prayeth unto the Lord for all the people, 18. and for the king, 19. The thanksgiving and offering of the people, 20. Solomon is anointed king, and Zadok high Priest, 22. The Lord maketh Solomon exceeding glorious and great, 25. How long David reigned, 26. 27. He dieth, 28.

Moreover king David said unto all the Congregation, [See above chap. 28. v. 8.] God hath chosen Solomon my son alone [Heb. one; to wit, of all my sons. Therefore David caused him in his lifetime to be crowned King, and the other sons of David have pledged obedience to Solomon, ver. 24.] a youth [Solomon had at that time married a wife, as may be gathered from his son Rehabeams age, 2 Chron. 12. 13. for he reigned forty years, 2 Chron. 9. 30. and his son Rehabeam was 41. years when he came to the Crown after the death of Solomon: whence it appeareth that Rehabeam was a year old when Solomon was crowned King. But David calleth him young and tender for just cause, because at that time (according to the opinion of some) he was but eighteen or nineteen years old, and had brethren that were elder than he] on the contrary this work [to wit, the building of the Temple, which Solomon was to perform] is great; For it is no place for man, but for God the LORD.

2 Now I have prepared with all my strength, for the house of my God, gold for gold, and silver for silver, and copper for copper, iron for iron, and wood for wooden-works: Sardonyx-stones, and filling (stones) ornament-stones, and embroidery, [oth. stones of ornament and embroidery, or, for ornament and embroidery] and all manner of precious stones, and marble-stones in abundance.

3 And moreover out of my delight toward the house of God, [That is, out of my affection to the house of my God] the special gold and silver that I have, [that

is, of mine own jewels, and other costly things, which I have gathered and kept for this very end] I give over and above to the house of my God, besides all that I have prepared for the house of the Sanctuary.

4 Three thousand talents of gold, [See Exod. chap. 25. on v. 39] of the gold of Ophir; And seven thousand talents of refined silver, to overlay the walls of the houses. [to wit, the gold to overlay the walls of the Temple, and the silver to overlay the walls of the other houses and chambers appertaining to the Temple.]

5 Gold for the golden, and silver for the silver (vessels, and for every) work (to be made) by the hand of artificers: And who is there [To wit, among you] willing to fill his hand this day unto the LORD? [that is, to consecrate his service unto the Lord, and to offer a free-will-offering unto him. See Exod. 32. 29. Lev. 9. 33.]

6 Then the chief of the Fathers, and the Princes of the tribes of Israel, and the Commanders of thousands, and of hundreds, and the Rulers of the kings work gave willingly.

7 And they gave to the service of the house of God, [That is, to ward the building of the temple five thousand talents of gold, and ten thousand drams; [a dram weigheth as much as a stanch crown] and ten thousand talents of silver, and eighteen thousand talents of copper: [H.b. ten thousand, and eight thousand talents of copper] and an hundred thousand talents of iron.

8 And they with whom stones [To wit, costly and precious stones] were found: gave them into the treasury of the house of the LORD, under the hand of Geshiel the Geronite. [this man was the keeper General of all the treasures of the sanctuary, whom we might call the Receiver-General, but Solomith was placed over the treasures that were gathered for the building of the Temple, 1 Chron. 26. 26.]

9 And the people rejoiced at their giving willingly, for they gave with a perfect heart willingly unto the LORD: And king David also rejoiced with great joy.

10 Therefore David praised the LORD before the eyes of all the Congregation; and David said; praised be thou LORD God of our Father Israel, from eternity to eternity.

11 Thine, O LORD is the greatness, and the power, and the glory, and the victory, and the majesty, for all that is in the heaven, and on the Earth, (is thine:) thine O LORD, is the kingdom, and thou hast exalted thy self (as) an head above all.

12 And riches and honour are before thy face, and thou reignest over all (things), and in thine hand is power and might: It is also in thine hand to make all great, and to make all strong.

13 Now then our God, we thank thee, and praise the name of thy glory. [Or thy glorious name.]

14 For who am I, and what is my people, that we should have obtained power to give willingly, as this is? [That is, all these things] for all is of thee, and we give it thee of thine (own) hand. [that is, as we first received this of thee, so we now give it to thee again.]

15 For we are strangers and sojourners before thy face, as all our Fathers (were:) [This is Davids argument: Seeing men are but strangers and pilgrims here on Earth, who must assuredly depart from hence, Psa. 39. 13. and that we cannot keep our goods or estates after our death: therefore we cannot better bestow them then upon the service of God, who will graciously reward it unto all eternity] our dæies on earth are as a shadow, and there is no expectation. [intimating that there is nothing firm, sure, or stedfast in this life: It is all vanity and like a shadow, and no man can expect that he shall eschew death. Oth. which (to wit, shadow) is not gathered.]

16 LORD our God, all this abundance that we have prepared to build thee an house for the name of thy holiness,

that

that is of thine hand, and it is all thine.

17 And I know, my God, that thou triest the heart, and that thou hast pleasure in uprightness. I have in the uprightness of mine heart given all these things willingly, and I have now with joy seen thy people that are found here, that they have carried themselves willing toward thee.

18 O LORD, thou God of our Fathers, Abraham, Isaac, and Israel, keep this for ever, in the mind [Or, inclination, affection. Heb. frame] of the thoughts of the heart of thy people; and direct their heart unto thee.

19 And give unto Salomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all things, and to build this palace which I have prepared. [that is, for which I have gathered and made ready all this provision, yea for which I have bought the place it self, 1 Chron. 21. 25. and 2 Chron. 3. 1. and have made the model or draught of it.]

20 After that David said unto all the Congregation, praise now the LORD your God: Then all the Congregation praised the LORD the God of their Fathers, and they bowed down the head, and bended themselves down before the LORD, and before the king. [To wit, before the Lord with religious worship, and before the king with civil reverence.]

21 And they offered unto the LORD slain-offerings, they also offered unto the LORD burnt-offerings on the next morning of the day, a thousand bullocks, a thousand rams, a thousand lambs, with their drink-offerings: And slain-offerings in abundance for all Israel.

22 And they did eat and drink the same day before the face of the LORD with great joy: And they made Salomon the son of David king the second time, [This was another anointing then that whereof we read, 1 Kings 1. 33. For that first anointing was done in hault, at which those of Jerusalem were only present, to hinder the seditious intent of Adonia: but this second anointing was performed even in Davids life-time, (as appeareth in the beginning of this verse) yea with greater solemnity, in the presence of the Princes and Rulers of the people, yea also of the rest of Davids sons] unto the LORD [that is, to the service of the Lord, to the maintaining and defending the two tables of the law] (to be)

Leader, and Zadok (to be) Priest. [to wit, to be high Priest; and Abijah was put out, because he had also been in the sedition of Adonia, 1 Kings 1. 7.]

23 So Solomon sat on the throne of the LORD, [That is, the throne which the Lord had given him, and on which as vicegerent, he kept the Lords place] as king instead of David his Father, and he was prosperous: And all Israel hearkened to him.

24 And all the Princes, and Champions, yea also all the sons of king David, gave the hand, that they would be under king Salomon. [That is, they acknowledged and accepted of Salomon to be their king and Sovereign. Heb. gave the hand under king Salomon.]

25 And the LORD magnified Salomon exceedingly before the eyes of all Israel: And he gave him a royal Majesty, [Heb. a Majesty of the kingdom, such as had not been on any king of Israel no Judge, nor Ruler among the Israelites] before him. [see 1 Kings 3. 13. and 2. Cbr. 1. 12.]

26 Thus David the son of Isai reigned over all Israel. 27 Now the dayes that he reigned over all Israel, are fourty years: [See 1 Kings 2. 11.] he reigned seven years at Hebron, and he reigned three and thirty at Jerusalem. [see 2 Sam. 5. 5.]

28 And he died in a good old age, [Heb. graynes, or, hoarines, as Gen. 25. 8.] full of daies, riches and honour: and Salomon his son reigned in his stead.

29 Now the acts of king David, first and last, behold, they are written in the histories, [Heb. words, things] of Samuel the Seer, and in the histories [Heb. words, things] of Nathan the Prophet, and in the histories [Heb. words, things] of Gad the Seer, [this may be understood of the two books of Samuel, the chief books whereof were written by the Prophets that are named here, to wit, by Samuel, Nathan, and Gad, who are called Seers here.]

30 With all his kingdom, [That is with all the rule or government of his kingdom] and his might, and the times that passed over him, and over Israel, and over all the kingdomes of the land. [that is, with that which in his time hapned to him, to Israel, and to the kingdomes that lay round about.]

The End of the First Book of CHRONICLES.

THE



THE SECOND BOOK OF THE CHRONICLES.

The Argument of this Book.

AS for the appellation of this Book, and the former, the Reader may consult the Argument of the first Book of the Chronicles. In this second is the history of the people of God, and their kings, as the same was left in the former Book, prosecuted unto the Babylonish captivity. Now although here be also mention made of the kings of Israel, who are so called in a special manner, after that the ten tribes had separated themselves from the house of David, yet in this Book is chiefly described by Ezra (as is conceived) the history of the kings of Juda. For which there were remarkable reasons. For besides that Juda had still in some kind kept the true doctrine, and the pure worship of God, from which the ten tribes had so far departed, that God at length suffered them to be carried away captive out of their own land by Salmanassar king of Assyria without hope of deliverance, and that consequently Juda was then properly the only people of God, whose history Ezra especially intended. The Messias also was to come of that tribe, even of the royal Family of David according to the flesh. For which cause the history of his Ancestours the kings, from the beginning of them, untill his coming, was carefully to be recorded, that the promises of God might be found true. And forasmuch as the history of David is written in the former book, therefore now this second beginneth with a relation of the reign of Salomon, who succeeded in his Father's stead. He is extraordinarily endued with great wisdom, which he had asked of God: Whereunto were added both riches, (which he bestowed and laid out upon the building of the Temple, and other buildings) and honour which he received of the nations round about. But for his sins his kingdom was divided, when Rehabeam his son succeeded in his stead, Ten tribes revolted from Juda, making choice of Jerobeam for their king. After Rehabeam followed successively in order in the kingdom of Juda, Abia, Asa, Josaphat, Joram, Ahazia, Joas, Amazia, Uzzia, Jotham, Achaz, Hizkia, Manasseh, Amon, Joshua, Joahaz, Jojakim, Joachin, Zedekias; many of which were idolaters; some maintaining the true Religion and the pure worship of God, as Asa, Josaphat, Joas, Amazia, Uzzia, Jotham, Hizkia, Joshua; although they were unequal to one another in godly zeal and true piety. Likewise some of them either turned aside from good to evill, as Joas and Amazia, or turned from evill to good as Manasseh. In the mean while the Lord never ceased to call all the kings as all the commonalty to repentance, using for this end the ministry of the Prophets, who all this time followed each other in great abundance, even from Elia and Elizeus, unto Ezekiel and Daniel. But in regard they were not hearkened unto, but contemned and derided by the greatest multitude, therefore God at length suffered this kingdom of Juda to be overpowered by Nebuchadnezer king of Babel, who carried the Jewes away captive into this land: where they remained seventy years, untill Cyrus, who translated the Monarchy from the Babylonians to the Persians, & gave them liberty to return home into their own country, as this further appeareth in the Books of Ezra and Nehemia. Now there is in this Book (according to the opinion of some) contained an history of four hundred and four and twenty years.

II. CHRON.



II CHRONICLES.

CHAP. I.

Solomon being settled in his kingdom, offereth at Gibeon, v. 1. &c. It being put to his choice by God what to ask of him, he prayeth for wisdom, 7. which he obtaineth, with a promise of riches and honour, 11. He returneth from Gibeon, 13. His power and great wealth, 14.

And Solomon the son of David was strengthened in his kingdom : [That is, took courage, or became courageous, observing his lawfull choice to the crown, the joynt consent of the people, and the general peace of the land, and removing of all lets and hindrances thereof] for the LORD his God was with him, [See Gen. ch. 21. on v. 22.] and magnified him exceedingly. [Heb. upward. So 1 Chron. 22. 5. and 23. 17. and 29. 25. The meaning is, that he lift him up as it were on high in respect of greatness of estate, honour, peace, and wealth.]

2 And Solomon spake unto all Israel, to the Chief of the thousands, and of the hundreds, and to the judges, and to all the Princes [Understand by or under this name, those that among others excell in nobility, famousness, and high offices] in all Israel, the heads of the Fathers ; [See 1 Kings 8. on vers. 8. where they are called the chief of the Fathers.]

3 And they went, Solomon, and all the Congregation with him, to the high place, [Called a great high place, 1 Kings 3. 4. See the annotat.] which was at Gibeon ; [a city in the tribe of Benjamin. See 1 King. chap. 3. on v. 4.] For there was the Tent of the Congregation of God, [that is, the holy Tabernacle, of which see Exod. 26. item Lev. 1. on v. 1.] which Moses the servant of the LORD had made in the wilderness.

4 (But the ark of God had David brought up from Kiriat-Jearim, [A city in the tribe of Juda. See Jos. 9. 17. Judg. 18. 12. 1 Sam. 7. 1. The Prophet Uriah's country, Jer. 26. 20.] to the place which David had prepared for it ; for he had pitched a tent for it.)

5 Also the copper altar, which Bezaleel the son of Uri, the son of Hur had made, was there [Not at Jerusalem where the ark was, but at Gibeon, where the Tabernacle stood] before the Tabernacle of the LORD ; Now Solomon and the Congregation visited the same. [To wit, the copper altar, to offer upon it, according to Gods command, Lev. 17. 3, 4. Oth. sought him, to wit, the Lord.]

6 And Solomon offered there before the face of the LORD, [See Lev. 1. on ver. 3.] upon the copper altar, which was at the Tent of the Congregation : [So Lev. 1. 5.] and he offered a thousand burnt-offerings upon it.

7 In that night did God appear unto Solomon [To wit, in a dream, 1 Kings 3. 5. Of the appearance of God by means of dreams, see Gen. 20. on v. 3. and 28. on vers. 12.] and he said unto him ; ask what I shall give thee.

8 And Solomon said unto God ; thou hast shewed great mercy unto David my Father : And thou hast made me king in his stead. [See 1 Chron. 28. 5.]

9 Now LORD God, let thy word be true (made) unto David my Father : For thou hast made me king over a people, manifold as the dust of the Earth. [See Gen. 13. on v. 16.]

10 Give me now wisdom and knowledge, [See the difference between these two gifts, 1 Kings 3. on v. 12.] that I may go out, and come in before the face of this people ? [See the exposition of this phrase, Num. 27. on v. 17. and Deu. 31. on v. 2.] For who shall (be able) to judge [that is, govern, so in the following verse. See Judg. 2. on v. 16. The word be able is here inserted out of 1 Kings 3. 9. although it be otherwise also included in the sense, and, who should judge ? Is as much, as who should be able to judge] this thy great people ?

11 Then God said unto Solomon ; because this was in thine heart, [That is, the desire and purpose of thine heart] and thou hast not asked riches, goods, nor honour, nor the soul of thy haters, neither also hast asked many daies, but hast desired wisdom and knowledge for thy self, that thou mightest judge my people, over whom I have made thee king.

12 Wisdom and knowledge is granted unto thee : Besides I will give thee riches, and wealth, and honour, the like no kings that have been before thee, bxe had ; and after thee shall not the like be. [Compare herewith 1 Kings 3. 12. and the annotat thereon. Oth. which hapned not so to the kings that have been before thee, neither shall happen so after thee.]

13 So Solomon came to Jerusalem ; from the high place which is at Gibeon, from before the Tent of the Congregation ; And he reigned over Israel.

14 And Solomon gathered charrets and horsmen, so that he had a thousand and four hundred charrets, and twelve

twelve thousand horsemen : and he placed them in the charter-cities [That is, wherein the chariots were disposed, and which had good pasture for the horses] and with the king at Jerusalem.

15 And the king made the silver and the gold in Jerusalem to be as stones, [See 1 Kings 10. on verse 27. and 2 Chron. 9. 27.] and the Cedars he made to be as Sycamore trees which are in the low grounds in multitude.

16 And the bringing forth of horses, was that which Solomon had out of Egypt ; and concerning the linen yarn ; the kings merchants took the linen yarn for the price. [See the exposition of this verse, and the next, 1 Kings 10. on verse 28, 29.]

17 And they brought up, and carried a chariot out of Egypt for six hundred (shekels) of silver, and an horse for an hundred and fifty ; and so they brought (them) out by their hand, for all the kings of the Hittites, and for the kings of Syria.

C H A P. II.

Solomon appointeth workmen to build the temple, verse 1, &c. He requesteth also of Hiram the king of Tyre labourers, and timber, 3. promising to furnish them with victuals, 10. Hiram consenteth, and sendeth an eminent Artificer to him, 11. Solomon numbreth, and divideth his labourers, 17.

Now Solomon thought [Heb. said, to wit, within himself, that is, determined, purposed, was minded, had concluded. See 1 Kings 5. 5. and the annotat. thereon] to build an house [that is a temple. Compare Gen. 28. on verse 17, and 22.] for the name of the LORD [that is, unto the Lord, see 1 Kings 5. on verse 3. item Deut. 28. on verse 58.] and a house for his kingdom [that is, a royal palace for him, and those that should succeed him in the kingdom, to dwell in, so below verse 12.]

2 And Solomon told out threescore and ten thousand men to bear burthens, and fourscore thousand men to them [See 1 Kings 5. on v. 15.] in the mountain; [namely of Lebanon. See 1 Kings 4. on verse 33.] together with three thousand and six hundred [See 1 Kings 5. on verse 16.] overseers over them, [or commanders, or task-masters, these were surveying officers, that had authority to overlook the labouring men, and to see that the work went on apace. See verse 18.]

3 And Solomon sent to Hiram the king of Tyre, [See of this king also 1 Kings 5. on verse 1. where he is called Hiram] saying, according as thou hast dealt with David my father, and hast sent him cedars to build him an house, to dwell therein ; (so deal likewise with me.)

4 Behold, I will build an house for the name of the LORD my God, to baffle him, [That is, dedicated to his glory, and for the salvation of men, and to the solemn duties of Gods holy worship. Compare Levit. 8. on verse 10.] to burn incense of sweet smelling spices before his face, and for the preparing of the continual (bread,) [understand the twelve shew-bread (loaves,) called a continual bread, Num. 4. 7. because they ought always to lie upon the holy table, being for that purpose renewed every sabbath-day, Exod. 25. 30. Levit. 24. 8.] and (for) the burnt-offerings morning and evening, on the sabbaths, and on the new moons, and on the solemn feasts of the LORD our God : which is for ever, [Heb. in ever-nyn ; that is, during the time of the law. See Gen. 13. on verse 15.] in Israel.

5 And the house which I shall build, shall be great ; for our God is greater then all Gods.

6 But who is able to build him an house, seeing the heavens, yet the heaven of heavens cannot contain him ? [See 1 Kings 8. on verse 27.] and who am I, that I should build an house for him, unless it were to burn incense be-

fore his face ? [the meaning is, that he would not build that house, that God according to his essence, which is infinite, might be included in it, but that he might be worshipped there according to his revealed will.]

7 Send me now then a wise man to work [That is, a cunning workman : and so in the sequel] in gold, and in silver, and in copper, and in iron, and in purple, and in crimson, and skie-colour, and that hath skill to grave gravings, with the wise (men) that are with me in Juda, and in Jerusalem, whom David my father did provide.

8 Send me also cedar, firre, and algummim-wood [See of this wood, 1 Kings 10. on verse 11. where it is called almuggim-wood] out of Lebanon, for I know that thy servants have skill to cut the wood of Lebanon, and behold, my servants shall be with thy servants.

9 And that to prepare me wood in multitude : for the house which I shall build, shall be great, and wonderful.

10 And behold, I will give [Heb. I have given, that is, firmly determined to give] to thy servants the hewers that hew the wood, twenty thousand Cors [see of this measure, 1 Kings 4. on verse 22. and compare this place with 1 Kings 5. 11. and with the annotat. thereon] of beaten wheat, and twenty thousand Cors of barley : besides, twenty thousand Baths, [See of this measure, 1 Kin. 7. on verse 26.] of wine, and twenty thousand Baths of oil.

11 Now Hiram the king of Tyre answered [Heb. said] in writing, and sent (it) to Solomon, because the LORD loveth his people, he hath made thee king over them.

12 Moreover Hiram said ; Praise be the LORD the God of Israel, that made the heavens and the earth, for that he hath given to king David a wise son, able in prudence and understanding, [Knowing prudence and understanding : so in the sequel] who buildeth an house for the LORD, and an house for his kingdom.

13 Now then I send a wise man, endued with understanding, Huram Abi : [Oth. Huram my father, or, Huram my fathers, or, who was my father Huram : otherwise called Huram Abin, below chap. 4. 16. that is, Huram his father, or, his fathers.]

14 The son of a woman [That was a widow, 1 Kings 7. 14.] of the daughters of Dan, [that is, one of the women that were of the tribe of Dan. Some conceive that 1 Kings 7. 14. she is said to have been of the tribe of Naphtali : but that king Hiram here to belong to the tribe of Dan, through ignorance, naming this tribe for the tribe of Naphtali, as sometimes in scripture some are brought in speaking, not according to truth, but according to their own opinion and meaning, whose words the holy Ghost indeed recitateth, but not therefore approveth, as 1 Sam. 4. 8. Mark 16. 1. Joh. 1. 45. &c. See yet another exposition of this place, on the fourteen verse of 1 Kings 7.] and whose father was a man of Tyre, that is skilful to work in gold, and in silver, in copper, in iron, in stones, and in wood, in purple, in skie-colour, and in fine linen, and in crimson, and to grave all manner of graving, and to all (or every) cunning device, [Heb. invention ; that is, all kinde of artificial work, that a skilful and cunning artificer, putting all his skill and judgment together, were able to invent] which shall be propounded to him, [or, even as, or, according as shall be propounded to him] with thy wife (men) and the wife (men) of my lord David thy father.

15 Now then let my lord send to his servants the wheat and the barley, the wine, and the oil which he hath spoken (of.)

16 And we will hew wood out of Lebanon, according to all thy need, and will bring it to thee in floats over the sea, to Japho : [Otherwise called Joppe, Acts 10. 32. a city lying in the border of the tribe of Dan, by the mid-land sea, see Job. 19. 46. Ezra 3. 7. Jona 1. 3.] and thou shalt cause it to be brought up to Jerusalem.

17 And Solomon numbered all the strange men that were in the land of Israel, [These strangers were Canaanites, that yet remained in the land, whose ancestors the Israelites had not destroyed, although God had commanded them to do it, see 2 Chron. 8. 7.] after the numbering, wherewith David his father had numbered them: and there were found an hundred, and three and fifty thousand and six hundred.

18 And he made three score and ten thousand of them (to be) bearers of burthens [So is the Hebrew word taken, below chap. 34. 13. Nehem. 4. 10.] and fourscore thousand (to be) bearers in the mount, in [to wit, of Lebanon] together with three thousand, and six hundred overseers, [see above on verse 2.] to cause the people to work.

CHAP. III.

The place where, and the time when the temple was built, v. i. &c. The measure and ornaments thereof, 3. The cherubims, 11. The veil, and the pillars, 14.

And Solomon began to build the house of the LORD at Jerusalem on mount Moriah, [That is, the mount of vision upon which Abiabath somewhat less than nine hundred years before was commanded to offer up his son Isaac. Concerning the reason and original of this appellation, see Gen. 22. verse 2, 8, 14. and the annotat. theron] which was shewed to David his father: [namely, by the prophet Gad, 2 Sam. 24. 18. 1 Chron. 21. 18. &c. oth. where (the LORD) appeared unto David his father: to wit, by the fire, which fell from heaven upon the altar, and the offering, of which see 1 Chron. 21. 26.] in the place that David had prepared in the threshing-floor of Ornan the Jebusite, [of whom David had bought this place to build the temple thereon, 2 Sam. 24. 24. 1 Chron. 21. verse 24, 25.]

2 Now he began to build in the second month, [Called Zia. See of this month, 1 Kings 6. on verse 1.] on the second (day,) in the fourtieth year of his reign.

3 And these are the foundations of Solomon to build the house of God: [That is, according to which Solomon laid the foundation of the temple,] the length in ells (or cubits) according to the first measure [some understand this of the measure that is used in holy buildings: Others, of the measure of the temple, which David had left behind to his son Solomon in writing: Some, because measures are sometimes changed through length of time, conceive the first measure to be that which was in use in Moses time. Some also understand the first measure to be meant of the first raw draught, or measuring of the ground-work or place of the temple, to wit, of its length and breadth, without the distinction of parts, and the addition of those courts and chambers, which were designed and made afterward] was three score ells, and the breadth twenty ells. [here is no mention made of the house, because here is only spoken of the foundation, see of the height, 1 Kings 6. 2.]

4 And the porch that was in the front, [To wit, of the house of the Lord, see 1 Kings 6. on verse 3.] was in the length according to the breadth of the house, [that is, it was as long as the temple was broad. oth. and the porch that was before the length, was &c.] twenty ells, and the height an hundred and twenty; [of the breadth which was ten ells, see 1 Kings 6. 3.] which he overlaid within with pure gold.

5 Now the great house [That is, the fore part of the temple, called the holy place; which is here said to be great, in respect of the holy of holies, see 1 Kings 6. on verse 17.] he covered over with fir-wood; [to wit, the floor of it, but the walls were covered over with cedar-wood, 1 Kings 6. 15.] then he overlaid that with good

gold: and he made threcon palm-trees, and chain-work. [Heb. chains.]

6 He also overlaid the house [To wit, the rest of the floor of the temple, which was not yet covered over with fir-wood] with precious stones [as marble, or some other stone fit to make a pavement] for ornament: now the gold was gold of Parvaim: [of Havila, as is conceived, where the gold was very precious, Gen. 2. 12. which David had gotten from the spoil of the kings that dwelt thereabout, and had laid it up for the building of the temple, and is likewise called close gold, 1 Kings 6. 20. see the annotat. there; others understand this gold to be meant of the gold of Ophir, or Peru.]

7 Besides, he overlaid at the house the beams, the posts and the walls thereof, and the doors thereof with gold, and he graved cherubims on the walls.

8 Moreover, he made the house of the holy of holies, [Heb. holiness of holiness; That is, the most holy place of the temple which was the hinder and innermost part thereof: where the ark of the covenant and the cherubims stood, otherwise called the oracles place, because God there uttered a voice, and gave answer 1 Kings 6. 5. 19, 20.] the length whereof according to the breadth of the house, [to wit, of the great house a little before mentioned verse 5.] was twenty ells, and the breadth thereof twenty ells: and he overlaid it with good gold, (amounting) to six hundred talents. [of the weight of a talent of gold, see Exod. 25. on verse 39.]

9 And the weight of the nails was unto fifty shekels of gold: [Of the value hereof, see Gen. 24. on verse 22.] and he overlaid the upper chambers [these were placed on high over the porch; of which see 1 Chron. 28. 11.] with gold.

10 He also made in the house of the holy of holies two cherubims [See Gen. 3. on verse 24. and 1 Kings 6. on verse 23] of forth-drawing work; [Heb. a work of drawing out, or lifting out; that is according to the opinion of some, a work, whose parts or pieces, or members could be taken, lifted, or drawn out one from another, which was needful to be done in respect of the greatness, and heaviness of the work: oth. a work (according to the shape) of young men, or of image-work] and he overlaid them with gold.

11 Concerning the wings of the cherubims, the length thereof was twenty ells: the wing of one was five ells, reaching to the wall of the house, and the other wing five ells, reaching to the wing of the other cherub.

12 Likewise the wing of the other cherub was five ells, reaching to the wall of the house; and the other wing was five ells reaching to the wing of the other cherub. [See the exposition hereof, 1 Kings 6. on verse 27.]

13 The wings of these cherubims spread themselves forth twenty ells: and they stood on their feet, and their faces were toward the house. [Oth. inward. compare Exod. 25. 20.]

14 He made also the veil [which parted or distinguished the holy place from the most holy place. See of this Exod. 26. 31. 1 Kings 6. 21. and the annotat. theron] of skie colour, and purple, and crimson, and fine linen, and he made cherubims thereon.

15 Moreover he made for the house two pillars of five and thirty ells in length: [See 1 Kings 7. on v. 15.] And the chapiter that was on the head of them, was five ells.

16 He also made chairs, [Understand golden chains, or filets. See of those, by which the veil hung, 1 Kings 6. 21. and the annotat. theron] (as) in the oracle-place, [see 1 Kings 6. on v. 5.] and he put them on the heads of the pillars: Besides he made an hundred pomegranates, [to wit, in each row. And there being two rows, it's said, 1 Kings 7. 20. that there were two hundred]

dred pomegranates] and put them between the chains.

17 And he reared up the pillars before the Temple, one on the right hand, and one on the left hand ; and he called the name of the right-(hand pillar) Jachin, and the name of the left-(hand pillar) Boaz. [See the exposition hereof, 1 Kings 7. on v. 21.]

C H A P. IV.

A description of the copper altar for the burnt-offering,
v. 1. &c. Of the molten sea, 2. of the Lavers, 6. of
the Candlesticks, 7. of the Tables, 8. and the Courts,
9. with a relation of all the pieces that Hiram made
for the use of the Temple, which were either of copper,
11. or of gold, 19.

HE made also a copper altar, [This altar was indeed like unto the altar that was made by Moses in the wilderness, in fashion, because it was foursquare, and in the covering, which was of copper ; but not in bigness, because it was much larger : besides that was made fit to be removed, and carried from place to place, but this was made to abide standing. Compare Exod. 27. 1, 2.] of twenty ells in the length thereof, and twenty ells in the breadth thereof, and ten ells in the height thereof.

2 Brackets, he made the molten sea : [See of this, 1 Kings 7. on v. 23. where likewise is the exposition of this text] it was of ten ells, from the one brim [Heb. lip] thereof to the other brim thereof round in compass, and of five ells in its height thereof, and a measuring-line of thirty ells did compass it round about.

3 Now under the same [To wit, the sea, meaning the brim thereof, 1 Kings 7. v. 24.] was the similitude of oxen [understand this of the small images of oxen, which were under the brim at the belly of the sea, not of the great oxen, upon which the sea stood, as followeth. Compare further 1 Kings 7. on v. 24.] compassing the same round about, ten in a cubit compassing the sea round about ; Two rows of these oxen were cast in the casting thereof, [that is, which were cast together in one mould with this copper vessel, when it was cast.]

4 It stood upon twelve oxen, three looking toward the North, and three looking toward the West, and three looking toward the South, and three looking toward the East : And the sea was above upon them ; and all their hinder parts were inward. [See 1 Kings 7. on verse 25.]

5 Now the thickness of it was an handbreadth, [That is, four fingers : so great is an handbreadth ; called by the Latines *Palmus minor* ; and is to be distinguished from another measure of this name called *Palmus major*, three times as broad, that is, a span] and the brim of it like the work of the brim of a beaker, (or) of a lily-flower, containing (many) Baths ; it held three thousand. [compare herewith the annotat. on 1 Kings 7. 26.]

6 And he made ten Lavers, [See of these, 1 Kings 7. 38. and the annotat.] and put five on the right hand, [namely, of the Court] and five on the left, to wash in them, [to wit, the flesh of the offering] what belongeth to the burnt-offering, [Hebr. the work of the burnt-offering] they put in them : [to wit, to rinse and wash the same off. The Hebrew word signifieth properly such putting in or dipping, which tendeth to washing off, or washing away, whereby the filth and dirt or slime is gotten off. Compare Isa. 4. 4. Eze. 40. 38.] but the sea was for the Priests to wash themselves in it.

7 He made also ten golden Candlesticks, according to their manner, [That is, according to the prescript, or pattern given by God, Exod. 25. 31. or delivered by David unto Salomon, 1 Chron. 28. 15.] and be set them in the Temple, five on the right hand, and five on the left hand.

8 He made also ten Tables, and placed them in the Temple, five on the right hand, and five on the left hand : And he made an hundred golden sprinkling-basins.

9 Furthermore, he made the Court of the Priests, [See hereof, 1 Kings 6. on v. 36.] and the great Court, [understand the outer Court, wherein the people assembled for the exercise of the worship of God, and to crave the help and assistance of God, which when it was done uprightly, according to the command and ordinance of God, then the help of God appeared. And hence the Hebrew appellation hath its original ; as if we should say a help, or, place of help. See 1 Kings 7. v. 12. and the annotat.] together with the doors for the Court, and overlaid the doors of them with copper.

10 Now he set the sea on the right side, toward the East, over against the South.

11 Moreover Huram [The craftsman, whom the king of Tyre had sent to Salomon, of whom see 1 Kng. 7. on v. 13, 14. and above chap. 2. 13, 14. and below v. 16.] made the pots, and the shovels, and the sprinkling-basins ; So Huram finished the work that he made for king Salomon for the house of God.

12 The two pillars, and the pommels, and the chapiters, on the head of the pillars : And the two nets, to cover the two pommels of the chapiters, that were upon the head of the pillars.

13 And the four hundred pomegranates for the two nets : Two rows of pomegranates to cubit net, to cover the two pommels of the chapiters, which were above upon the pillars. [Hebr. upon the face of the pillars.]

14 He made also the bases ; and Lavers made he upon the bases.

15 One sea, [Understand one sea because there was but one, wherein the Priests washed themselves, and is to be distinguished from the lavers, wherein the flesh of the offerings, and what ever belonged thereto, was washed, above v. 6.] and the twelve oxen underneath.

16 Likewise the pots, and the shovels, and the flesh-hooks, and all their vessels did Huram Abiu [Oth. his Father, or, his Fathers. See above chap. 1. on ver. 13] make for king Salomon for the house of the LORD, of polished copper.

17 In the plain of Jordan did the king cast them, in close Earth, between Succoth, and between Zeredathah [See the exposition of this verse, 1 Kings 7. on verse 46.]

18 And Salomon made all these vessels in great abundance : For the weight of the copper was not searched.

19 Salomon also made all the vessels, that were for the house of God, and the golden altar, and the tables, on which the shew-bread-(loaves) are.

20 And the candlesticks with their lamps of close gold, [See of this gold, 1 Kings 6. on v. 20.] that they should kindle after the manner, [that is, after the law given of God, Exod. 25. 31, &c. and 37. 17, &c.] before the oracles-place.

21 And the flowers, and the lamps, and the snuffers of gold, it was the perfectest gold : [Heb. the perfections of gold ; that is, the best, finest, and purest gold.]

22 Together with the forks, [See 1 Kings 7. on v. 50.] and the sprinkling-basins, and the incense bowles, and the censers of close gold : Concerning the entry of the house, the inner door, thereof, of the holy of holies, and the doors of the house of the Temple were of gold, [that is, overlaid with gold : For the inner part of the doors was of wood, 1 Kings 6. 31, 32, 35.]

CHAP. V.

Salomon causeth all the dedicated things of his father, v. i. &c. and the ark of God, with other vessels to be brought into the Temple, 2. What was in the ark, 10. Glory and praise is sung unto God, 11. whereupon the LORD appeareth in a cloud, which filleth the house, 13.

THUS all the work that Salomon made for the house of the LORD, was finished: Then Salomon brought (in) all the hallowed things [Heb. holiness; that is, things hallowed to the Lord. See 1 Kings 7. on v. 51.] of David his Father; and the silver, and the gold, and all the vessels, laid he among the treasures of the house of God.

2 Then Salomon assembled the Eldest of Israel, and all the heads of the tribes, the chief of the Fathers among the children of Israel, unto Jerusalem: To bring up [To wit, into the Temple, into which they were to go up with steps, or stairs] the ark of the covenant of the LORD [the reason or ground of this appellation, see Numb. 10. on vers. 33.] out of the city of David, which is Zion. [Compare this relation with 1 Kings 8.1, &c. and see there the annotat. which likewise appertaineth to this place.]

3 And all the men of Israel assembled themselves unto the king at the feast: which was (in) the seventh month. [Called 1 Kings 8.2. Ethanim, almost agreeing with our September. See the annotat. there.]

4 And all the Eldest of Israel came, and the Levites [Namely, the Priests out of the family of Levi] took up the ark. [Compare 1 Kings 8. 3. and below v. 5. and 7. Item see Num. 4. on v. 15.]

5 And they brought up the ark, and the tent of the congregation together with all the holy vessels [Hebr. vessels of holiness, that is, holy vessels; so called, because they were ordained for the holy use. See Lev. 16. on ver. 4.] that were in the Tent, these did the Priests (and) the Levites bring upwards.

6 Now king Salomon, and all the Congregation of Israel that were assembled with him before the ark, offered sheep, and oxen [See of the proper signification of these words, Gen. 12. on vers. 26.] which could not be told, nor numbered for multitude.

7 So the Priests brought the ark of the covenant of the LORD unto its place, to the oracles-place, [That is, the inner part of the Temple, forthwith in the sequel called, the holy of holies. Why it was called Oracles-place, see 1 Kings 6. on v. 5.] of the house, to the holy of holies, under the wings of the Cherubims. [See the annotat. on 1 Kings 6. 27. and 8. 6.]

8 For the Cherubims spread forth both wings over the place of the ark, and the Cherubims covered the ark, and the head-beams thereof [See of these, Exod. 25.13, 14, 15.] from above.

9 Then they shewed the head-beams further out; that the heads [That is, the outermost ends] of the hand-beams were seen from the ark [to wit, in regard the ends of the hand-beams were thence drawn forth and shewed out. See hereof further, 1 Kings 8. on v. 8.] before the oracles-place, but were not seen without: And it was there unto this day. [that is, until the burning of the Temple by the Babylonians.]

10 There was nothing in the ark, save only the two tables, which Moseh had put (therein) at Horeb, [In the wilderness, in the camp of the Israelites, where the ark with its appurtenances was made. See likewise of this mount, Num. 10. on v. 33.] when the LORD made (a covenant) with the children of Israel, when they were come forth out of Egypt. [See the exposition of this ver. 1 Kings 8. on v. 9.]

11 And it came to pass, when the Priests went forth out of the holy place: [See 1 Kings 8. on v. 10.] (For all the Priests that were found had hallowed themselves, [that is, had purified themselves according to the ordinance of the law, and prepared themselves for this solemn busines of the dedication of the temple, which was done by prayers, fasting, washing of garments, abstaining from conjugal society. Compare Gen. 35. 2. and see the annotat. Item Exod. 19. 10. and the annotat.] without keeping the divisions. [understand the distinction of courses or turns, which the Priests were to observe in the execution of their office, according to the order appointed by David, 1 Chron. 24. this they could not now follow in this extraordinary work wherein they were all of them to be employed.]

12 And the Levites which were singers, all of them of Asaph, of Heman, of Feduthun, [These were chief singers, and very wise men of the tribe of Levi, having under them many other singers, and among these their sons, &c. See of them, 1 Chron. 25. 1, 2, &c.] and of their sons, and of their brethren, cloathed in fine linen, with cymbals, and with lutes, and harps [oth. citherns] stood toward the East of the altar, and with them to (the number of) an hundred and twenty Priests sounding with trumpets.]

13 It came to pass then, when they trumpeted, and sung with one accord, [Heb. as one, to wit, man] to cause an uniform voice to be heard, praising, and thanking the LORD; and when they lift up (their) voice with trumpets, and with cymbals, and (other) musical instruments, and when they praised the LORD, (saying) for he is good, for his mercy is for ever; [it is thought that they sung, and played upon musical instruments, the 136. Psalm; wherein the verses do end with these words. It may be also, that they sung some other Psalms besides, and thereunto added these words, as the 96. the 105. &c. Compare 1 Chron. 16. 7, 8, &c.] that the house was filled with a cloud, (namely) the house of the LORD.

14 And the Priests could not stand to minister, by reason of the cloud: For the glory of the LORD had filled the house. [See Numb. 14. on v. 10.]

CHAP. VI.

Salomon seeing the token of Gods presence in the Temple, praiseth and thanketh God, that he had fulfilled his promise made to David his Father, 4. maketh an excellent prayer, wherein he sheweth the right use of the Temple, 12.

Then said Salomon, the LORD hath said, that he would dwell in the darkness. [See the exposition of this and the following verses, 1 Kings 8. on verse 12, &c.]

2 And I have built thee an house for a dwelling-place, and a sure place for thine everlasting habitation. [That is, as long as the law should continue. See Gen. 13. on v. 15. Heb. for thy dwelling (in) eternities.]

3 Then the king turned his face about, [To wit, toward the people] and blessed all the congregation of Israel: [Otherwise, praised (God) with all the congregation] And all the congregation of Israel stood. [to wit, in the great court to hear the kings speech and prayer. See below ver. 13, and the annotat.]

4 And he said, praised be the LORD God of Israel, who spake with his mouth to David my Father, and hath fulfilled it with his hands, [That is, hath actually performed, as he hath spoken and promised. So below v. 15.] saying;

5 From that day that I brought forth my people out of the land of Egypt, I chose [See 1 Kings 8. on v. 16.] no city out of all the tribes of Israel, to build an house that

that my name should be there : [See 1 Kings 8. on v. 16.] Neither chose (I) any man to be a Leader over my people Israel. [Indeed the Lord did in time past provide Prophets, Judges and Levites for his people, but not like David, in whose posterity the sovereignty of government was to continue till the coming of the Messiah, of whose everlasting Kingdom he was a type.]

6 But I have chosen Jerusalem, that my name should be there : And I have chosen David to be over my people Israel.

7 It was also in the heart of David my Father, [That is, he found it good; and purposed. So in the sequel, item 1. Sam. 14. 7. 2. Sam. 7. 3. 1 Chron. 17. 2. Heb. it was also with the heart, &c.] to build an house for the name of the LORD the God of Israel. [that is, for the LORD himself : so in the sequel. See 1 Kings 5. on v. 3.]

8 But the LORD said unto David my Father : Forasmuch as that was in thine heart, to build an house for my name ; thou hast done well, (in) that it was in thine heart.

9 Notwithstanding thou shalt not build that house ; but thy son, which shall come forth out of thy loins, [That is, that shall be born of thy flesh and blood. See Genes. 35. on vers. 3.] he shall build the house unto my name.

10 The LORD then hath confirmed his word, which he had spoken : For I am risen up in the room of David my Father, and I sit on 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.

11 And I have placed the ark there, wherein is the covenant of the LORD, which he made with the children of Israel, [Meaning, the two tables of stone, wherein the ten commandments are written, as being the lawes of the covenant, which God had made with the Israelites. See 1 Kings 8. on v. 21.]

12 And he stood before the altar of the LORD, over against all the congregation of Israel : And he spread forth his hands :

13 (For Solomon had made a copper scaffold, [Understand such a scaffold as is here in this verse described by the matter of it, the greatness of it, and the place where it stood, appointed for this end and purpose, that the king from thence might pray unto God, and speak unto the people. See hereof also, 2 Kings 11. on v. 14.] and had set it in the midst of the Court, [that is, of the peoples court, called otherwise the great Court, 1 Kings 7. 9, 12. see also above chap. 4. on v. 9.] being five ells in the length thereof, and five ells in the breadth thereof, and three ells in the height thereof, and he stood upon it, and he kneeled on his knees [this ceremonie was used in prayer, as a token of the humility of the heart, wherein men are convinced, that we are not able to subist before the Majesty of God, Psa. 130. 3. See of this ceremony, Ezra 9. 4. Luke 22. 14. Acts 20. 36. Eph. 3. 14] before all the congregation of Israel, and spread forth his hands towards heaven.) [See of this ceremony which the ancients used in prayer, 1 Kings 8. on v. 22.]

14 And he said ; LORD God of Israel, there is no God like thee in the heaven, nor on the earth : Keeping covenant and mercy unto thy servants, that walk before thy face with all their heart.

15 Which hast kept unto thy servant David my Father, that which thou hast spoken unto him : For thou hast spoken with thy mouth, and fulfilled with thine hand, as it is this day. [Heb. according to this day ; that is, as it appeareth this day, or as this day testifieth.]

16 And now LORD God of Israel ; keep unto thy servant David my Father, that which thou hast spoken unto him, saying ; (there) shall not be cut off unto thee a man, to sit upon the throne of Israel : [See 1 Kings 8.

on v. 25.] only if thy sons keep their way, [see 1 Kings 2. on v. 4.] to walk in my law, [that is, to believe and live with all uprightness, according to the revealed word of God. So Psa. 26. 3. and 119. 1. Compare 1 Kings 8. 25. where this is called walking before the face of the Lord, and 11. 23. walking in the way of the Lord. See the annotat. there] according as thou hast walked before my face.

17 Now then, O LORD God of Israel, let thy word be verified, which thou hast spoken unto thy servant, unto David.

18 But truly, will God dwell with men on Earth ? Behold, the heavens, yea the heavens of heavens, cannot contain thee ; how much less this house which I have built.

19 Turn thy self then yet to the prayer of thy servant, [That is, to my prayer, who am thy servant : so in the sequel] and to his supplication, O LORD my God, to hearken to the cry, and to the prayer, which thy servant prayeth before thy face.

20 Let thine eyes be open day and night upon this house, upon the place whereof thou hast said, that thou wouldest put thy name there, [That is, cause his word to be taught there, his name to be called upon, his service to be performed, and his people to be assembled together for the practising of holy duties, and his spirit to be likewise powerfully and effectually there. Compare 1 Kings 8. the annotat. on v. 16] to hearken unto the prayer, which thy servant shall pray in this place.

21 Hearken then unto the supplications of thy servant, and of thy people Israel, who shall pray in this place : [Oth. which they shall pray, &c.] and hear thou from the place of thy dwelling, from heaven ; yea hear, and forgive.

22 When any man shall have sinned against his neighbour, and he shall have laid upon him an oath of the curse, to curse himself, and the oath of the curse shall come into this house before thine altar :

23 Then hear thou from heaven, and do, [To wit, according as thy justice in respect of his oath, and the cause it self shall require. See 1 Kings 8. on v. 22. and in the same chapter the exposition of some things here following] and judge thy servants, rewarding the wicked, rendering his way upon his (own) head ; and justifying the righteous, rendering to him according to his righteousness. [Understand, according to the righteousness of his curse in his dealing with men, not according to the righteousness of his person, which no man so hath, as that he is able to stand or abide before God, Psa. 130. 3. and 143. 2.]

24 When also thy people Israel shall be smitten before the face of the Enemy, because they have sinned against thee : And shall return, and confess thy Name, and pray, and make supplication before thy face in this house.

25 Then hear thou from heaven, and forgive the sins of thy people Israel, and bring them again into the land, which thou gavest to them, and to their fathers.

26 When the heaven shall be shut up, that there is no rain, [Understand the lowermost heaven, that is, the air, wherein the clouds are, from which the rain proceedeth. Compare Gen. 2. on v. 6. and 1 Kings 18. 45.] because they have sinned against thee, and they shall pray in this place, and confess thy name, (and) turn from their sins, when thou shalt have plagued them : [Oth. because thou shalt have testified against them. See 1 Kings 8. on ver. 35.]

27 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 wherein they should walk ; and give rain upon thy land, which thou gavest to thy people for an inheritance.

28 When there shall be famine in the land, when there shall be pestilence, when there shall be blasting or mildew, locusts, and caterpillars, when any of his Enemies shall besiege him in the land of his gates, [See 1 Kings 8. on v. 37.] (or) any plague, or any sickness shall be.

29 Every prayer, every application that shall be made by any man, or by all the people Israel : when they acknowledge every one his (own) plague, and his (own) grief, and every one shall spread forth his hand in this house. [Or toward this house. See 1 Kings 8. on v. 44. and below v. 34. and 38.]

30 Hear thou then from heaven, the sure place of thy dwelling, and forgive, and render to every man according to all his wayes, as thou knowest his heart : For thou only knowest the heart of the children of men. [Understand this in general of all men : For the word all is added hereunto, 1 Kings 8. 39.]

31 That they may fear thee, to walk in thy wayes, [See 1 Kings 11. on v. 33.] all the dayes, that they shall live in the land, which thou hast given to our Fathers.

32 Even also concerning the stranger, that shall not be of thy people Israel ; but shall come from a far countrey, for thy great names sake, and thy strong hand, and thy stretched out arm, [See Exod 6. on v. 5. and 1 Kings 8. 42.] when they shall come and pray in this house.

33 Hear thou then from heaven, from 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, as well to fear thee, [Observe here, how that from the true knowledge of God, ariseth the true fear of God ; as from the fear of God is the walking in his wayes, above ver. 31.] as thy people Israel, [to wit, acknowledgeth thy name, and feareth thee] as to know, that thy name is named upon this house, [See 1 Kings 8. on v. 43.] which I have built.

34 When thy people shall go forth to war against their Enemies by the way which thou shalt send them, and shall pray toward the way of this city, which thou hast chosen, and toward this house, which I have built for thy name.

35 Then hear thou from heaven their prayer, and their supplications, and maintain their cause.

36 When they shall have sinned against thee, (for there is no man that sinneth not) and thou shalt be angry with them, and shalt deliver them over before the face of the Enemy, that those that have taken them captive, carry them captive away into a land that is far or near at hand.

37 And they shall bring again to their heart in the land, whither they are carried away captive, that they convert themselves, and make supplication unto thee in the land of their captivity, saying ; we have sinned, done per-
versly, and dealt wickedly.

38 And they convert themselves to thee with all their heart, and with all their soul, in the land of their captivity, whither they [To wit, their Enemies, 1 Kin. 8. 48.] have carried them away captive, and shall pray [namely, to thee, O Lord, 1 Kings 8.48.] toward the way of their land, which thou gavest unto their Fathers, and toward this city, which thou hast chosen, and toward this house, which I have built to thy name.

39 Then hear thou from heaven, from the sure place of thy dwelling, their prayers and their supplications, and maintain their cause : and forgive thy people that they shall have sinned against thee. [Oth, what they have sinned against thee]

40 Now my God, let I pray thine eyes be open, and thine ears attentive [Spoken of God after the manner of men, to shew that God takes notice of the affliction and prayers of his people] unto the prayer of this place. [To wit, which shall be made in this place, or in this temple, or of those that shall make it in this place, so below, chap. 7. 15.]

41 And now, LORD God ; get thee up to thy rest, [That is, to the place wherein thou hast purposed to rest, and to be quiet, and to be no more removed with the Tabernacle from one place to another, as hapned in the wilderness, when the Israelites changed their camping places. This is spoken of God after the manner of men, in respect of the ark, upon which God revealed himself. See 2 Sam. 7. 6. Psa. 132. 8.] thou, and the ark of thy strength ; [so Psa. 132. 8.] By which thou usually givest thine answer concerning thy grace and help, which thou powerfully shewest unto thy people] let thy Priests, LORD God be clothed with salvation, [that is, be preserved and adored with thy favour, blessing, and mercy, as with a garment. So Psa. 132. 16.] The contrary is, to be clothed with shame : In the same place v. 18.] and let thy favorites, [or, godly ones, the Hebrew word is attributed to God and to men. Being ascribed to God, it signifieth the favourable, gracious, and mercifull one, as Psa. 145. 17. Jerem. 3. 12. it's ascribed to godly and religious persons, because they either do good, or good is done to them by God. According to the first sense it may be translated, holy, gracious, mercifull, godly, according to the second, favourites, as here] rejoice in the good. [to wit, which thou shewest to them.]

42 O LORD God, turn not away. [That is, reject not, or refuse not. Compare 1 Kings 2. on v. 20.] the face of thine anointed ; [that is, my face, or my prayer, whom thou hast anointed to be king] remember the mercies of David thy servant. [that is, shewed to David, and in respect of him promised to his his posterity.]

C H A P. VII.

1 he fire falleth from heaven, consumeth the offerings, and the glory of the Lord filleth the Temple, v. 1. &c. A description of the ceremonies, wherewith Salomon dedicateth the Temple, 4. The Feat of Leaf-hurs is kept, 8. The Lord appeareth to Salomon, 12. promiseth him his favour, on condition of obedience, 17. else threateneth grievous judgements, 19.

Now when Salomon had made an end of praying, then the fire came down from heaven, and consumed the burnt-offering, and the slay-offerings, [To shew openly, that God heard Salomons prayer. See the like examples of the fire falling from heaven, Lev. 9. 24. Judg. 6. 20. 1 Kings 18. 38. 1 Chron. 21. 26.] and the glory of the LORD. [understand this of the cloud, which was a token of the special presence of God. See Numb. 14. on vers. 10. and above, chap 5. vers. 13, 14.] filled the house.

2 And the Priests could not enter into the house of the LORD ; For the glory of the LORD had filled the house of the LRD.

3 And when all the children of Israel saw that fire came down, and the glory of the LORD upon the house, then they bowed with their faces to the ground on the floor, and worshipped, and praised the LORD, that he is good, that his mercy is for ever. [See above, chap. 5. on ver. 13. and compare the following sixt verse of this chapter.]

4 Now the king, and all the people offered slay-offerings before the face of the LORD.

5 And king Salomon offered slay-offerings [Namely, a thank-offering, as is expounded 1 Kings 8. 36. of which offering, see Lev. 3. on vers. 1.] of oxen two and twenty thousand, and of sheep [the Hebrew word signifieth also goats, although it be for the most part used of sheep. See Gen. 12. on v. 16. and Levit. 1. on ver. 2.] an hundred and twenty thousand : So the king and all the people dedicated the house of God.

6 The Priests also stood in their guards, [To wit, according to the division of their courses, which they were not able formerly to keep in the dedication of the Temple, above chap. 5. 11.] and the Levites with the musical instruments of the LORD, [that is, made for the honour of God, to praise and thank him therewith, according to the manner that was ordained by God, and was in use under the Law] which King David had made to praise the LORD, that his mercy is for ever, when David praised (him) by their ministry: [Hebr. hand. Oth. by Davids songs of praise in their hand; or, when David praised (him) by them: to wit, the musical instruments] and the Priests sounded with trumpets over against them, and all Israel stood. [to wit, in the great or outer court, called the peoples court, separated from the inner court, wherein the Priests stood.]

7 And Salomon hallowed the middle of the court that was before the house of the LORD: For there he had prepared the burnt-offerings, and the fat of the thank-offerings, for the copper altar, which Salomon had made, was not able to receive the burnt-offering, and the meat-offering, and the fat. [meaning of the thank-offerings. See 1 Kings 8. 64. see the exposition of this verse, 1 Kings 8. 64. in the annotat.]

8 Also at the same time Salomon kept the feast [To wit, of Leaf-huts, or Tabernacles. See 1 Kings 8. on vers. 85.] seven daies, and all Israel with him, a very great congregation, from the entring in of Hamath, to the River of Egypt. [that is, from the north-border to the south-border of the land of Canaan. Compare Gen. 15. 18. and Jos. 13. 3, 4, 5. Of the city of Hamath, see Gen. 13. on v. 21. and of the river of Egypt, called Sichor, Jos. 13. 3.]

9 And on the eighth day [To wit, of the feast which had lasted seven daies] they kept a prohibition-day: [that is, a holy day, on which all daily work was forbidden. See Le. 23. on v. 36. This was called the great day of the Feast, John 7. 37.] For they kept the dedication of the altar [see the signification of the word dedication, Numb. 7. on v. 10] seven daies, [which went before the daies of the feast] and the Feast seven daies.

10 But on the three and twentieth day of the seventh moneth, [That is, the day after the prohibition-day: For this Feast began with the fifteenth day of the seventh moneth, and ended with the two and twentieth day of the same moneth, Levit. 23. 34.] he let the people go to their tents, glad and cheerfull, [Heb. good of, or, in heart] for the good which the LORD had done unto David, and to Salomon, and to his people Israel.

11 Thus Salomon finished the house of the LORD, and the kings house: And all that came into Salomons heart, to make in the house of the LORD, and in his own house, he prosperously effected.

12 And the LORD appeared to Salomon [To wit, immediately after the finishing and dedication of the Temple, and after the prayer which Salomon then had uttered: Whereupon then followed the building of the kings house, See 1 Kings 9. on ver. 2.] by night: [to wit, in a dream. Compare 1 Kings 3. 5. and 9.2. See of such divine apparitions, Gen. 20. 3. and 28. 12. together with the annotat.] and he said unto him, I have heard thy prayer, and have chosen this place to my self for an house of offering.

13 If I shut up heaven, that there be no rain, or if I command the locuts, [God is said to command the unreasonable creatures, because he appointeth, produceth, and useth them, either to punish men, as here, and Amos 9. 3. or to help them, and do them good, as 1 Kin. 17. 4.] to devour the land, [that is, the increase and fruits of the land] or if I send pestilence among my people -

14 And my people, upon whom my name is called,

[That is, who derive their name from me, or are called by, or after me: For the godly are called the children of God, the Lords inheritance, his peculiar people. The same phrase is used, Deu. 26. 10. Amos 9. 12.] do humble themselves, and pray, and seek my face, [to seek the Lords face, is to learn to know him, as he hath revealed himself in his word, works, and tokens of his mercy, among which in the old Testament there was also the ark of the covenant. See Psa. 24. 6. and 27. 8.] and turn from their wicked wayes. Then will I hear from heaven, and forgive their sins, and heal their land. [that is, free it from all hurtfull and noxious creatures, from barrenness, from pestilence, &c.]

15 Now mine eyes shall be open, and my ears attentive unto the prayer of this place. [See above chap. 6. on v. 40.]

16 For now have I chosen, and hallowed this house, that my name may be there for ever; and mine eyes and my heart shall be there at all dayes (or perpetually.) [See the annotat. serving for the exposition of this, and the sequel, 1 Kings 9. 3, &c.]

17 And as for thee, if thou shalt walk before my face, according as David thy Father walked, and do according to all that I have commanded, and shalt observe my statutes and my judgements.

18 Then will I establish the throne of thy kingdom, according as I have made (a covenant) with David thy Father, saying; (there) shall not be cut off unto thee a man, to rule in Israel.

19 But if ye shall turn away, and forsake my statutes, and my commandments, which I have given before your face, and shall go and serve other gods, and bear your selves down before them.

20 Then will I pluck them up by the roots out of my land, which I have given them; and this house, which I have hallowed to my name, will I cast away from my face, and will make it (to be) a proverb and (a) by-word among all nations.

21 And this house that hath been exaltd, every one that passeth by shall be astonished at it; (so) that he shall say, wherefore hath the LORD done thus unto this land, and unto this house?

22 And they shall say, because they have forsaken the LORD God of their Fathers, which had brought them forth out of the land of Egypt, and have laid hold on other gods, and bowed down before them, and served them: Therefore hath he brought all that evill upon them.

C H A P. VIII.

Salomon buildeth cities and strong holds, v. 1 &c. maketh the heathen, that yet remained in the land tributary 7. the offices and places of honour he bestoweth only upon the Israelites, 9. His wife, Pharaos daughter, cometh into her habitation, 11. His ordinary and usual sacrifices, 12. His care for the service of God, 14. His navy going to Ophir, 17.

Now it came to passe at the end of twenty years, [Whereof he had spent seven in building the temple of the LORD, and thirteen in building his own palace] wherein Salomon had built the house of the LORD, and his (own) house.

2 That Salomon built the cities, which Huram had given him; [Heb. to Salomon, given him, that is, restored to him. For Salomon had given these cities to king Huram, for an acknowledgement of the good offices that he had received from him, but Huram taking no content in them, restored them to Salomon again, who afterward repaired them, and caused them to be inhabited by the Israelites, as the following words declare, See

See 1 Kings 9. 11, 12, 13.] and caused the children of Israel to dwell there.

3 After that Salomon went to Hamath [See Numb. 13. on v. 21.] Zoba : [a countrey reaching from Batanea unto Euphrates. See thereof 1 Sam. 14. chap. 47. 2 Sam. 8. 3.] and he over-powered it.

4 He built also Tadmor in the wilderness, [See 1 Kin. 9. on ver. 18. where it is called Tamor] and all the treasure-cities [oth. ammunition, or, store-cities. So below v. 6. See 1 Kings 9. on ver. 19.] which he built in Hamath. [the land of Hamath, 1 Chron. 13. 3.]

5 He also built Beth-horon the upper, and Beth-horon the nether ; [See 1 Kings 9. on ver. 17.] fenced cities with walls, gates, and bars.

6 Together with Baalath, [See 1 Kings 9. on v. 18.] and all the store-cities that Salomon had, and all the chariot-cities, [See 1 Kings 9. on v. 19.] and the cities of the horsemen, and whatever Salomons desire had desired to build in Jerusalem, and in Lebanon, [See 1 Kings 7. on v. 2.] and in all the land of his dominion.

7 As for all the people that were left of the Hethites, and the Amorites, and the Perezites, and the Hivites, and the Jebusites, [See of these nations, Gen. 10. on v. 15, 16. and below chap. 15. on v. 19, 20, 21.] which were not of Israel.

8 Of their children [To wit, the children of the fore-mentioned nations] who were left after them in the land which the children of Israel had not consumed, them did Solomon bring under a levie, [understand servile or slavish leavie, 1 Kings 9. 21. and see the annotat. The meaning is, that they were to do servile labour for the king as his bond-men. See also 1 Kings 5. on v. 13, 14. Oth. did Salomon cause to come under tribute, that is, compelled them to pay tribute or taxes] unto this day.

9 But of the children of Israel, them Solomon made not (to be) slaves in his work ; (for they were men of war, and chief of his Captaines and Commanders of his charrets, and of his horsemen.)

10 (Of) these then were chief of the appointed, [Understand those that were set over the workmen and labourers, to overlook their actions and labours. The Hebrew word is also used of other Governours and Rulers. See 1 Kings 4. on v. 5. Oth. forces, or, garisons] which king Salomon had, two hundred and fifty, [see 1 Kings 9. on v. 23.] which had dominion over the people.

11 Now Salomon caused the daughter of Pharaoh to come up out of the city of David to the house which he had built for her : For he said ; my wife shall not dwell in the house of David the king of Israel, because the places are holy, [That is, were to serve for a pure, peculiar, and holy use, and not for an ordinary dwelling-place of men, which might easily be able to profane and pollute them, both with their moral and ceremonial defilements] wherunto the ark of the LORD is come.

12 Then Salomon offered unto the LORD burnt-offerings upon the altar of the LORD, which he had built before the porch : [Which was between the Temple and the Court of the Priests : That is, before the Temple. See 1 Kings 6. 3.]

13 Even after the task of every day, offering according to the commandments of Moses, on the sabbaths, and on the new moons, and on the set high times, [That is, in the offerings, which according to the law were to be performed on certain daies, observing each day of them. Heb. in the work, or, thing of the day, on the day, or, on its day, as in the following 14. verse. Compare Exod. 5. 13. 1 Kings 10. 25. The meaning is, that he diligently observed and kept the set daies, wherein certain offerings were to be made] three times in the year : On the Feast of unleavened (bread loaves), and on the Feast of weeks, and on the Feast of Leaf-huts.

14 He also appointed, according to the manner of David his Father, [That is, which David by the instinct of the holy Ghost had ordained, 1 Chron. 28. 19. as also by the direction of the Prophets, below chap. 29. 25.] the divisions of the Priests concerning their service, and of the Levites concerning their charges, to praise (God,) and to minister before the Priests as every day required : And the porters in their divisions at every gate : [Heb. at the gate, and gate ; that is, at every gate. See Gen. 7. on v. 2. By divisions here is meant distinct companies and courses. See of these, 1 Chron. chapters 24. and 25. and 26. They were of the Priests and Levites. The Priests were either high Priests, or common and ordinary Priests. The Levites ministered unto the Priests, or were singers, or porters, or keepers of the treasury, or those that had the care of ordinary, or extraordinary matters] for so was the commandment of David the man of God. [See Judg. 13. on v. 6.]

15 And they departed not [Or, there was no departing. Heb. they departed not. See Job. 4. on v. 19.] from the commandment of the king [namely, of Salomon, who would have the ordinance of God delivered by David, and other Prophets, precisely kept] unto the Priests, and the Levites, [that is, which was given and imposed upon the Priests and Levites] concerning all (or any) matter [touching mostly the persons and offices of the service of God] and concerning the treasures. [to wit, of the Temple.]

16 Thus all the work of Salomon was prepared untill the day of the foundation of the house of the LORD, and untill the finishing of the same ; [Oth. from the day of the foundation, &c. to the finishing, &c.] (that) the house of the LORD was perfected.

17 Then Salomon went to Ezion-Geber, [A Haven lying at the Reed-sea, or Red-sea. See 1 Kings 9. on v. 26.] and to Eloth [called also Elath, Deut. 2. 8. and 2 Kings 14. 22. See there the annotat.] at the bank [Heb. lip] of the sea, [namely, of the Reed-sea, or Red-sea, to wit, borders of the land of Edom, for the king of Edom extended his dominion unto this very place.]

18 And Huram sent him by the hand of his servants, ships, [Hereby may be understood materials prepared for ships. Because a man cannot come from Tyre into the Red-sea with ships, but by a very long voyage. Compare Kings 9. 26, 27. Others conceive that he sent indeed ships with servants to Joppa, but no ships to go to the Red-sea, and to Ophir] as also servants, knowers of the sea, and they went with Salomons servants to Ophir : [See 1 Kings 9. on ver. 28.] and they fetched from thence four hundred and fifty talents of gold, [there being contained under this number thirty talents, which the setting out of the ships had cost : Otherwise the clear gain was but four hundred and twenty talents, 1 Kings 9. 28. See of the weight of a talent of gold, Exod. 25. on v. 39.] which they brought to king Salomon.

CHAP. IX.

The Queen of Sheba visiteth Salomon, to hear his wisdom, v. 1, &c. at which she is greatly amazed, 3. and giveth him presents, 9. receiveth also presents from Salomon, and returneth homeward, 12. Salomons gold and revenues, 13. His targets and shields, 15. ivory throne, 17. golden vessel, 20. what presents were given him by the neighbour kings, 23. His power and riches, 25. his reign and death, 30.

And when the Queen of Sheba had heard (of) the fame of Salomon, she came to prove Salomon with riddles at Jerusalem, with a very heavy host, and camels bearing spices, and gold in abundance, and precious stones ; and

and she came to Salomon, and communed with him (of) all that was in her heart. [See the further exposition of this chapter, 1 Kings 10. where this History is first described.]

2 And Salomon declared to her all her words; and there was nothing hid before Salomon, which he declared not to her.

3 Now when the Queen of Sheba saw the wisdom of Salomon, and the house, which he had built:

4 And the meat of his table, and the sifting of his servants, [See 1 Kings 10. on verl. 5.] and the standing of his ministers, [understand the well-ordered, worthy, and ready service, that was done to him, as he sat at table, by his courtiers. It may be also understood of his ministers in general, which stood about him, or were at hand, ready to attend and wait upon his commands] and their apparel, and his cup-bearers, and their apparel, and his ascent, by which he went up into the house of the LORD; then (there) was no more spirit in her. [See 1 Kings 10. on verl. 5.]

5 And she said unto the King, It was a true word, which I heard in my land, of thine affairs, [Hebr. words] and of thy wisdom.

6 And I believed not their words, until I came, and mine eyes saw (that,) and behold, the half of the greatness of thy wisdom hath not been told me: thou hast exceeded the fame that I have heard. [Hebr. Thou hast added to, or, above the fame, &c.]

7 Right happy are thy men, and right happy are these thy servants, that stand continually before thy face, and hear thy wisdom.

8 Praised be the LORD thy God, who hath had delight in thee, to set thee on his throne, [1 Kings 10. verl. 9. it's said, on the throne of Israel. She conceiveth that the Israelites were Gods peculiar people, and the Kings Gods Vicegerents, and consequently that he was to acknowledge God in his government to be his Sovereign, and to do right unto his people in his Name] (to be) King for the LORD thy God: [that is, so to minister unto him in such a royal estate, that his Name may be thereby magnified] because thy God loveth Israel, to set up the same [or, to establish it, or, to keep it standing] for ever; therefore he made thee King over them, to do judgment and justice.

9 And she gave the King an hundred and twenty talents of Gold, [See Exod. 25. on verl. 39.] and spices in great abundance, and precious stones; and there was no spice like unto this, [To wit, in such abundance. Compare 1 Kings 10.10.] which the Queen of Sheba gave King Salomon.

10 Moreover also Huram's servants, and Salomon's servants, that brought Gold from Ophir, [See 1 Kings 9. on verl. 49.] brought Alummim-wood, [called also Almuggim-wood, 1 Kings 10.11. See there the annotation] and precious stones.

11 And the King made of that Alummim-wood terraces [Passages, or, galleries, having on both sides hand-leanings and under-proppings, wherefore they were also called props or stays, 1 Kings 10.12.] to the house of the LORD, and to the Kings house, [by these galleries they went from the Kings house to the house of the Lord. See 1 Kings 10. on verl. 12.] as also Harps, and Lutes for the singers: the like [to wit, Alummim-wood] had not been before in the land of Israel.

12 And king Salomon gave to the Queen of Sheba all her desire, whatsoever she asked, besides that which she had brought unto the King: [That is, besides that which he gave her for that, which she had presented him withal] so she turned, and went to her (own) land, she, and her servants.

13 Now the weight of the Gold, that came in for Salomon in one year, was six hundred, and three-score and six talents of Gold;

14 Besides that which they brought in from the Mercers [See of these 1 Kings 10. on verl. 15.] and the merchants; all the Kings of Arabia also, and the Princes of the same land brought Gold and Silver to Salomon. [To wit, to pay their yearly tribute.]

15 Besides King Salomon made two hundred targets of beaten gold: he caused six hundred (shekels) of beaten gold [Of the common shekel of gold, see Gen. 24. on verl. 22.] to be weighed out for every target.

16 Likewise three hundred shekels of beaten gold; he caused three hundred (shekels) of gold [Or, three pounds, or minas of gold, as it is laid, 1 Kings 10.17. each pound making an hundred shekels. See there the annotat.] to be weighed out for every shield: and the King put them in the house of the forest of Lebanon. [See of this house, 1 Kings 7.2, &c. and the annotations.]

17 Moreover, the King made a great ivory throne, and overlaid it with pure gold. [Yea with the most refined. See 1 Kings 10. on verl. 18. where it is called close gold.]

18 And the throne had six steps, and a foot-stool of gold, fastened to the throne, and leavings [Hebr. hands] on both sides, [Hebr. hence and thence, or, bither and thither. So in the following verse] to the fitting place; and two lions standing by the leanings.

19 And twelve lions stood there on both sides, upon the six steps; the like hath not been made in any kingdom.

20 Also all the drinking vessels of King Salomon were of gold, and all the vessels of the house of the forest of Lebanon were of inlaid gold: [See 1 Kings 6. on verl. 20.] silver was not accounted any thing in the days of Salomon. [These words are also thus rendered by some: there was no silver on them, for it was (not) accounted any thing in the days of Salomon.]

21 For the Kings ships sailed to Tarsis, with the servants of Huram: once [The original word, which otherwise signifieth one, is also thus taken for once or one time, Exod. 30.10. Jos. 6.3. 2 Kings 4.35. and 6.10. Job 33.14. and 39.38.] in three years came in the ships of Tarsis, [see 1 King. 10. on verl. 22.] bringing Gold, and Silver, Ivory, and Apes, and Peacocks.

22 So King Salomon waxed greater then all the Kings of the earth in riches, and wisdom.

23 And all the Kings of the earth, [To wit, to whom the fame of Salomons wisdom and riches was come] sought the face of Salomon, to hear his wisdom, that God had put in his heart.

24 And they brought every man his present, silver vessels, and golden vessels, and raiment, banners, and spices: horses, and mules, each from year to year. [Hebr. the thing of the year in the year: that is, every present yearly. See 1 Kings 10.25.]

25 Salomon had also four thousand stalls for horses, [How this is to be compared with 1 Kings 4.26. where the number is four thousand, see the annotat. there] and charcts, [understand not, that these charcts were likewise four thousand in number; but the number thereof is here concealed, and is expressed, 1 Kings 10.26.] and twelve thousand horse-men; and he put them in the charct-cities, [see 1 Kings 9. on verl. 19.] and with the King at Jerusalem.

26 And he reigned over all the Kings, from the River, [Namely, Euphrates, which by way of eminency is called the River. See Gen. 31. on verl. 21.] to the land of the Philistines, and to the border of Egypt. [Here is the fulfilling of the promise made to Abraham, Gen. 15.18. See also 1 Kings 4.21. and the annotat. Take notice here of the borders of Palestina. The river Euphrates was the border of it, east, and northward, the land of the Philistines westward, and Egypt southward. Compare Gen. 15.18.]

27 The King also made the silver in Jerusalem to be as stone; and the cedars he made to be as the Sycamore-trees, that are in the low grounds in abundance.

28 And they brought for Solomon horses out of Egypt, and out of all those lands. [Of the toll or tribute of horses, and other wares coming out of Egypt, which Solomon raised, see 1 Kings 10.28, and the Annotations above chap. 1.16.]

29 Now the rest of the acts [Hebr. words] of Solomon, first, and last, are they not written in the words [that is, books, or writings] of Nathan the Prophet, [See of this Prophet 2 Sam.7.2.] and in the prophesie of Ahia the Silonite, [See of this Prophet also 1 Kings 11.19.] and in the visions [of prophetical visions, see Gen. 15. on vers.1.] of Iddi [See of this man below chap. 12.15. where he is called Iddi, and 15.1. where he is called Oded] the Seer, [meaning, a Prophet, to whom God revealeth secret things by visions. See Numb.12.6. and 24.4. 1 Sam.9.9.] concerning [others, of, or, against] Jerobeam the son of Nebat? [These books or writings, to wit, of the Prophets aforementioned, contained the histories of Solomon, and Jerobeam, but are not now extant, though without prejudice to the Church of God, the canonical Scripture as it is left us by God, being most perfect and entire, and able to instruct us perfectly in all that is needfull to believe and do unto salvation.]

30 And Solomon reigned at Jerusalem over all Israel, forty years.

31 And Solomon fell asleep with his fathers, and they buried him in the city of David his father: [See 1 Kings 2. on vers.10.] and Rehabeam his son became King in his stead.

C H A P. X.

Rehabeam goeth to Sichem, to be made King by the people, that were there assembled, ver.1, &c. The people by means of Jerobeam request easement of their heavy burdens, 2. Rehabeam following the counsel, not of the aged, but of the young Lords, returneth a sharp answer to the people, 6. Wherefore ten Tribes revolt from him, 16. and stone Adoram his Commissioner, but himself fleeth to Jerusalem, 18.

And Rehabeam went to Sichem: [See Gen.12.on vers. 6.] for all Israel was come to Sichem, to make him King. [The further exposition of this Chapter is to be found 1 Kings 12. where this History is first described.]

2 Now it came to pass when Jerobeam the son of Nebat heard (that) (now the same was in Egypt, whither he had fled from the face of King Solomon:) [For fear of Solomon, who sought to kill him: perhaps because he had heard of the prophesie of Ahia, 1 Kings 11.40.] that Jerobeam returned out of Egypt: [to wit, not presently as soon as he had heard that Solomon was dead, but when he was sent for by the Israelites. See 1 Kings 12.2.3. and here the following verse.]

3 For they sent [To wit, messengers] and caused him to be called: so Jerobeam came with all Israel, and spake unto Rehabeam, saying:

4 Thy father made our yoke hard: [Understand this of the civil burdens; for they were fain to bring in to King Solomon his revenues, who held a very costly and sumptuous Court. See 1 Kings 4.7, &c. and especially vers.22, and 23.] now then, make thou thy fathers hard service, and his heavy yoke, that he hath laid upon us, lighter: [Hebr. ease, or, lighten (somewhat) of thy fathers hard service, and of his heavy yoke. So below vers.9. This may also be thus translated, lessen, or, di-

minish of the hard service of thy father: and so in the sequel] and we will serve thee.

5 And he said unto them: Come again unto me after three days; and the people departed.

6 And Rehabeam consulted with the eldest, that had stood before the face of Solomon his father, when he was alive, saying: How do ye advise to answer this people?

7 And they spake unto him, saying: If thou shalt be kinde [Hebr. for good, or, to the good: that is, prone or inclined to goodness, kindness, and mercifulnes. Compare Nehem.5.19. Psalm 86.17.] and be favourable toward them, and speak good words unto them; then will they for all days (or for ever) [that is, as long as thou livest] be thy servants.

8 But he forsook the counsel of the eldest, which they had counselled him: and he advised with the young men, that were grown up with him, that stood before his face. [These young Lords must needs have been of a reasonable age, seeing Rehabeam, with whom they were grown up, was one and fourty years old, when he came to the Crown, 1 Kings 14.21. and below chap.12.13.]

9 And he said unto them; What advice give ye, that we may answer this people, that spake unto me, saying: Make the yoke, which thy father hath laid upon us easier?

10 And the young men that were grown up with him, spake unto him, saying: Thus shalt thou say unto that people, which spake unto thee, saying: Thy father made our yoke heavy, but make thou it lighter upon us; thus shalt thou speak: My least (finger) shall be thicker than my fathers loins. [See the exposition 1 Kings 12. on vers.10.]

11 Now if my father hub caused a heavy yoke to be ladden upon you, then will I besides your yoke yet add thereunto; my father hath chastised you with whips; [See 1 Kings 12. on vers.11.] but (I will chastise you) [these words are here and below vers.14. interlert out of 1 Kings 12.11, 14.] with Scorpions. [That is, with whips, that have sharp and crooked hooks, to tear and rent the flesh most cruelly in pieces, as the Scorpions with their crooked and sharp tails do give most deadly wounds. See a further exposition of these words 1 Kings 12. on vers.11.]

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

13 And the King answered them, [To wit, the people, that with Jerobeam were come to the King, 1 Kings 12.13.] roughly: for King Rehabeam forsook the counsel of the eldest. [Namely, which they had given him, as is said, 1 Kings 12.13. and see the counsel above vers.7.]

14 And he spake to them after the advice of the young men, saying: My father made your yoke heavy, but I will yet add thereto: my father chastised you with whips, but I (will chastise you) with Scorpions.

15 So the King hearkened not unto the people: for this turning about was of God, [The Hebrew word *N'sibbah*, which we have here, is according to the opinion of some, of the same signification with *Sibbah*, which is used, 1 Kings 12.15. as they are both of one Root. They both signify wheeling about, going about, turning about; item, cause. Understand then by this turning about the work that here came to pass, whereby the Israelites turned themselves about from the house of David; for as much as the cause of it was in Gods just judgment, punishing the sins of men. See the exposition herof further, 1 Kings 12. on vers.15.] that the LORD might confirm his word, which he had spoken by the ministry [Hebr. hand] of Ahia the Silonite, to Jerobeam the son of Nebat.

16 When all Israel [To wit, excepting the tribe of Juda, and the Israelites that resorted under it; of whom

is spoken in the following verse] *saw it, that the king hearkened not unto them; then the people answered the king* ; [the Hebrew word is likewise taken for answering, without having the word *dabar* added to it. *Job. 13. 21.* and *33. 32.* but it is found joyned with it, *1 Kings 12. 16.*] *saying; what portion have we in David? Ye (we have) no inheritance in the son of Isai: Every one man to your tents, O Israel; now O David provide for thine (own) house;* so all Israel went to their tents.

17 But concerning the children of Israel that dwelt in the cities of Juda, Rehabeam reigned also over them.

18 Then king Rehabeam sent Hadoram [Called also *Adoram, 1 Kings 12. 18.* item (according to the opinion of some) *Adoniram, 1 Kings 4. 6.*] *that was over the tribute,* [understand the personal tribute, or tax, whereof see *1 Kings 5. 13. 14.*] This man was sent by the King to appease the angry Israelites, and to reduce them to the obedience of the house of David] *and the children of Israel stoned him with stones, that he died: But king Rehabeam encouraged himself, to get up into a chariot, that he might flee to Jerusalem.*

19 So the Israelites revolted from the house of David unto this day. [That is, which revolting and treacherous dealing continueth still, even to this day, to wit, when is was written.]

CHAP. XI.

Rehabeam attempteth to make war upon the Israelites, v. 1. &c. but he is forbidden to do it from God by Semaja the Prophet, 2. He buildeth strong holds, which he furnisheth with all manner of store, 5. Receiveth, and entertaineth the Priests and Levites, who forsook Israel because of Jerobeams idolatry, 13. He taketh many wives and concubines, by whom he getteth many children, 18. whom he maketh Governors of his fenced cities, 23.

Now when Rehabeam was come to Jerusalem, he gathered (of) the house of Juda, [i.e. of the tribe of Juda. See *1 Kings 15. on ver. 27.*] and Benjamin, [understand that part of this tribe, which followed the tribe of Juda] an hundred and fourscore thousand chosen (men) exercised in war, [or, practising war] *Hebr. making war]* to fight against Israel, that he might bring the kingdom again to Rehabeam. [see the further exposition of this chapter, *1 Kings 12. 21. &c.*]

*2 But the word of the LORD came to Semaja the man of God, [i.e. Prophet. See *Judg. 13. on ver. 6.*] saying;*

*3 Speak unto Rehabeam the son of Salomon, the king of Juda; and to all Israel in Juda and Benjamin, [That is, that dwelt in Juda and Benjamin, and were Rehabeams subjects, called, *1 Kings 12. 23.* the remnant of the people.]*

*4 Thus saith the LORD; ye shall not march up, nor fight against your brethren, [Namely, the children of Israel; which exposition is expressed, *1 Kings 12. 24.*] They are called brethren that are of one nation and people, *Exod 2. 11. Lev. 10. 6. Deut. 5. 12. Rom. 9. 3.*] return every man to his house; for this thing is done of me: [see *1 Kings 12. on v. 15.*] and they hearkned to the words of the LORD, and returned from going against Jerobeam.*

5 Now Rehabeam dwelt at Jerusalem; [The metropolis, or chief city of his kingdom] and he built cities for strong holds [understand this principally of the fortifying of those cities, which were built before. So bel. chap. 14. 6. and 16. 1, 5.] in Juda. [that is, in that part of the land that yet sided with him, and remained under his jurisdiction, as especially the tribe of Juda, under which was also to be reckoned a part of Simeon and of Benjamin.]

*6 Now he built Beblehem, [Lying in the tribe of Juda, and therefore called *Bebblehem juda, Mat. 2. 5.*] distinguished from another Bethlehem lying in Zebulon, *Jos. 19. 15.* See *Gen. 35. on v. 19.* where this Bethlehem in Juda is also called *Ephrata*] and Etam, [a city in Simeon, about the west-border of the tribe of Juda, *1 Chron. 4. 31. 32.*] and Tekoa, [this city and the three following lay in Juda. See of these four, *Jos. 12. 15.* and *15. 35. 58.* *2 Sam. 14. 2. 1 Chron. 2. 24. 45.*]*

7 And Beth-Zur, and Soco, and Adullam.

*8 And Gath, [See of this city *1 Kings 2. on v. 29.*] and Maresa, [This city, and the four following lay in Juda. See of them *Jos. 10. 10. and 15. 24. 2 Kings 14. 19. 1 Chron. 2. 42. and 4. 21. Jer. 34. 7.*] and Ziph.*

9 And Adoraim, and Lachis, and Azeka,

*10 And Zora, [We read of one Zora in the tribe of Juda, *Jos. 15. 33.* and of another in Dan, *Jos. 19. 41.*] and Ajalon, [there were also more cities of this name, but understand here an Ajalon in Benjamin, and appertaining to the kingdom of Juda. Compare *Jos. 19. 42. 2 Chron. 8. 13.*] and Hebron, [see *Gen. 23. on v. 2.*] which were in Juda, and in Benjamin the fenced cities.*

11 And he fortified these strong-holds, and put Captaines therein, [Understand Governors, and Commanders, to whom he committed the keeping of those cities: and the land lying under them and about them: against all hostile invasion thereunto he chose his sons. See below ver. 23.] and store of victual, and oil, and wine.

*12 And in every city [Heb. all (or every) city and city. See *Gen. 7. on v. 2.*] shields, and spears, [understand all manner of weapons or instruments of war, as well for offence as defence] and fortified them exceedingly; so Juda and Benjamin were on his side.*

13 Moreover, the Priests, and the Levites that were in all Israel, [That is, which with their habitations were spread over all the dominion and kingdom of Jerobeam] resorted to him out of all their borders.

*14 For the Levites left their suburbs, and their possession, and came into Juda, and into Jerusalem: For Jerobeam and his sons had cast them off from administering the Priest-hood unto the LORD. [Compare *1 Kings 12. 27. &c.*]*

*15 And he had ordained him Priests for the high places, [To wit, which he had caused to be reared up to the honour and service of idols, *1 Kings 12. 31.*] Of the high places, see *Lev. 26. on ver. 30.*] and for the devils, [see *Lev. 17. on ver. 7.*] and for the calves, [see *1 Kings 12. 28. 29.* and the annotat.] which he had made.*

*16 Also after them [Namely, the Levites, of whom is spoken in the foregoing 14. verse] came out of all the tribes of Israel unto Jerusalem, those that gave their heart, to seek the LORD the God of Israel, [that is, to learn to know him aright, to worship him purely, to call upon him fervently, to obey him faithfully, and in all these to persevere constantly, to live with him for ever hereafter. See below chap. 15. 2, 12, 15. *Psa. 69. 33. Jerem. 50. 4. Amos 5. 4.*] to offer sacrifice unto the LORD the God of their Fathers.*

*17 So they strengthened the kingdom of Juda, and made Rehabeam the son of Salomon strong three years; for three years [After which time they forsook the Lord. See below chap. 12. 1.] they walked in the way of David, [see *1 Kings 15. on ver. 26.*] and Salomon. [the praise of piety is here attributed to Salomon in respect of the first years of his reign, or also in respect of the end of it: For it is conceived that before his death he turned from his sins and vanities, and for proof there-*

of seemeth to have written in his old age the book that is called *Ecclesiastes*, or, *the Preacher*. Consider especially the two last verses of the last chapter.]

18 And Rehabeam took him, besides [Of this word see 1 Kings 11. on vers. 1.] Mabatath, the daughter of Jerimoth, the son of David, to wife, and Abihail the daughter of Elzab [called also Elihu, 1 Chron. 27. 18.] the son of Ijai.

19 Which bare him sons; Jefus, and Semaria, and Zam.

20 And after her he took Maacha [Called also Michal, below chap. 13. 2.] the daughter of Absalom: [understand not king Davids son; for he died without leaving any children behind, but a certain man of Gibea, otherwise called Uriel, below chap. 13. 2.] this (woman) bare him Abia, and Atthai, and Ziza, and Seli-

mith.

21 And Rehabeam loved Maacha the daughter of Absalom above all his wives, and his concubines, [See Gen. 22. on vers. 24.] for he had taken eighteen wives, and threescore concubines: And he begat eight and twenty sons, and threescore daughters.

22 And Rehabeam made Abia the son of Maacha an head, to be a Ruler among his brethren: [Wherein he offended against the law, Deu. 21. 15, 16. Abia was not the first-born, as he seemeth not to have been, v. 19. of this chapter, unless he had a special command from God by some Prophet to do this; whereof nothing is recorded] for it was to make him king.

23 And he dealt understandingly, (so) that he dispersed of all his sons thorow us all the lands of Juda, and Benjamin, in all the fenced cities [Heb. he understood and dispersed, &c. to wit, being afraid of further revolt] to whom he gave victual in abundance; [to wit, to his sons, that they might not charge or burden the people] and he desired a multitude of wives. [understand that either he desired many wives of the parents of them for his children, or also that he for his own part was prone and inclined to a multitude and plurality of wives.]

C H A P. XII.

Rehabeam forsaking the law of God, is warred against by Sisak king of Egypt, v. 1, &c. He humbling himself with his Princes, is preserved in his kingdom, 5. but bereaved of the treasures of the Temple, and of his royal palace, 9. He causeth copper shields to be made, in the room of the golden ones that Sisak had taken away, 10. For what cause God did still in some manner spare Juda and Jerusalem, 12. Rehabeams reign and death, 13. Abia his son becometh king, 16.

Now it came to pass, when Rehabeam had established his kingdom, and he was grown strong, [To wit, after three years, wherein he had walked after Davids and Salomons example. See above chap. 11. 17.] that he forsook the law of the Lord, [that is, fell from the true doctrine, pure religion, and upright conversation, prescribed by the law of God. Compare Deu. 32. 15. 1 Kings 18. 18. above chap. 7. 19. and 13. 11. Job. 6. 14. Prov. 2. 13. Jos. 1. 4. Jer. 21. 13, &c.] and all Israel with him. [that is, Juda, and all the Israelites that appertained to Juda. See 1 Kings 12. on v. 17. For the other tribes were formerly by Jerobeam brought to revolting. Notwithstanding this apostasie or backsliding is so to be understood, that God yet had his chosen remnant, consisting of Prophets, as Ahia, Semaja, Jeddo, and some of the Priests, Levites, and people, who gave ear to the Prophets, kept themselves pure and clean from the pollutions of idolatry. See below v. 12.]

2 Therefore it came to pass in the fifth year of king Rehabeam, that Sisak king of Egypt marched up against Je-

rusalem; [See 1 Kings 14. 25.] (for they had transgressed against the Lord.) [See of their abominable sins committed against the first and second table, 1 Kings 14. 23, 24.]

3 Wuh a thousand, and two hundred charrets, and threescore thousand horsemen: And there was no number of the people that came with him out of Egypt, Lybians; [A people in Africa, bordering upon Egypt. See of them also Dan. 11. 43. Nahum. 3. 9.] Suchites, [otherwise called Troglodites, also a people in Africa] and Moors. [Heb. Cuzchim, the Cusites: That is, the Moors and Arabians. See Gen. 10. on v. 6.]

4 And he took the fenced cities that Iuda had: [Compare above chap. 11. 5.] and he came unto Jerusalem.

5 Then came Semaja the Prophet [See of this Prophet also, 1 Kings 22. 22. and the annotat.] to Rehabeam; and the Governors of Juda that were gathered together to Jerusalem, because [or, by reason. Heb. from the face, oth. for fear] of Sisak: And he said unto them, Thus saith the Lord: Ye have forsaken me, therefore I have also left you in the land of Sisak.

6 Then the chief men of Israel, [That is, of the Israelites, that were under the dominion of Rehabeam] and the king humbled themselves; [to wit, acknowledging with the heart, and confessing with the mouth the wickedness and iniquity of their sins, and the justice of Gods punishment] and they said, the Lord is righteous.

7 Now when the Lord saw that they humbled themselves, the word of the Lord came to Semaja, saying; they have humbled themselves, (therefore) I will not destroy them, but I will shortly [Or, after a little, to wit, while: so Job 32. 22. Psa. 2. 19. and 81. 15. or, a small deliverance, or, some little thing (tending) to deliverance] give them escaping, [that is, deliverance] (so) that my wrath shall not be poured out upon Jerusalem by the hand of Sisak. [that is, my wrath shall not proceed so far, that Jerusalem should be destroyed, and the people carried away captive, as at length came to pass by Nebuchadnezer king of Babel, 2 Kings 25. below chap. 36. Jerem. 52. Oth. shall not drop; that is, shall not last or continue long.]

8 Nevertheless they shall be his servants; [That is, they shall be fain to yield up the city to him, pay ransom, suffer him to carry away whatsoever he will, and receive such terms of peace, as he shall be pleased to allow them; that they may discern my service, and the service of the kingdoms of the lands. [or, earthly kingdoms. To wit, how happy the state and condition of those is, that serve and obey me according to my word; and on the contrary, how grievous and miserable a thing it is, to serve the idolatrous and tyrannical kings of the earth, after their covetous and ambitious desire.]

9 So Sisak king of Egypt marched up against Jerusalem, and he took away the treasures of the house of the Lord, and the treasures of the kings house; [To wit, it being (as it seemeth) permitted him by the king and the people to take them as the cities ransome, that they might not be taken by force of arms, and plundered] he took all away: [see 1 Kings 14. on vers. 26.] he took away also all the golden shields that Solomon had made.

10 And king Rehabeam made in the room of them copper shields: And he committed (them) under the hand of the chief of the guard [See 1 Kings 14. on vers. 27.] that kept the door of the kings house.

11 And it came to pass, when the king entred into the house of the Lord, that the guard came, and carried them, [To wit, the shields] and brought them again into the guard-chamber. [see 1 Kings 14. on verse 28.]

12 And when he [To wit, the king] humbled himself,

self, [by testifying his sorrow, and repentance] the wrath of the LORD turned from him, that he might not utterly destroy (him :) (there) were also good things in Juda. [As, 1. The Law of Moses. 2. The word of the Prophets. 3. Circumcision. 4. Somewhat of the pure worship of God. 5. There were some true believers, and godly people, that had not corrupted their way : for which things all, the Lord yet spared the city ; as he would have spared Sodom, had there been but ten righteous persons in it, Gen.18.32. Compare herewith above the Annotat. on vers.1.]

13 So King Rehabeam strengthened himself in Jerusalem, and reigned : for Rehabeam was one and forty years old, when he became King, and he reigned seventeen years in Jerusalem, the city, which the LORD had chosen out of all the Tribes of Israel, to put his Name there ; [See 1 Kings 8. on vers. 29.] and his mothers name was Naamah, an Ammonite.

14 And he did that which was evil, because he settled not his heart to seek the LORD. [Although man be not able to do this by the strength of nature, but only by the grace of regeneration, Jerem.31.18. Matb 7. vers.18. John 15.5. yet he is bound to do it, and liable to punishment, when he doth it not, because the fault is in him, that he doth it not, nor can do it. Of the phrase, seeking the Lord, see above chap.11. on vers.16.]

15 Now the acts of Rehabeam, first, and last, are they not written in the words, [Others, in the books, or, in the book. See above chap. 9. on vers.29.] of Seomeja the Prophet, [See 1 Kings 12. on vers.22.] and Iddo the Seer, [See above chap. 9. on vers.29.] relating the genealogies : [Others, in the relation of the genealogies, or, in the genealogies, that is, in the book describing the generations or pedigrees of Kings, called the History of the Prophet Iddo, below chap.13.22.] besides, the wars of Rehabeam, and Jerobeam, [that is, are not also in these words written the wars, &c.] in all their days ? [That is, which lasted all their life-time. Or, and the wars of Rehabeam, and Jerobeam, were all (their) days : that is, as long as they lived.]

16 And Rehabeam fell asleep with his fathers, and was buried in the city of David : and Abia [Otherwise called Abiam, 1 Kings 14. 31. and 15. 1, &c.] his son reigned in his stead.

C H A P. XIII.

Abia warreth against Jerobeam King of Israel, v. 1, &c.
setteb forth the justness of his cause, 4. trusting in God, getteth the victory, 13.* *Abia's wives, and children, 21.*

IN the eighteenth year of King Jerobeam, Abia became King over Juda.

2 He reigned three years at Jerusalem ; and his mothers name was Michaja, [Above chap.11.20. called Maacha] the daughter of Uriel [he was also called Absalom, above chap.11.20. See there the Annotations, and distinguish between this Uriel and another of the same name, that was a Levite, 1 Chron.15.11.] of Gibea : [divers cities have had this name, and that from the height of the place, on which they were built, (for Gibea Hebr. Gibbah signifieth an Hill :) but some conceive that here is spoken of Gibea in Benjamin 3 of which see Judges 20.4,5,10,20.] and there was war between Abia, and between Jerobeam.

3 And Abia bound on the battel [See of the meaning of this word, 1 Kings 20. on vers.14.] with an host of warlike champions, four hundred thousand chosen men : and Jerobeam set the battel in array against him with eight hundred thousand chosen men, valiant champions.

4 And Abia got him up from above the mountain

[The sense or meaning seemeth to be this, that he being on the top of the mountain, came somewhat lower down, that he might be the better heard and understood by Jerobeam, and his people]. Zemeraim, [it is conceived, that this mountain lay on the South border of Ephraim, as it bordereth on Benjamin, and hath its name from a city of the same name, unless the city should have its name from the mountain. See Josh.18.22.] which is in mount Ephraim, and be said ; Hearken to me, Jerobeam, and all Israel.

5 Ought ye not to know, that the LORD the God of Israel gave the Kingdom over Israel to David for ever : [See 2 Sam.7. on vers.13.] to him, and to his sons, by a covenant of Salt ? [That is, an everlasting, and never failing covenant, which perisheth not : as that which is sprinkled and rubbed over with Salt, doth not easily perish or decay. See Numb.18.19. and the Annotat.]

6 Notwithstanding Jerobeam the son of Nebat the servant of Salomon the son of David, is risen up, and hath rebelled against his Lord.

7 Besides, vain men, [See Judges 10. on vers.4.] children of Belial, [that is, wicked Valets, lewd and licentious Rascals, who not only do no good to any man, but also will not live under any Laws. See Deut.13. on vers.13.] have gathered themselves to him, and have strengthened themselves against Rehabeam the son of Salomon, when Rehabeam was young, [to wit, in mind, heart, and courage, as the following words declare. The meaning is, that he was no warriour, or expert man : compare Eccl.10.16. otherwise, in respect of age he was one and forty years old, when he came to the Crown, above chap.12. on vers.13.] and tender-hearted, (so) that he could not strengthen himself against them.

8 And now, ye think [Hebr. ye are saying : to wit, within your selves. See Genes.20. on vers. 11. and 1 Kings 5. on vers.5.] to strengthen your selves against the Kingdom of the LORD, [understand the Kingdom of Juda, whereof the Lord is the authour and protec-tour] (which) is in the hand of the sons of David : ye are indeed a great multitude ; but ye have golden calves with you, [it may seem by these words, that they had brought the golden calves with them into the camp, as formerly the Ark of the Covenant was brought into the Camp, 1 Sam.4.3,4,5, &c.] which Jerobeam made you for gods.

9 Have ye not driven out the Priests of the LORD, the sons of Aaron, and the Levites, and have made you Priests like unto the Nations of the lands ? every one, that cometh to fill his hand [that is, to put and consecrate himself into the Priestly Office. See Lev.7. on vers. 37.] with a young bullock ? [Hebr. with a son of the bullock : that is, in a manner, which is devised by thee, and not instituted by God] and seven Rams, that same is a Priest of them, that are no gods.

10 But as for us, the LORD is our God, and we have not forsaken him : and the Priests that minister unto the LORD, are the sons of Aaron ; and the Levites are (employed) in the work. [To wit, in that work, which is prescribed them in the Law of God.]

11 And they [To wit, the Priests] do kindle before the LORD burnt-offerings, every morning, and every evening [Hebr. in morning in morning, in evening in evening : so in the sequel ; that is, every morning, and every evening. See this phrase Gen.7.2. and the Annotations] also incense of sweet-smelling Spices, [see here-of Exod.30.34, &c.] besides, the disposing of the bread, [meaning, the Shew-bread, whereof see Lev.24.5, &c.] upon the pure Table, [see of this Table, Exod.25.23, &c.] It is called pure, because it was overlaid with pure Gold, Exod.25.24.] and the golden Candlestick, [see of this, Exod.25.31, &c.] and the Lamps thereof, to cause (them) to burn every evening, [According to the Law, Lev.24.2,3, &c.]

[23. &c.] for we observe the charge of the LORD our God: [see Lev. 8. on vers. 35.] but ye have forsaken him. [See above chap. 12. on vers. 1.]

[12. Therefore behold, God is with us at the top, [Hebr. in, or, at the head; that is, in the front, in the battalia. See Deut. 20. 9. Mich. 2. 13. Others, for an head; that is, for a Captain and Protectorem] and his Priests with sounding trumpets, [see of the use of these trumpets in war, Numb. 10. 9.] to sound and alarm against you: O children of Israel, fight not against the LORD God of your fathers: [see Gen. 26. on vers. 24. So below vers. 18.] for ye shall not prosper.

[13. But Jerobeam caused an ambushment to turn about, for to come behinde them: [Namely, those of Juda. This ambushment consisted of a part of his forces, which had hid themselves close in the field, to fall upon those of Juda unawares in the war] so they [namely, the camp of the Israelites] were before the face of Juda, and the ambush (was) behinde them. [namely, those of Juda.]

[14. Now when Juda looked back, behold, they had the battle before and behinde, and they cried unto the LORD: and the Priests sounded with the Trumpets. [To wit, to hearken on those of Juda, and to excite and stir them up to manly courage.]

[15. And the men of Juda sounded an alarm: and it came to pass, when the men of Juda sounded an alarm; that God smote Jerobeam, and all Israel, [That is, discomfited them, or gave them the overthrow. So 1 Sam. 4. 3. below chap. 14. 12. Or plagued them with terror, astonishment, confusion, or, otherwise] before Abia, and Juda.

[16. And the children of Israel fled before the face of Juda, and God gave them into their hand.

[17. Abia then, and his people smote them with a great blow; [That is, with a great overthrow of them. So Josh. 10. 10. 1 Kings 20. 21. This phrase is also used of other sore judgments, whereby God, beside the cause of war, slayeth many people at once, as Numb. 11. 33. 1 Sam. 6. 19.] for of Israel (there) fell (down) slain five hundred thousand chosen men.

[18. Thus the children of Israel were humbled [That is, pressed down, and brought under. So Judges chap. 8. 28. Psalm 106. vers. 42, &c.] at that time, and the children of Juda grew mighty, because they had relied on the LORD God of their fathers.

[19. And Abia pursued after Jerobeam, and took the cities from him, Bethel, [See of this city Gen. 12. on vers. 8. Here Jerobeam had set up one of the golden calves, 1 Kings 12. 29.] with her dependent places, [Hebr. Daughters. So Numb. 21. 25, 29, 32. and in the sequel] and Jesana, with her dependent places, and Ephron, [lying in the Tribe of Benjamin, called also Ophra, Josh. 18. 23.] with her dependent places.

[20. And Jerobeam retained no strength more [To wit, to war against Abia] in the days of Abia: but the LORD smote him, that he died. [it seemeth that Jerobeam after this overthrow had a long continuing sickness, whereof he at length died in the second year of King Asa's reign. Others, understand this of Abia, who reigned but three years, above vers. 2. so that he did not live long after this victory, below chap. 14. 1.]

[21. So Abia strengthened himself; and he took unto him fourteen wives; [To wit, some while he was King, and some before, while his father was yet alive] and begat two and twenty sons, and sixteen daughters.

[22. Now the rest of the acts of Abia, both his ways, [That is, his deeds and works] and his words; are written in the history of the Prophet Iddo. [See 2 Chron. 9. on vers. 29.]

C. H A P. X I V.

After the death of Abia Asa his son becometh King, v. 1, &c. He destroyeth idolatry, and restoreth the pure worship of God, 2. Having peace he fortifieth his cities, and furnisheth himself with store of men, 6. Being in a strait by reason of Zera the Ethiopian, he crieth unto God, and smiteth an huge camp, with many cities, 9.

[So Abia fell asleep with his fathers, and they buried him in the city of David; and Asa his son became King in his stead: in his days the land was quiet ten years. [Understand this of the first years of this King's reign, wherein he was let alone, and unmolested by the heathenish Nations, although there was enmity between him and Baezza the King of Israel, which indeed might occasion jars and fallings out on both sides, but did not break out in open war. See below vers. 6. and compare 1 Kings 15. the Annotations on vers. 16.]

[2. And Asa did that which was good, and right in the eyes of the LORD his God. [See 1 Kings 11. on vers. 33. But understand this commendation here wholly of the re-forming of religion that was fallen to decay. So below, chap. 25. 2. and 26. 4.]

[3. For he took away the altars of the strangers, [To wit, either Nations that worshipped idols, which those of Juda did imitate: or gods, which they worshipped after the manner of the heathen, and are called Dung-gods, 1 Kings 15. 12.] and the high places: and brake (down) the images reared up; and cut down the groves.

[4. And he said unto Juda, [That is, caused it to be told, or to be charged upon all the Subjects of his Kingdom] that they should seek the LORD the God of their fathers, and that they should do the Law and the Commandment. [That is, that they should keep and practise that which was commanded in the Law. Compare Josh. 21. 5. and below chap. 31. 21.]

[5. Also he took away out of all the cities of Juda the high places, [See Lev. 16. on vers. 30.] and the images of the Sun: [See Lev. 26. on vers. 30.] and the Kingdom was quiet before him. [Hebr. before his face: that is, under his conduct, or, for his own good, and welfare, or, while he thus reigned, for he had restored and reformed that pure Religion in his land, which establisheth the throne of Kings.]

[6. Moreover, he built fenced cities, [Hebr. cities of defence, or, strength. The meaning is, that he inclosed some open cities, and made weak ones strong. Compare above chap. 11. 5.] in Juda: for the land was quiet, and there was no war in those years against him, because the LORD gave him rest.

[7. For he said unto Juda; Let us build these cities [The word these intimateth, that the cities here mentioned, were yet in being, and that consequently the building of them is to be understood of their fortifying, as the following words do also import] and make about them walls, and towers, doors, and bars, whilst the land is yet before our face; [That is, whilst we may yet peaceably possess and enjoy the land. Compare Gen. 13. on vers. 9.] for we have sought the LORD our God, we have sought (him,) and he hath given us rest round about: so they built, and prospered.

[8. Now Asa had an army of three hundred thousand (men) out of Juda, bearing target and spear, and two hundred and fourscore thousand out of Benjamin, bearing shield, and bending the bow: [Hebr. treading the bow; that is, with the foot, which weapon or instrument of war, we yet at this day call the Foot-bow. See 1 Chron. 5. 18. and 8. on vers. 40.] all these were valiant champions. [That is, warlike and valiant Souldiers.

It seemeth that Asa gathered and prepared these forces, when he understood that the king of the Ethiopians intended to set upon him.]

9 And Zerah the Moor, [Or, Arabian. Heb. Cuschi. See Num. 12. on v. 1.] came out against them, with an host of a thousand thousand, and three hundred chariots: And he came to Maresa. [a city lying in the tribe of Juda. See above chap 11. on v. 8.]

10 Then Asa marched forth against him: And they set the battle in array in the valley of Zephataz [Oth. towards Zephath. See Judg. 1. on vers. 17.] by Maresa.

11 And Asa cried unto the LORD his God, and said; LORD, it is nothing with thee to help whether him that is mighty, or him that is impotent: [Or, it matters not with thee to help the mighty one, or him that is without power: or, it is nothing with thee to help the impotent (one), coming between him that is mighty; that is, letting thyself against him. Or thus: It is not with thee to help, &c. Heb. between the mighty one, him that hath no power] help us, O LORD our God; for we rest on thee, and in thy name [that is, according to thy will, under thy conduct, in confidence of thy help, to thy glory. See 2 Kings 2. on verl. 24.] are we come against this multitude: O LORD, thou art our God, let not mortal man prevail [or, have the upper hand] against thee. [that is, against thy people. Evil done to the people of God, is done to God himself, Zach. 2. 8. Acts 9. 5.]

12 And the LORD plagued the Moors before Asa, and before Juda: And the Moors fled.

13 Now Asa, and the people that were with him, pursued them unto Gerar; [See of this city, Gen. 20. on v. 1.] and there fell (so many) of the Moors, that there was no rallying for them; [Heb. no making alive, or, liveliness; that is, no strength to recover themselves, and to rally again together, that they might reiterate, or reassume the battle. So it is said: And Joab made the rest of the city alive, 1 Chron. 11. 8. see the annotat. theron] for they were broken before the LORD, and before his camp; and they [to wit, those of Juda] carried away very much spoil from thence.

14 And they smote all the cities round about Gerar; for the terror of the LORD was upon them: [That is, a very great terror sent by God, fell upon them. Compare Gen. 35. v. 5 and see the annotat. thereon. So below chap. 17. 10. and 20. 29.] and they spoiled all the cities, because there was much spoil in them.

15 And they smote also the tents [That is, the inhabitants of tents. Understand the Arabians that dwelt in tents on the borders of the Edomites and Philistines, whither the Moors being beaten, perhaps were fled. Or it may be understood of the Arabians themselves, 1 Chr. 4. 41.] of cattle, and carried away sheep in abundance, and camels: and returned to Jerusalem.

C H A P. XV.

Azaria the Prophet exhorted Asa and the people, to go on in the Reformation of Religion already begun, v. 1. &c. which exhortation they obey, 8. and renew the covenant with the Lord, 12. Asa deposeth Maachah his mother from her regency, because of her idolatry, 16. He bringeth the hallowed things again into the Temple, 18. The land hath rest, 19.

Then the Spirit of God came upon Azaria the son of Oded, [A Prophet, called before (according to the common opinion) Jedi, above chap. 9. 29. and Iddo, above chap 12. 15. And he is to be distinguished from another Prophet called Oded, who lived in the time of king Hizkia, below ch. 28. 9. In the Hebrew the words

run thus: And Azaria the son of Oded, the spirit of God was upon him.]

2 And he went out [To wit, out of Jerusalem] toward Asa, [Heb. before the face of Asa: that is, toward Asa, or to meet Asa. So 1 Chron. 12. 17. and below chap. 28. 9. He went to meet the king, when he returned to Jerusalem from the defeat of the Moors] and he said unto him; hear me, Asa, and all Juda and Benjamin; The LORD is with you, [that is, he helpeth you, and giveth you victory against your Enemies. See above chap 14. v. 12, 13, 14. and compare Deu. 20. 1. Jos. 1. 5. Ps. 118. 6. Jerem. 20. 15, &c. This may be also translated in the future tense: The Lord shall, or, will be with you, &c. Or, in the preter perfect tense: The Lord hath been with you] while ye are with him: [that is, while ye stand for his pure worship, and destroy idolatry] And if ye seek him, [See above chap. 11. on v. 16.] he will be found of you, [Heb. be found unto you, or, for you. So below v. 4. and 5. that is, actually assist you with his grace, help and comfort. So Deu. 4. 29. Prov. 8. 17. Isa. 55. 6. Jer. 29. 13, 14.] but if ye forsake him, [See above chap. 12. on v. 2.] he will forsake you, [that is, actually withdraw his grace, help and comfort from you. So below chapter 24. verse 20. Psalm 71. 9, 11.]

3 Now Israel hath been many daies without the true God, [Heb. the God of truth. That is, without the publick pure worship of God] and without a teaching Priest, and without the Law. [some take this to be meant of the twelve tribes in general, in the time of the Judges, &c. Others apply it to the ten tribes, and their state and condition, from the time that they revolted from the house of David. See 1 Kings 12. 28, 29, 30, &c.]

4 But when they in their trouble did turn unto the LORD the God of Israel, and sought him, he was found of them.

5 And in those (times) there was no peace [That is, it went not well in Israel] to him that went out, not to him that came in: [understand those that dwelling in Israel, were to go from one place to another, and those that came in from other places abroad, to converse and trade there a while] but many disturbances were upon all the inhabitants of those lands; [to wit, that were under Israel. See the book of Judges, and 1 Kings 14. 10, 11. and 15. 27, 29. and chap. 16.]

6 (So) that people against people, and city against city were dashed in pieces: [i.e. so that they were oppressed by divers Enemies in the time of the Judges, and by home-bred divisions crushed, brake in pieces, and destroyed one another, after they were separated from Juda. Others take the 3. 4. 5. and 6. verses, to be as it were a prophecy of future times. Compare it with Hos. 3. 4. 5. &c.] for God had terrified them [to wit, the Israelites] with all adversity. [See 1 Kings 16. 21.]

7 Therefore be ye strong, [That is, go on courageously in reforming and restoring the true and pure worship of God, taking warning by the forementioned examples] and let not your hands grow slack: [see the explication of this phrase, 2 Sam. 4. on v. 1.] For there is reward according to your work. [to wit, not in regard of the worth or desert of the work which they owed unto God; but in regard of the grace, mercy, and favour of God, who hath promised to reward the good works of those that belong unto him for Christ's sake.]

8 Now when Asa heard these words, and the prophecy of the Prophet Oded, [Above v. 1. this prophecy is ascribed or attributed to Azaria the son of Oded: therefore this Prophet must have either had two names, or else this prophecy was not only his, but also his Father's, who (as some conceive) lived at the same time] he strengthened himself, and he put away the abominations [that is, the abominable images, that were yet somewhere left, either in publick or private places and houses. See of some of these abominations, 1 Kings 11. 7. and 2 Kings 23. 13.]

13.] out of all the land of Juda, and Benjamin, and out of the cities which he had taken from mount Ephraim, [See above chap. 13. 19.] and renewed the altar of the LORD [together with the court of the Priests, (as is conceived) wherein the altar stood: Which court is therefore called the *new court*, below chap. 20. vers. 5.] which was before the porch of the LORD. [see 1 Kings 6. on vers. 3. item above chapt. 3.4. and below chapt. 29.7.]

297.¹ And he gathered all Juda and Benjamin [That is, all those that belonged to these two tribes] and the strangers with them out of Ephraim and Manasseb, and out of Simeon; for they fell to him out of Israel in abundance, [to wit, from the kings of Israel, with whom through hatred of their idolatry they would have no fellowship] when they saw that the LORD his God was with him.

10 And they gathered themselves together at Jerusalem, in the third moneth, [Called Sivan, Esth. 8.9, almost agreeing with our May. In this moneth the feast of Pentecost fell, of which see the command of God, Exod. 23.16, and 34.22, and Deut. 16.9.] in the fifteenth year of the reign of Asa.

11 And they offered unto the LORD the same day of the prey which they had brought, [To wit, out of the battel against the Moors. See above chap. 14. v. 13, 14, 15.] seven hundred oxen, and seven thousand sheep.

12 And they entered into a covenant, [This phrase seemeth to point at the use, formerly practised in the making of covenants. There were certain beasts slain, and their heads afterward cut in pieces, through the midst whereof the confederates went, &c. See hereof further, Gen. 15. on vers. 17.] to seek the LORD God of their Fathers with all their heart, and with all their soul. [see 1 Kings 2. on v. 4.]

13 And whosoever would not seek the LORD the God of Israel, should be put to death, from the small to the great; from the man to the woman.

14 And they sware unto the LORD with a loud [Heb. great] voice, and with shouting: [That is, sound of joy. So 1 Sam.4.6. 2 Sam.6.15. Ezra 3.11.] likewise with trumpets, and with cornets.

15 And all Juda rejoiced at this oath : For they had sworn with all their heart, [See 1 Kings. 2. on ver. 4.] and sought him with all their will, and he was found of them, [See above on vers. 2.] and the LORD gave them rest round about.

16 Also concerning Maacha the mother of king Asa, [Meaning his grand-mother, his father Abia's mother, Rehabeams widow, 1 Kings 15 2. and above chap. 13 2. where she is called Michal] he [namely, Asa] depo-
sed her, that [she should be no] Queen, because [she had made]
an abominable idol [[Hebr. אִזְבָּתֶרֶב. See of this i-
dol 1 Kings 15. on ver. 13.] in a grove: Also Asa de-
stroyed her abominable idol, and stamped (it), and burnt
(it) at the brook Kidron. [see 1 Kings 2. on v. 37.]

17 The high places indeed were not taken away out of Israel, [The high places indeed were for the most part taken away out of Juda, above chap. 14.5. but not out of Iudael, that is, out of the land of Israel, that was under K. Ala. By *Israel* then in this place must be understood the countreys, cities, and people, that of the kingdome of Israel were under Juda : Of which see above chap. 13.19. and here v.8,9. and compare below chap. 17.2. and 19.4. and 21.2, and 4.] yet the heart of Asa was perfect. [how this perfection is to be understood, see 1 Kings 15. on v.14.]

18 And he brought into the house of God the hallowed thing: [See Lcv. 5. on vers. 15.] of his Father, and his (own) hallowed things, silver, and gold, and vessels.

19 And there was no war [To wit, between Asa and the kingdom of Israel] unto the five and thirticth year of the reign of Asa. [that is, of the kingdome of Juda, as it was divided from the kingdome of Israel, where-

of Asa was now king, for here are not expressed the years that Asa reigned, but the years that the kingdom of Juda lasted, after the ten tribes were revolted from it. The years are thus counted : Rehabeam reigned seventeen years, above chap. 12.13. Abia his son three years, ab. chap. 13.2. hereunto added fifteen years of Asa's reign, above vers. 10. they make in all five and thirty years.]

C H A P. XVI.

Asa requireth aid of the king of Syria against Baesa the king of Israel, ver. 1, &c. and obtaineth it, 4. For which he is reproved by the Prophet Hanani, 7. whom he therefore casteth in prison, 10. Falling sick, he relyeth more upon the Physicians than upon the Lord, 12. He dieth at last, and is buried sumptuously, 13.

In the six and thirtieth year of the reign of Asa, [See above chap. 15. on the last verse] Baesa king of Israel went up against Juda, and built [that is, strengthened, fortified. So above chap. 11.5. and 14.6. and bel. v. 5.] Rama, [a city lying on an high place in the tribe of Benjamin, not far from Silo, Josh. 18.25.] that he might let none go out, [to wit, out of his kingdom into Juda] or come in [to wit, from Juda into his land] to Asa king of Juda. [to wit, of the ten tribes, over whom he was king. For inasmuch as many saw that the true worship of God was set up under Asa, and that the Lord was with him, there did many revolt to Asa to Juda. Many likewise came to Jerusalem, to worship God on the Feasts, and otherwise. This Baesa sought to hinder by this means. See above chap. 15.9. Hebr. that he might not permit the goer out and the comer in, &c.]

2 Then Asa brought forth the silver and the gold, out of the treasures of the house of the LORD, and of the king's house, and sent to Benhadad the king of Syria, that dwelt at Damascus, [Hebr. Darmesek] saying;

3 There is a covenant between me, and between thee, and between my Father, and between thy Father ; [Oth. let there be a covenant, &c. as between, &c.] behold, I send thee silver and gold ; go now, make void thy covenant with Baesa the king of Israel, that he may march away [Heb. march up] from me. [that is, break the peace, which thou hast with him, and make war with him, that he may let me be quiet.]

4 And Benhadad hearkened unto king Asa, and sent the Commanders of his armies, which he had, against the cities of Israel, and they smote Hijon, and Dan, and Abel-Maim; [See of these cities, 1 Kings 15 on v. 20.] and all the store-cities [that is, magazine, ammunition-cities. See 1 Kings 9. on v.19. Heb. treasure-houses of cities] of Naphtali.

5 And it came to pass, when Baesa heard (this), that he left off building of Ruma, and let his work cease.

6 Then king Asa took all Juda, [That is, those that pertained to the tribe of Juda. See 1 Kings 15. on vers. 22.] and they carried away the stones of Rama, [wherewith the king of Israel intended to fortifie Rama. So in the words following, *the wood thereof*] and the wood thereof, wherewith Baesa had built; and he [namely, king Asa, 1 Kings 15.22.] built therewith Geba, [namely, Geba of Benjamin, 1 Kings 15. 22. See the annotation there] and Mizpa. [see Ju'g. 11. v. 11.]

7 And at that time Hanani [This man was the father of the Prophet Jehu, below chap. 19.2.] the Seer, [see of this title above chap. 9. on v. 29.] came to Asa king of Juda, and he said unto him; because thou hast relied on the king of Syria, and hast not relied on the LORD thy God, therefore is the host of the king of Syria escaped out of thine hand; for otherwise thou shouldst have subdued as well the king of Syria as the king of

Israel, as thou hast overcome the Moors. Oth. got a way, hath withdrawn it self; whereof the meaning would be, thou hast both lost thy labour and thy charges, in calling the Syrians in to thine aid: For although for the present by their failing upon the Syrians, they have hindred king Baesa in going on in his design of fortifying and strengthening Rama, yet when they shall be marched away, they will not help thee in the war, which Baesa will re-assume against thee. See the end of the 9. verse following.]

8 Were not the Moors and the Lubians a great host [Heb. for an host, for, or, in a multitude] with very many chariots and horsemen? [see above chap. 14 v. 9.] yet when thou didst rely on the LORD, he delivered them into thine hand.

9 For (as for) the LORD, his eyes run (to and fro) throughout the whole Earth, [Meaning his providence, whereby he seeth and knoweth what is done in all lands, not only in general, but also in particular, observing every ones actions or doings. See the like saying, Zeph.4. 10] to shew himself strong to (those) whose heart is perfect toward him; [what kind of perfection it is, which the godly attain unto in this life, see 1 Kings 8. on vers. 61. Hence it seemeth to be now said, that Asa's heart was not upright, or perfect towards the Lord, contrary to that which we read, 1 Kings 15.14. and above chap. 15.17. But see the comparing of both, 1 Kings 15. on v. 14.] herein thou hast done foolishly; for from henceforth wars shall be against thee. [to wit, made against thee by king Baesa. See 1 Kings 15. 16.]

10 But Asa waxed wroth against the Seer, and laid him in the prison-house; [Heb. in the house of subversion, or, destruction: That is, in prison, wherein those were shut up, that were to be destroyed or put to death. He conceived that the Prophet had wronged and abused his royal Majesty, and therefore had deserved to lose his life. Some interpret it the house, or prison of the stocks, where they lockt up prisoners in the stocks, or in fettters and chains. The same word is also used, Jer. 20.2. and 29.26.] for he was disturbed against him [Heb. in vexation, to wit, through anger. See of the proper signification of this word, Gen.40. on v.6.] for this (thing): Besides, Asa oppressed [the Hebrew word signifieth properly to beat a thing, or, a man in pieces, to throw down on the ground, to tread down, or, crush under foot, to oppress] (some) of the people the same time.

11 And behold, the acts of Asa, the first, with the last, [The first were good and commendable: The last had great failings, and consequently were reproveable. He was indeed faithfull and constant in maintaining the pure worship of God, but his confidence in God was small, and his severity against some of the people was great] to, they are written in the book of the kings of Juda and Israel.

12 Now Asa in the nine and thirtieth year of his reign, fell sick in his feet; his sickness was (come) to the highest: Moreover also in his sickness he sought not the LORD, but the Physicians. [that is, he did not ask counsel of God by any Prophet: He did not humble himself by confession of his sins, he relied not on the Lord, neither called upon him, as he ought to have done; but relied only on the Physicians, and on the help of man. Heb. in, or, of the Physicians.]

13 So Asa fell asleep with his Fathers: And he died in the one and fourteenth year of his reign.

14 And they buried him in his (own) sepulchre, [Heb. sepulchres. Compare 2 Kings 29.20. and see the annotation.] which he had digged for himself in the city of David, and laid him on the bed which he had filled with spices, and that of divers kindes, prepared according to the Apothecaries art: And they burnt a very great burning over him. [that is, they honoured him at his burial, by burning of precious, and sweet-smelling spices. Compare below chap. 21.19. Jerem. 34. 5.]

C H A P. XVII.

Josaphat succeeding his Father Asa, strengtheneth his kingdom, ver. 1. &c. and because he feared God, he is blessed of God, 3. Destroyeth idolatry, 6. causeth his people every where to be instructed in the book of the law, 7. is feared and honoured by the nations round about, 10. The names of the Commanders of his army; and the number of his men of war, 14.

A Nd Josaphat his son became king in his stead: And he strengthened himself against Israel. [that is, he furnished himself with store of arms, and all kind of instruments of war, to manifest his power against the ten tribes, to resist and oppose them, and to divert their strength and power. Oth. he strengthened himself over Israel: that is, he confirmed himself in the kingdom, which he had over Juda, Benjamin, and the strangers of Israel, and the cities of Ephraim, which his father had taken. See the next verse.]

2 And he put men of war [Or, Forces] in all the fenced cities of Juda, and put Garrisons in the land of Juda, [that is, men of war under the conduct of their Officers and Commanders, to secure the land against the invasion of the Enemy. The Hebrew word is to take, 1 Sam. 13.3. and 2 Sam. 8.6.] and in the cities of Ephraim, which Asa his Father had taken.

3 And the LORD was with Josaphat: For he walked in the former wayes of his Father David, [That is, wherein his fore-father David had walked. Oth. first, meaning before David had committed adultery, caused Uriah to be slain, and the people to be numbered, 2 Sam. 11.4,14. and 24.2.] and fought not the Baalims. [that is, he gave them no religious honour, to have aid from them, had them in no account. Understand by the Baalims all manner of idols; and see of this word Judg. 2. on v.11.]

4 But he sought the God of his Father, and walked in his commandments, and not after the doings of Israel. [Heb. after the work, that is, after the idolatry of the back-sliding Israelites, who worshipped the golden calves, and other idols.]

5 And the LORD stablished the kingdom in his hand; and all Israel gave presents to Josaphat: [Kings and Princes were honoured with presents, either by their own subjects, in token of willing subjection, whereby they did submit themselves to their command and government, as 1 Sam. 10.18. and here: Or by strange nations in token of reverence, and to maintain friendship and peace, as 1 Kings 10.25. and above chap. 4.v.24.] and he had riches and honour in abundance.

6 And his heart was lift up in the wayes of the LORD: [Not through conceit of his own vertues, riches, and honour, but through and for a courageous resolution to root out idolatry, to reform Religion, and to set up the pure worship of God, to bring in all good orders according to the law of God, and to make himself strong against all lets and hinderances, that he might meet with all by the way. Some take it thus, that he counted it his highest honour to walk in the wayes of the Lord] and moreover he took away the high places and the groves out of Juda. [which were yet remaining since Asa's time, or were planted about the end of his life by the Jews, who were so prone to idolatry, that even notwithstanding Josaphats zeal, they were not utterly abolished and destroyed: below chap. 20.33.]

7 Now in the third year of his reign he sent to his Princes, to Benhail, and to Obadie, and to Zecharia, and to Nethariel, and to Michaia, to teach in the cities of Juda: [The meaning is, that they should ever where exhort and command the people of the Jews in the Kings]

name, to hear the Law of the Lord at the mouth of the Priests and Levites, and to order and regulate their lives according to it ; and remove by publick authority all latters and hindrances whatsoever.]

8 And with them the Levites, Semaja, and Netania, and Zebadia, and Asabel, and Semiramoth, and Jonathan, and Adonia, and Tobia, and Tob Adonia, the Levites, and with them the Priests, Elisama, and Jarom.

9 And they [To wit, the Priests and Levites] taught in Juda, and the book of the Law of the LORD was with them ; and they went about in all the cities of Juda, and taught among the people.

10 And a terror of the LORD [That is, a very great terror. See above chap. 14. on ver. 14. Item, compare Gen. 13. on ver. 10.] was over all the kingdoms of the lands, that were round about Juda : (so) that they warred not against Josaphat.

11 And from the Philistines they brought presents to Josaphat with the imposed money : [Hebr. and, or, with the silver of the burden : that is, with the set money, which they were enjoyned to pay yearly as a Tax or Tribute to the kings of Juda] also the Arabians brought him small cattle, seven thousand, and seven hundred rams, and seven thousand, and seven hundred he-goats.

12 So Josaphat increased, and waxed exceeding great, [To wit, 1. In riches, above ver. 5. and below chap. 18. 1. 2. In military forces, below ver. 14. 15. &c. 3. In honour, and renown, above ver. 5, and 10. and below chap. 18. 1. Hebr. he was, or, became, going and waxing great] moreover, he built in Juda strong holds, [Or, Castles, Forts. Others, Palaces] and cities of store.

13 And he had men in the cities of Juda : [Understand this work not only of the preparation, means, and provision, which he had in readiness for war, and other affairs, (as some take the Hebrew word here) but also of the labour, translation, and busyness, which he had every where therein, to manage all things aight, to order, make, and put the same in practise] and men of war, valiant champions in Jerusalem.

14 Now thus is their numbering, [Others, number, or, chief commanders, or, commanding power] according to the houses of their fathers : In Juda were chief of the thousands ; Adana the chief, and with him were three hundred thousand valiant champions.

15 Now next to him [Hebr. at his hand : and so in the sequel] was Joanan the chief : and with him were two hundred and four score thousand.

16 And next to him was Amasia the son of Zichri, who had willingly given up himself unto the LORD : [To wit, to fight the Lords battles against the enemies of the land] and with him were two hundred thousand valiant champions.

17 And of Benjamin was Eliada, a valiant champion : and with him two hundred thousand, that were armed with bowe and shield.

18 And next to him was Zorabad ; and with him were an hundred and four score thousand, ready prepared for the war.

19 These were in the kings service, [Or, ministered unto the king. Others, waited on the king. Understand that they were always ready to be used for him in the war, whensover they should for that end and purpose be commanded by him] besides those, whom the king had put in the fenced cities throughout all Juda.

C H A P. XVIII.

Josaphat being joyned in affinity with Achab, consenteth to go to war with him against Ramoth in Gilead, ver. 2, &c. but desireth that the word of the Lord should be

heard concerning it, 4. Achab's Prophets give advice for it, 5. Micha a Prophet of the Lord is likewise sent for about it, 6. Achab's Prophets abide by their opinion, 10. Micha on the contrary dissuadeth that war, 12. is therefore smitten by Zedekia, 23. cast into prison by Achab, 25. Josaphat is holpen by God, 31. Achab is shot, 33.

Now Josaphat had riches and honour in abundance : and he joynd affinity with Achab. [Having suffered his son to marry with Athalia the daughter of Achab and Izebel, 2 Kings 8. 18.]

2 And at the end of (certain) years [So the word days being put alone, is taken for certain days, Gen. 4. 3. See the Annotations there] he went down to Achab to Samaria ; [it's conceived that this was about the seventeenth year of Jolaphat's reign, as may be gathered from 1 Kings 22. 52.] and Achab killed sheep, and oxen for him in abundance, [that is, he honoured and entertained him with a great feast. He made a great feast for him. See Gen. 31. on ver. 54.] and for the people that were with him, and he put him on to go up to Ramoth [a city of the Tribe of Gad, given to the Levites, 1 Chron. 6. 8. See of the same likewise, 1 Kings 4. 13. &c.] in Gilead. [That is, lying in the land of Gilead : of which see Gen. 31. on ver. 21. Wherefore this city is also called Ramoth in Gilead, Deut. 4. 43. 1 Chron. 6. 8. to distinguish it from another Ramoth lying in Issachar, 1 Chron. 6. 73.]

3 For Achab King of Israel said unto Josaphat the King of Juda ; Wilt thou go with me to Ramoth in Gilead ? and he said unto him ; I will be so, as thou art, and as thy people is, shall my people be. [See the exposition hereof 1 Kings 22. on ver. 4. in which chapter this history is almost word for word recorded ; therefore also the greatest part of the exposition of this chapter is to be found there] and we will be with thee in this war.

4 Moreover, Josaphat said unto the King of Israel ; Inquire, I pray, after the word of the LORD, to day.

5 Then the King of Israel gathered together the Prophets, four hundred men, [They are called the Prophets of Achab, below ver. 21. which are opposed to the Prophets of the Lord, which Josaphat desired to hear in the next verse] and he said unto them ; Shall we go to battel against Ramoth in Gilead, or shall I forbear ? and they said ; Go up, for God will deliver it into the Kings hand.

6 But Josaphat said ; Is here not yet a Prophet of the LORD, that we may inquire of him ?

7 Then the King of Israel said unto Josaphat ; There is yet one man, by whom we may inquire of the LORD ; but I hate him ; for he prophesieth no good thing concerning me ; but always [Hebr. all his days : that is, as long, and as often, as he hath prophesied any thing unto me in all his life-time] evil, [so 1 Kings 22. 8. Hebr. not for good, but for evil. Which is as much as if he had said : He prophesieth nothing unto me, that may tend to mine honour, pleasure, or profit, but all that tends to my disgrace, displeasure, and damage. Thus doth this Idolater judg of all that the Prophet had here propounded unto him, for the leaving of his false worship and sinfull life] this is Micha, the son of Iimla : and Josaphat said ; Let not the King say so.

8 Then the King of Israel called a Groom of the Chamber, and he said ; Fetch quickly Micha the son of Iimla.

9 Now the King of Israel, and Josaphat the King of Juda, satc each on his throne, arrayed with (their) robes, [Which excelled their ordinary and usual apparel, and represented their royal majesty. See 1 Ki. 22. on v. 10.] and they sate on the plain at the door of the gate of Samaria ; and all the Prophets prophesied in their presence. [Hebr. before their faces.]

10 And

10 And Zedekia the son of Kenaana had made him iron horns : and he said ; Thus saith the LORD, With these thou shalt push the Syrians, until thou shalt have destroyed them. [It is as much, as if he had said, I declare and testify by these horns, that thou shalt so push, smite, and drive away the Syrians, as the horned beasts are able to do those beasts that want horns. He seeks to imitate the true Prophets, who were wont to add some kinde of tokens to their words : as appeareth 1 Kings 11.30. 2 Kings 13.15,16,&c.]

11 And all the Prophets prophesied so, saying ; Go up, to Ramoth in Gilead, and thou shalt be prosperous ; [See 1 Kings 22. on ver.12.] for the LORD shall deliver them into the Kings hand.

12 Now the Messenger that was gone to call Micha, spake unto him, saying ; Behold, the words of the Prophets are out of one mouth, good to the King. [See 1 Kings 1. on ver.42. and above on ver.7.] let now, I pray, thy word, be, according as (the word) of one of them, and speak (the thing which is) good.

13 But Micha said ; (As true as) the LORD liveth that which my God shall say, that will I speak.

14 When he was come to the King, then the King said unto him ; Micha, shall we go to Ramoth in Gillead to battle, or shall I forbear ? And he said, Go up, and ye shall be prosperous ; [See 1 Kings 22. on ver.15.] for they [namely, the Syrians] shall be delivered [to wit, by the Lord, 1 Kings 22.15.] into your hand.

15 And the King said unto him ; Unto how many times shall I adjure thee, that thou speake nothing to me but the truth in the Name of the LORD ? [These are the words of an angry man, who breaketh so out into sudden anger, that he uttereth falsehood and untruth : for he had not adjured Micha, but had barely askt him the question, what he should do, or not do in the war, which he intended to make against the Syrians, ver. 14.]

16 And he said ; I saw all Israel scattered upon the mountains, as sheep that have no shepherd : [See 1 Kings 22. on ver.17.] and the LORD said ; These have no lord ; let every one return to his house in peace.

17 Then said the King of Israel unto Josaphat ; Said I not unto thee ; He will not prophesie any good thing concerning me, but evil ? [Hebr. to or for evil. 1 Kings 22.18. the word evil alone is mentioned. See above on ver.7.]

18 Moreover, he [Namely, Micha] said ; Therefore hear the word of the LORD : I saw the LORD sitting upon his throne, and all the heavenly host standing on his right hand, and on his left.

19 And the LORD said ; Who shall persuade Achab King of Israel to go up and fall at Ramoth in Gillead ? Then he said ; [To wit, the Lord, whose words are also those that go before in this verse. Others, And he said, to wit, Micha] This saith thus, and that saith so. [If these words were spoken by Micha, then they should be translated thus ; the one said thus, and the other said so.]

20 Then (there) came forth a spirit, [Meaning, a wicked spirit, who in the next verse calleth himself a lying spirit, as he is also called a liar, and the father of lies, John 8.44.] and stood before the face of the LORD, and said ; I will persuade him : And the LORD said unto him ; Wherewith ?

21 And he said ; I will go forth, and be a lying spirit [Hebr. a spirit of falsehood, or, of lying ; that is, which inspirereth falsehood or lying into a man. So it is called the spirit of whoredom, that seduceth a man unto spiritual whoredom, that is, unto idolatry, H.4.12. the spirit of uncleanness, that provoketh unto spiritual uncleanness, Zec. 13.2. the spirit of error, that produceth or bringeth forth error, 1 John 4.6.] in the mouth of all his Prophets : and he said ; Thou shalt persuade, and shalt also prevail, go forth, and do so. [See 1 Kings 22. on ver.22.]

22 Now then, behold, the LORD hath given a lying spirit in the mouth of these thy Prophets, [Meaning all, which word is expressed, 1 Kings 22. ver.23.] and the LORD hath spoken evil concerning thee.

23 Then Zedekia the son of Kenaana came near, and smote Micha upon the cheek ; and he said ; Which way went the spirit of the Lord from me, to speak unto thee ?

24 And Micha said ; Behold, thou shalt see it on that day, when thou shalt go from chamber into chamber, to hide thy self. [Compare 1 Kings 20.30. and the Annotat.]

25 Now the King of Israel said ; Take Micha, and carry him back to Amon, the governour of the city, and to Joab the Kings son :

26 And ye shall say ; Thus saith the King ; Put this (fellow) in the prison-house, and feed him with bread of affliction, and with water of affliction, until I return in peace. [Hebr. until my returning in peace.]

27 And Micha said ; If thou return at all [Hebr. returning return] in peace, then the LORD hath not spoken by me : moreover he said ; hearken all ye people. [He speaketh (doubtless) to the standers by, who were there met together out of many tribes, to call them as witnesses of that which he had spoken there immediately before.]

28 So the king of Israel, and Josaphat the king of Juda went up to Ramoth in Gillead.

29 And the King of Israel said unto Josaphat ; When I have disguised myself, I will enter into the battel, [Others, I will disguise myself, and enter into the battel ; or, when he disguised himself, or, changed his apparel, and would enter into the battel. See the exposition of these words, 1 Kings 22. on ver.30.] but put thou on thy robes : so the King of Israel disguised himself, and they entered into the battel.

30 Now the King of Syria had commanded the captains of the charrets, which he had, [To wit, two and thirty in number, 1 Kings 22.31.] saying ; Ye shall not fight against small nor great, but only against the King of Israel.

31 It came to pass then, when the captains of the charrets saw Josaphat, that they said ; That is the King of Israel, and they compassed about him, to fight : but Josaphat cried ; [To wit, unto the Lord, for aid, as may be gathered from the following words] and the LORD helped him, and God turned them away from him.

32 For it came to pass, when the captains of the charrets saw, that it was not the King of Israel, that they turned away from behind him.

33 Then a man drew a bow in his simplicity, [See 1 Kings 22. on ver.34.] and shot [Hebr. smote. See Gen.8. on ver.21.] between the buckles, and between the coat of mail : Then he [namely, King Achab] said to the driver (of his charret) Turn thine hand, [compare 2 Kings 9.23.] and carry me out of the camp ; for I am wounded.

34 And the battel increased the same day, and the King of Israel caused himself to be stayed with the charret over against the Syrians, until the evening, and he died at the time, when the sun went down. [So 1 Kings 22.35. it is said, that he died in the evening.]

C H A P. XIX.

Josaphat is reproved by the Prophet Jehu, ver.1,&c. He remained at Jerusalem, and afterward appointed Judges throughout his land, whom he exhorted to the faithfull executing of their office, 4. also Ecclesiastical and Political Judges in Jerusalem, 8.

And Josaphat the King of Juda returned to his house in peace to Jerusalem.

2 And Jehu [See of this Prophet 1 Kings 16. on ver.1.] the son of Hanani [See of this man also above

chap.16.2.] *the Seer* [that is, the Prophet. See 1 Sam. 9. on vers.9. and above chap.9. on vers.29.] *went out to meet him, and said to King Josaphat*; *Shouldst thou help the ungodly, [namely, Achab, whom he had helped against the Syrians, above chap.18.3, &c.] and love those that hate the LORD? therefore now wrath is upon thee* [which Josaphat had already felt in some measure, above chap.18.31. and afterward yet more, below chap.20.1.] *from the face of the LORD.* [Hebr. from before the face of the Lord.]

3 *Neverth leſſ (there) are good things found with thee:* [To wit, not which were by or through his own nature, but by or through the grace of regeneration, for God preserveth and rewardeth his own gifts out of free grace: so Nehem. 9.8. Luke 12.43. Acts 13.22.] *for thou hast removed* [the Hebrew word signifieth also to kindle, to set on fire, to burn, Exod. 35.3. Levit.6.12. above chap.4.20. It is taken for putting away, or, removing, 2 Sam 4.11. 1 Kings 21.21. 2 Kings 23.24.] *the groves out of the land, and hast disposed thine heart, to seek God.* [To wit, by the power of Gods grace, which had p.vented him for the doing of this work, giving him understanding, will, and ability to perform it. Ephes. 2.10. Phil.2.13. Compare above chap.12. the Annotation on vers.14.]

4 *Now Josaphat dwelt at Jerusalem;* and he went out again [Hebr. he came again, and went out. Others, being converted, (to wit, by the Prophets admonition) he went out] thorow the people, from Berseba to mount Ephraim, [that is, from the South-end of his Kingdom, which was the city of Ber-Seba, to the North-end, which was mount Ephraim] and caused them to return [to wit, from their idolatry, false worship, and wickedness of life] unto the LORD God of their fathers.

5 *And he set judges in the land, in all the fenced cities of Juda, from city to city.* [Hebr. for city, and city: that is, in every city]

6 *And he said unto the judges, See what ye do; for ye keep not judgment for men, but for the LORD,* [That is, ye do not properly execute the office of a judg, in the name, and by the command and authority of a man, but in the name, and by the command and authority of God, to whom the judgment belongeth, and who hath placed you therein, to supply his room] *and he is with you in the matter of judgment.* [That is, in law-businesses, and suits, that may come before you. See Psalm 82.1.]

7 *Now then, let the terror of the LORD be upon you: take heed, and do it:* [Take heed, to wit, to your office, to the end that ye may daily execute it] *for (here) is no iniquity with the LORD our God,* [compare Deut. 32.4. Rom. 9.14.] *nor acceptance of persons.* [Compare Deut.10.17. Job 34.19. Acts 10.34. Rom. 2.11. Gal.2.6. Ephes. 6.9. Colof. 3.20. 1 Peter 1.17. Hebr. taking up of the face. See Lev.19.15. and Deut. 1.17. with the Annotations] *nor taking of gifts.* [Hebr. gift, that is, any gift, or gifts.]

8 *Moreover, at Jerusalem Josaphat did also set (certain) of the Levites, and of the Priests, and of the heads of the fathers* [That is, of the fathers houses, that were under Josaphat's command] *of Israel over the judgment of the LORD, and over the differences* [understand by the judgment of the LORD, and differences, the Ecclesiastical, and Political matters, and compare herewith vers. 11.] *when they were returned to Jerusalem.* [Hebr. properly, and they returned, or, were returned to Jerusalem: that is, when they were returned; namely, Josaphat, and those that went along with him thorow the whole land, to bring every where in the ordinances of God both in Ecclesiastical and Civil affairs. Others translate this thus; Over judgment-matters, or law-businesses, when they returned to Jerusalem, to wit, when they were brought thither by an appeal: with this mean-

ing, that these judges were placed at Jerusalem to dispatch causes, when by the parties they were brought by appeal to Jerusalem: Or, when the inferiour judges did appear at Jerusalem in some dark and doubtful case, to ask advice there, and to have the interpretation given them of that which they did not understand.]

9 *And he charged them, saying;* Do thus in the fear of the LORD with faithfulness, and with a perfect heart. [That is, with an upright, unfeigned, and unrebuкеable minde. Compare 1 Kings 8. on vers.67.]

10 *And (in) all (or every) cause, that shall come to you of your brethren, that dwell in their cities, between blood and blood,* [That is, concerning the difference about some murder, or wound. See Deut.17. vers.8.] *between law and commandment,* [that is, touching the judgment about the keeping, or transgressing of the laws and commandments, and that which dependeth thereon. See of the difference of these two words, Genes.26. on vers.5. item Deut.5. on vers.31. and 1 Kings 2. on vers.3.] *and statutes, and judgments, then execute them, that they be not guilty before the LORD, and a great wrath* [that is, judgment, or punishment from the Lord. Compare below chap.28.13. and the Annotations] *be upon you, and upon your brethren: do thus, and ye shall not be guilty.*

11 *And behold, Amaria the chief Priest is over you in all (or, every) matter of the LORD, and Zebadiah the son of Ismael, the Prince of the house of Juda, in all (or, every) matter of the king;* [Hence may be gathered, that there were two distinct superior Courts at Jerusalem: the one that was to judg of spiritual matters, and the other that was to judg of civil controversies, to which they might appeal from all other Courts throughout the land. Compare Deut.17.8, &c. item Exod.18.26. Deut. 1.15.] *also the officers, the Levites* [See 1 Chron.26.29. and the following verse with the Annotations] *are before your face:* [that is, for your good, ready to wait upon you. See the like phrase, Gen.13. on vers.9.] *be strong, and do it, and the LORD will be with the good.* [To wit, with the men, or persons, that intend the thing that is good, and endeavour to maintain it; or, *with the good cause.*]

C H A P. XX.

Josaphat being in distress by reason of multitudes of enemies that came against him, proclaimeth a Fast, vers.1, &c. himself maketh a Prayer to God, 5. He is comforted by the Prophet Zahziel, by promise of Gods aid and assistance, 14. which he obtaineth miraculously, 20. getteth great spoil, and cometh to Jerusalem, with praise and thanksgiving to God, 25. his government, 31. his navy miscarrieth, 34.

Now it came to pass after this, that the children of Moab, and the children of Ammon, and with them others) [Namely, the Syrians, vers.2. and the Edomites, that dwelt on mount Seir, vers.10.] nigh to the Ammonites, [or, without, apart from the Ammonites. Others, over, or, beside. Others, for with them, namely, the Moabites, were (to wit, certain) of the Ammonites. Others conceive that Ammonim here, and chap.26.8. are a peculiar people, distinct from the children of Ammon] came against Josaphat to battle.

2 *Then there came (some,) that told Josaphat, saying;* There cometh a great multitude against thee from the other side of the sea, [Meaning the Salt sea, or the Dead sea, which was the East border of the land of Jucy, Josh.15.5. See of this sea Gen.14.on vers.3.] out of Syria; and behold, they are at Hazazon Tamar, [See Gen.14. on vers.7.] which is Engedi.

3 *Now Josaphat feared, and set his face,* [That is, had

had a firm resolution in his heart. As we turn the face of our body towards the place, where we would be: so we turn and fix the thoughts of our minde upon the work which we intend to do. See 2 Kings 12. on verf. 17.] to seek the LORD: [Others, to seek (help) of the Lord. To seek the Lord, is in this place as much as earnestly or zealously to call upon him: So Psalm 34.5. and 78. 34. &c. This phraze is elsewhere taken more generally. See above chap. 11. on verf. 16.] and he proclaimed a Fast in all Juda. [To wit, that every one might be the fitter, to pray unto God for the welfare and prosperity of the land, and the removal or turning away of the enemies, and to give a publick testimony of humility and reparation for former sins, and of an upright resolution and purpose to amend ones ways for time to come. Compare Judges 20. 26. 1 Sam. 7.6. and 31. 13. 2 Sam. 1.12. 1 Kings 21. 9. and the Annotations. Nehem. 9.1. Esther 4.16. Joel 2.15.]

4 And Juda was gaithered together, to seek (help) [Or, (answer)] of the LORD: also they came out of all the cities of Juda to seek the LORD.

5 And Josaphat stood [To wit, in the outer, and great Court, called the peoples Court, on the Royal Scaffold, of which see above c.6. on v.13. In the congregation of Juda, and Jerusalem, in the house of the LORD, before the new Court. [Meaning the inner Court, which was the Priests Court, called here the new Court, because (as is thought) Asa caused the same to be renewed, when he renewed the altar of burnt-offering, above chap. 15.8.]

6 And he said; O LORD God of our fathers, art not thou that God in heaven; yea thou art the ruler over all the kingdoms of the heathen; and in thine hand is power, and strength [Compare 1 Chron. 29.12. Math. 6. 13.] so that no man is able to set himself against thee. [Or, so that no man is with, or, by, or, against thee, to set himself; that is, so that no man is to be compared with thee in might, that were able to withstand thee.]

7 Hast thou not, our God, driven out the inhabitants of this land from before the face of thy people Israel, and given that to the seed [That is, the posterity, see Gen. 9. on verf. 9.] of Abraham thy lover for ever? [That is, to the coming of the Messiah, and the fulfilling of the Law, see Gen. 13. on verf. 15.]

8 Now they have dwelt therein, and they have built thee a Sanctuary [That is, a Temple; so the Temple is called, Psalm 74.7. Ezech. 45.4. item the Tabernacle of Moses, Exod 25.8. Lev. 20.3.] therein for thy Name, [that is, for thee. See 1 Kings 5.3. so in the sequel] saying;

9 If (any) evil come upon us, [Compare 1 Kings 8.33.34.35 &c. above chap. 6.28. and 7.13.] the sword of judgment, [meaning war, whereby God is wont to execute his just judgments and punishments upon men. The word sword is put or used for war; see Lev. 26. on verf. 6. and judgment for punishment, or, vengeance, Exod 7.4. Fer. 48.47. Ezech. 14.21. 1 Peter 4.17. &c. therefore this sword of war is also called a revenging sword, Lev. 26.25.] or pestilence, or famine, we shall stand before this house, and before thy face, because thy Name [that is, thou, O Lord, by the tokens of thy presence, and the working of thy grace] is in this house; and we shall cry unto thee out of our distress; and thou shalt hear, and deliver.

10 And now, behold, the children of Ammon, and Moab, and those of mount Seir, [Hebr. the mount, or, mountains of Seir, that is, the inhabitants of those mountains, which were the Edomites, Deut. 2.5.] thorow which thou didst not suffer Israel to pass, [to wit, as enemies to hurt and annoy the people, or to take possession of their land; but they might have passed thorow as friends, if the Edomites had not denied them passage, Numb. 20.17.20.21. Deut. 2.4.8.18.] when they came out of the land of Egypt, but they turned from them, and destroyed them not.

11 Behold then, they reward us; [To wit, the good, which we have done to them, they reward with evil, which they now intend to do to us. The Hebrew word is taken here for evil reward, so 2 Chron. 32.25. Psalm 7. 5. &c. also elsewhere for good reward, Judges 9.16. 2 Sam. 19.36. for both, 1 Sam. 24.18. Prov. 31.12.] coming to drive us away out of thine inheritance, which thou hast given us to inherit.

12 O our God, wilt thou not exercise judgment against them? [That is, wilt thou not punish them? So judging is put for punishing, 1 Sam. 3.13. Psalm 51.6. Ezech. 24.14. Compare Gen. 15. on verf. 14. Thus by way of demand, he prayeth God to punish] for there is no might in us against this great multitude, that cometh against us: and we know not what to do, but our eyes are upon thee. [That is, we trust in thee, and expect thy help. So Psalm 25.15. and 123.2. and 141.8. and compare 1 Kings 1.20.]

13 And all Juda stood before the face of the LORD: [To wit, in the great Court, before the Court of the Priests, and the Temple. Compare Lev. 1. on verf. 3.] also their little children, their wives, and their sons.

14 Then the Spirit of the LORD [Understand this of the spirit of Prophecie. So Numb. 24.2. below chap. 24.20.] came upon [Hebr. was upon. So Judges 11.29. and see the Annotations] Gabaziel the son of Zecharia, the son of Benaya, the son of Jochiel, the son of Mattheania, the Levite, of the sons of Asaph: [by this description this Gabaziel is distinguished from others of the same name, 1 Chron. 12.4. and 16.6. and 23.19.]

15 And he said; Arise, all Juda, and the inhabitants of Jerusalem, and thou king Josaphat; Thus saith the LORD unto you: Be ye not afraid, nor be dismayed by reason of this great multitude; for the battle is not yours but Gods. [That is, ye shall not fight against this company, but God, whom they fight against, when they march up against you.]

16 March down [This is so affirmed, in regard of the situation of the city of Jerusalem, which lay in an high place. See Gen. 46. on verf. 4] to morrow toward them: behold, they come up by the ascent of Ziz; [the name of a place having the wilderness of Engedi East-ward, and the wilderness of Jeruel (whereof is spoken in the end of this verse) Westward] and ye shall finde them in the end of the valley [others, brook] before the wilderness of Jeruel.

17 Ye shall not have (need) to fight in this (battle:) set your selves, stand (still,) and see the salvation of the LORD with you, [That is, which the Lord will send you] O Juda, and Jerusalem: fear not, nor be dismayed, to morrow go out against them; for the LORD shall be with you. [See Numb. 14. on verf. 9.]

18 Then Josaphat bowed himself with his face to the ground: [To wit, declarling thereby, that he believed the promise of God, and thankt him for it] and all Juda, and the inhabitants of Jerusalem fell down before the face of the LORD, worshipping the LORD.

19 And the Levites, of the children of the Kahabites, [Descended from Kahath by Korah. They came indeed from Kahath, 1 Chron. 6.22. but were not of the priestly family; but were Singers in the Temple] and of the children of the Korabites, stood up, to praise the LORD the God of Israel with a loud [Hebr. great] voice in the highest (manner.) [So is the Hebrew word taken, 1 Chron. 14.2. and 23.17. and 29.25. and 2 Chron. 1.1. Others, upward on, or in the height.]

20 And they gat them up betimes in the morning, and went forth into the wilderness of Tekoa [lying Southeast of Jerusalem in the Tribe of Juda] and when they went forth, Josaphat stood, and said; Hear me, O Juda, and ye inhabitants of Jerusalem; believe in the LORD your God, so shall ye be established; believe his Prophets, [that is, the promises of God, published by the Prophets]

in general, and by the Prophet Jahaziel in particular. See Exod. 14. 31.] and ye shall be prosperous.

21 Now he [Namely, Josaphat] consulted with the people, and he appointed Singers unto the LORD, which should praise the holy Majesty [Hebr. the Majesty, or, the glory of holiness: That is, the holy and the glorious God, the holy divine Majesty. It is a periphrasis, or circumlocution of the most high God] before the ready marching forth, [that is, before the men of war, which marched forth with their arms in array] saying; praise the LORD, for his kindness is for ever. [this is the beginning of the 136. Psalm, which perhaps they sung quite out.]

22 Now at the time when they began with a joyfull acclamation, and song of praise; the LORD set ambuscments against the children of Ammon, Moab, and those of mount Seir, which were come against Juda, [The Hebrew word rendered here ambuscments, signifieth some hidden men secretly, lurking to surprize the Enemies. Note here that God sent a spirit of confusion among them, so that they holding each other for Enemies, did lie in ambush one against another, and destroyed one another, as followeth. Some understand here the holy Angels, whose ministry God useth for his people against their Enemies, 2 Kings 6.17. and 19.35.] and they were smitten. [To wit, in manner, as in the foregoing annotat. was said, whereby Jahaziel's prophecy was fulfilled, above v.15.17. Oth. they smote themselves: that is, one another.]

23 For the children of Ammon and Moab, stood up against the inhabitants of Mount Seir, to ban, and to destroy them: And when they had made an end of destroying the inhabitants of mount Seir, they helped one another [Hebr. the man his neighbour, or, companion] to destruction. [See an example of the like confusion, Judg. 7.22.]

24 Now when Juda was come to the watch-tower [Standing upon the high place of Ziz, of which place see above on v. 6. Oth. Mizpah] in the wilderness, they turned themselves towards the multitude; and behold they were dead bodies, lying on the ground, and no man bid escaped. [Hebr. there had been no escaping: that is, no man had escaped.]

25 Now Josaphat and his people came to take away the spoil of them, and they found among them, as well substance and dead bodies, [Oth. and garments] as precious furniture, [Hebr. vessels, or, furniture of desires; that is, things that are much desired by reason of their preciousness and beauty] and took for themselves until they could carry no more: [Hebr. unto no carrying, or, taking up] and they were three daies taking away the spoil; for (there) was much of it.

26 And on the fourth day they assembled themselves in the valley of Beracha, [That is, of blessing, or, of praise. This valley lay between the wilderness of Jeruel, and the wilderness of Tekoa, in the tribe of Juda] for there they praised the LORD: Therefore they called the name of that place the valley of Beracha unto this day. [that is, the name continueth still to the very day, when this book was written.]

27 Then all the men of Juda and Jerusalem returned, and Josaphat in the fore front of them [Hebr. in their head: that is, the van or front of all the army] to go again to Jerusalem with joy: For the LORD had made them to rejoice over their Enemies.

28 And they came to Jerusalem with Lutes, and with Harps, and with Trumpets, unto the house of the LORD: [That is, into the great court; to praise God therewith for the victory obtained.]

29 And there was a terror of God [That is, which was sent by God, and was very great. See above chap. 14. on v.14. and Gen. 35. on v.5.] upon all the kingdome of those lands, when they heard that the LORD

had fought against the Enemies of Israel.

30 So the kingdome of Josaphat was quiet; and his God gave him rest round about.

31 So Josaphat reigned over Juda: He was five and thirty years old, [Heb. a son of five and thirty years] when he became king, and he reigned six and twenty years at Jerusalem: And his mothers name was Azuba, a daughter of Silhi.

32 And he walked in the way of Asa his Father, [That is, he followed his Fathers footsteps, in maintaining the pure worship of God, and in governing the kingdome. See 1 Kings 15. on v. 26.] and departed not from it, doing that which was right in the eyes of the LORD.

33 Howbeit, the high places were not taken away: [To wit, not quite, nor every where: Yet they had taken away a great part of them, above ch. 17.6.] For as yet the people had not framed their heart unto the God of their Fathers. [See above chap. 12. on v. 14. and 19. on vers. 3.]

34 Now the rest of the acts of Josaphat, of the first, and of the last, behold, they are written in the histories of Iehu [See of this Prophet, 1 Kings 16. on v.1.] the son of Hanani, [See likewise of this Prophet above ch. 16.7.] which they caused him to record in the book of the kings of Israel. [which contained the histories, acts, and monuments of the kings of Israel. Hebr. was made to cause them to go up upon the brook, &c.]

35 But after this Josaphat king of Juda did associate himself with Ahab, the king of Israel, who deals wickedly in (his) actions.

36 And he did associate himself with him, to make ships to go to Tarsis: [See 1 Kings 10. on v. 22.] And they made the ships at Ezion-Geber. [see of this city and haven, 1 Kings 9. on v. 26.]

37 But Eliezer the son of Dodava of Maressa, prophesied against Josaphat, saying; because thou hast associated thy self with Ahab, the LORD hath rent thy works: So the ships were broken, that they were not able to go to Tarsis.

CHAP. XXI.

Josaphat dieth, and Ioram his son reigneth, v. 1. &c. who murdereth his brethren, 2. his wicked reign, 5. The Edomites and Libna revolt from him, 8. and according to a writing of Elia, 12. he is vexed by the Philistines and Arabians, who plunder his house, and carry away his sons and his wives, 16. Moreover he is plagued with an incurable disease, whereof he dieth, 18. and is buried without the usual solemnity, 19.

A After that Josaphat fell asleep with his Fathers, [That is, died. A further explication of this phrase, see Deu. 31. on v. 16. and 1 Kings 1. on v.21.] and was buried by his Fathers in the city of David: [see 1 Kings 2. on v. 10.] and Ioram his son became king in his stead.

2 And he had brethren, the sons of Josaphat, Azaria, and Iehiel, and Zecharia, and Azariabu, and Mihael, and Sephatia: All these were sons of Josaphat king of Israel. [That is, of the two tribes of Israel, Juda, and Benjamin, and of the cities which pertaining to the kingdome of Israel did joyn themselves to Juda. See above chap. 13. 19. and 15.9. and 19.4. Thus Josaphats Rulers are called Princes of Israel, below v. 4. see also above chap. 15. on v. 17. and below chap. 23. on v. 2.]

3 And their Father had given them many gifts of silver, and of gold, and of choice costlynesse, [See of the the Hebrew word, Gen. 24. on v. 53.] with fenced cities in Juda: but the kingdome he gave to Jeram, because he was the first-born. [for to the right of the first-born

born belonged also the dominion over his brethren. See Gen.25. on v.31. And hence may be gathered, that Josaphat in making choice of his successor had more respect to the law of God, Deu.22.15. then to the fitness of the person, who was wicked by reason of a wicked wife that he had married, below v. 6. and was not so good as his brethren, v. 13.]

4 When Joram was come up to the kingdome of his Father, and had strengthened himself, then he slew all his brethren with the sword; as also (certain) of the Princes of Israel. [See above on v. 2.]

5 Joram was two and thirty years old, [Heb. a son of two and thirty years] when he became king; and he reigned eight years at Jerusalem. [to wit, counting therein the years that he reigned with his Father: For he supplied his fathers place a while. See 1 Kings 22. on vers. 42. and 2 Kings 8. on v.16.]

6 And he walked in the ways of the kings of Israel, [That is, he imitated them in their idolatry and wickedness. So 2 Kings 16.3. and below chap. 28. 2, &c.] according as the house of Achab did; for he had the daughter of Achab [called Athalia, below ch.22.2. of whose idolatrous ungodliness, wickedness, and tyranny see in the same chapter, viz. chap 22.v.3,10. and chap.24.7.] to wife: And he did that which was evil in the eyes of the LORD. [understand especially idolatry and tyranny. See 1 Kings 11. on v. 6.]

7 Yet the LORD would not destroy the house of David, [That is, the family and posterity of David. See 1 Kin. 14. on v.10.] for the covenants sake, which he had made with David; [see 2 Sam. 7.12. 1 Kings 11. 36. Psa. 132.11,17.] and according as he had said; to give a lamp to him, and to his sons [see 1 Kings 11. on v. 36.] at all daies (or for ever.) [see 2 Sam. 7. on v. 13.]

8 In his daies the Edomites revolted from under the dominion [Heb. hand; that is, power, command, dominion] of Juda, [under which power David had brought them, 2 Sam. 8.14. and thus Isaacs prophecy came to be fulfilled, Gen.27. 40.] and they made a king over them.

9 Therefore Joram marched forth with his Princes, [To wit, to Sair, a place lying in Idumea, 2 Kings 8. 21.] and all the charers with him: And he gat him up [Heb. he was getting him up, or, he was rising up] by night, and smote the Edomites that were round about him, and the Captains of the charers.

10 Notwithstanding the Edomites revolted from under the command of Juda unto this day; [That is, which revolting continueth unto this day. Understand the time of the Babylonish captivity. So 1 Chron.4.v.41.] then, at the same time, Libna revolted from under his command: [see 2 Kings 8. on v.22.] for he had forsaken the LORD the God of his Fathers. [to wit, by abominable idolatry, which he not only practised himself, but whereunto he also publickly and violently compelled his subjects. See the next verse.]

11 Also he made high places [See Lev.26. on v.30.] on the mountaines of Juda: And he caused the inhabitants of Jerusalem to go a whoring, [that is, to commit idolatry, which is spiritual whoredome: so below v. 13. See Lev.17. on v.7. and 20. on v. 5.] yea he compelled Juda (thereto.)

12 Then (there) came a writing to him from Elia the Prophet, [Meaning a writing written by Elia the Prophet, while Josaphat was yet alive, before whose death Elia was taken up into heaven, as may be gathered from 2 Kings 3. 11. In this writing Elia had prophesied of the state and condition of the kingdome of Juda under Joram; as the man of God that came to Bethel, had prophesied a long while before of king Josia, 1 Kings 13.2. and Isaias of Cyrus, chapters 44. and 45. and Daniel of the Monarchies and kingdomes of the earth, Dan. 2. and 7, &c. unless it

be conceived that this was another Elias then the Tisbite] saying; Thus saith the LORD, the God of David thy Father, because thou hast not walked in the ways of Josaphat thy Father, and in the ways of Asa king of Juda: [see 1 Kings 15. on v.26.]

13 But hast walked in the way of the kings of Israel, and hast made Juda, and the inhabitants of Jerusalem to go a whoring, according to the whoring of the house of Achab: [Or, as the house of Achab hath caused (Israel) to go a whoring] and hast slain thy brethren of thy Fathers house, which were better then thou:

14 Behold, the LORD will plague (thee) with a great plague in thy people, and in thy children, and in thy wives, and in all thy substance. [This phrase is found full and entire, and without insertion, below v. 18. Oth. the Lord will plague thy people, and thy children, &c. with a great plague. See the fulfilling of this threatening below v. 16, &c.]

15 Thou shalt also be in great [Or, many] diseases, by the disease of thy bowels, untill thy bowels fall out by reason of the disease, year by year. [Hebr. daies upon daies; that is, year by year, to wit, two years. For this was the set time of this sickness or disease, below v. 19. The word daies is sometimes taken for a full year, having all its daies; so below v. 19. See Lev.25. on v.29. Others understand this thus, that he should be daily troubled with this disease.]

16 Then the LORD stirred up against Joram the spirit [That is, the judgement, will, intent, minde. See 2 Kings 19. on vers. 7.] of the Philistines, and of the Arabians, [meaning the inhabitants of the stony and high Arabia] which are at the side [Heb. at the hand. The word hand signifieth sometimes the side of any thing, as Job.1.14.] of the Moors.

17 They marched up into Juda; and brake into it; [To wit, by force of arms, overrunning all, and breaking through all, to the very city of Jerusalem, yea also possessing themselves of the city, and plundering it, as appeareth by the words following] and carried away all the substance that was found in the kings house; even his sons also, and his wives: So that (there) was never a son left him, save Joahaz [called also Abuzza, below ch.22. 1. and Azaria, below chapt. 22. 6.] the least of his sons.

18 And after all this the LORD plagued him in his bowels with a disease, which was not to be healed. [To wit, wherewith Elia had threatened him, above verse 15.]

19 This came to pass from year to year, [That is, from the first year to the second] so that when the time of the end of the two years expired, [which Elia had determined in that writing] his bowels fell out by reason of the disease; (so) that he died of evil diseases: And his people made no burning for him, [to wit, of sweet-smelling, or precious spices. See above chap. 16. on v. 14.] like the burning of his Fathers.

20 He was two and thirty (years) old when he became king, and reigned eight years at Jerusalem: And he departed, [That is, he went the way of all the Earth, as is said, Ios.23.14. 1 Kings 2.2. that is, he died] without being desired, [that is, he lived without honour, without delight, and in pain] and they buried him in the city of David, but not in the Sepulchres of the kings.

C H A P. XXII.

Ahaba becometh king in his Fathers stead, v.1. &c. He followeth the sins of the house of Achab, 3. visiteth Joram king of Israel that was sick, 6. by this occasion he comes to be slain by Iehu, 8. Arbilus having murdered all the royal seed of the house of Juda, exceptin

Joas, whom Iosabath his Aunt had hid, usurpeth the government, 10.

And the inhabitants of Jerusalem made Ahazia [See above chap. 21. on ver. 17.] his least [that is, the youngest in years. Compare Gen. 19. on vers. 31.] son king in his stead: For a band that were come with the Arabians into the camp, [See hereof above ch. 21.16,17.] had slain all the first: [that is, the eldest sons of Joram. Above cha. 21.17. it's only said that these soldiers had carried away the sons of Joram: But here it is now added that they also slew them] Ahazia then the son of Joram king of Iuda reigned.

2 Two and forty years old [Hebr. a son of two and forty years] was Ahazia when he became king, and he reigned one year at Jerusalem; [to wit, alone, as some do gather from 2 Kings 8. v.26. Conceiving that a long time before he was held and acknowledged to be king, while his Father was unfit to govern. But how these two places are to be reconciled, is very obscure] and his mother's name was Athalia, a daughter of Omri. [She is likewise so called, 2 Kings 8. v. 26. Meaning the daughter of Omri's son, namely, Achab. See the annotat. on the forementioned place. Grand-children are in scripture called the sons and daughters of their Grand-fathers. See Gen. 36. on v. 2. yea also of all their Ancestours counted in a straigthe or direct line upward, as appeareth Math. 1.1. Luke 3.16.]

3 He also walked in the ways of the house of Achab: [To wit, as his Father Joram had done, above ch. 21.6.] For his mother was his Counsellour, to deal wickedly.

4 And he did that which was evil in the eyes of the LORD, like the house of Achab: [To wit, those that were of Achabs house] For they were his Counsellours, after the death of his Father, to his destruction. [So is the Hebrew word taken, Exod. 12.13. Exch. 25.15. Dan. 10.8.]

5 He walked also in their counsel, [That is, he did not only hear their idolatrous counsel, but he did also walk after it] and went with Joram the son of Achab the king of Israel to battle, against Hazael king of Syria, by Ramoth [called also Rama, in the next verse, and 2 Kin. 8.29. See likewise of this city, 1 Kings 4. 13.] in Gilead: And the Syrians smote Joram.

6 And he returned to cause himself to be healed at Iizreel, [A city in the tribe of Issachar, of which see Ios. 19.18. and 1 Kings 4.12, &c.] for (he had) wounds, which they had given him by Rama, [or, there had been smiters, that had smitten him by Rama. Understand by these the Syrians, 2 Kings 9.15.] when he fought against Hazael the king of Syria: And Azaria [otherwise called Ahazia, above v. 1, and 2. item Joahaz, above chap. 21.17.] the son of Joram king of Iuda came down, to see Joram the son of Achab at Iizreel; For he was sick.

7 Now the treading underfoot of Ahazia [Or, trampling, that is, the destruction of Ahazia, whereby he was subdued, and as it were trampled upon: Whereof see below ver. 9.] was of God, [to wit, as of and from a righteous Judge, who is wont to punish the sins of men surely, and not by constraint, committed. Compare herewith 1 Kings 12.15. and the annotat. thereon] that he came to Joram: [that is, which treading under foot, or destruction was occasioned thereby, that Ahazia came to Joram, and tarried not at home] for when he was come, he went out with Joram toward Ichu the son of Nimsi, whom the LORD had anointed, [to wit, by the command which he had given to the Prophet Elia, 1 Kin. 19.16. and which Elia executed by the hand of Elisa, 2 Kings 9.6.] to destroy the house of Achab.

8 So it came to pass when Ichu executed judgement against the house of Achab, [That is, punishment, which

God had commanded Jehu to execute upon the house of Achab. So above chap. 20. v.9. See the annotat.] that he found the Princes of Iuda, and the sons of the brethren of Ahazia, [2 Kings 10. 13. they are called the brethren of Ahazia. See the annotat. there] that ministered to Ahazia, and slew them. [compare 2 Kings 10. 14.]

9 After that he sought Ahazia, and they caught him, [For he was hid in Samaria] and they brought him to Ichu, and they slew him, [See the exposition of this verse, 2 Kings 9. on v. 27.] and buried him; [that is, they suffered him to be carried to Jerusalem, to be buried there] for they said, he is the son of Josaphat, who sought the LORD with all his heart: [compare above chap. 15.12.] So the house of Ahazia had none that kept power for the kingdome. [perhaps because they were too young, to whom the kingdome by way of succession did belong, or because Athalia's power was too great.]

10 When Athalia the mother of Ahazia saw that her son was dead, [See the exposition of this and the following verses, 2 Kings 11.v.12,3.] then she gathered up, and destroyed all the royal seed [Hebr. the seed of the kingdome] of the house of Iuda.

11 But Iosabath [Hebr. Ichoschabath: Oth. also called Ichoschebz, 2 Kings 11. 2.] the daughter of the king, [namely, of Joram the son of Josaphat, and consequently the sister of Ahazia, 2 Kings 11.2.] took Ioseph [Oth. called Ieboash; 2 Kings 12.2.] the son of Ahazia, and stole him from the midst of the king's sons that were slain; and put him and his nurse [that had given him suck, or as yet gave him suck:] For he was but a year old. Compare below chap. 23. the annotat. on v. 2.] in a bed-chamber: [Hebr. a chamber of beds. See 2 Kings 11. the annotat. on v. 2.] So Iosabath the daughter of king Joram, the wife of Ierada [Hebr. Ieboada. See of this man, 2 Kings 11. on v.4.] the Priest: (for she was the sister of Ahazia) hid him from Athalia, (so) that she slew him not.

12 And he was with them hid in the house of God six years; [The meaning is, that Joas with his nurse had secretly been kept, and bred up by the high Priest and his wife, in one of the chambers that were at the Temple] and Athalia reigned over the land. [namely, of Juda.]

CHAP. XXIII.

Joas at the age of seven years is made king by Ierada's direction, ver.1, &c. Athalia is put to death, 12. The covenant between the LORD and the king with his people is renewed, 16. Idolatry removed, 17. Ecclesiastical order re-established, 18. and the king brought home to his house with joy, 20.

But in the seventh year, [To wit, after that Joas the king's son had been hid by Iosabath his Aunt, lest he should be murdered by Athalia his grand-mother: for he was hid six years in the Temple, above chap. 22.12. and this hapned the year following: at which time also Joas was seven years old, below chap. 24. 1.] Ierada strengthened himself, and took the Capitaines of the hundred, Azaria the son of Ierobam, and Iimiel the son of Iobanan, and Azaria the son of Obed, and Maaseja the son of Hadaja, and Eliaphat the son of Sichri, into a covenant with him. [see likewise this history with some expositions, 2 Kings 11.4, &c. where the same is first set down.]

2 They went about in Juda, and gathered the Levites out of all the cities of Juda, and the heads of the fathers [Observe, that two sorts of persons were gathered, 1. The Levites, which were in the Church-office. 2. The Heads of the Fathers, that is, of the faterly Heuses,

Houses, or Families : meaning the chiefeſt and eldeſt of the congreſation] of Israel : [that is, of Juda and Benjamin, together with the cities of Israel that joyned themſelves to them. Compare herewith, above chap. 15. 17. and 21.2. and the Annotations] and they came to Jeruſalem.

3 And all that congreſation made a covenant with the king in the houſe of God : and bo [Namely, Jojada the High Priest] ſaid unto them ; Behold, the kings ſon ſhall be king, according as the LORD had ſpoken of the ſons of David. [See 2 Sam.7.13. 2 Chron.21.7.]

4 This is the thing, that ye ſhall do : A third part of you, that enter in on the Sabbath, of the Priests, and of the Levites, ſhall be porters of the thresholds. [Others, Sippim : holding it to be the name of a gate. See 2 Kings 11. on ver.6.]

5 And a third part ſhall be at the kings houſe ; and a third part at the foundation-gate : [The chiefeſt gate of the Temple, ſtanding Eaſt-ward, and called the gate of the foundation, because it was the lowermoſt, ſtanding upon the foundation of the temple, at the greateſt, and lowermoſt Court. It is also called the gate of Sur, 2 Ki.11.6. and the high gate, 2 K.15.3.5. Item the beautiful gate, Act 5.2.] and all the people [meaning, the other Levites, which had not then the ordinary guard, together with the common people] ſhall be in the courſes of the houſe of the LORD. [That is, in the outermoſt, and great Court, called the peoples court, because the congreſation met there ; and it's put here in the Plural Number, viz. Courts, because of the diversity of parts, the ſeveral partitions that were in it. So likewiſe the Temple is called Sanctuaries, because it confiſted of divers partitions, Lev.26.31.]

6 But let none come into the houſe of the LORD, [Underſtand the foremoſt part of the houſe of the Lord, called the holy place, 1 Kings 8.10.] ſave the Priests, and the Levites, that minister ; they ſhall go in, for they are holy ; [Hebr. holineſs, that is, ſeparated to an holy ſervice. So Numb.16.5. and Exr.2 8.28.] but all the people ſhall keep the watch of the LORD. [To wit, to keep them out by force, that would violently break in. Or, ſhall keep the watch of the LORD, that is, the command of the Lord, tarrying in the Court, without entring into the holy place.]

7 Now the Levites ſhall compaſs the king round about, every man with his weapons in his hand, [Namely, thoſe Levites that went out on the Sabbath : that is, thoſe that had diſcharged their duty, and had diſhired their function in coiſe, 2 Kings 11.7.] and he that cometh into the houſe, [that is, into the Temple, between the ranks and files of the guard that was ſet, 2 Kings 11.8.] ſhall be put to death : but be ye with the king, when he cometh in, [to wit, in the Temple, below ver.11.] and goeth out. [To wit, out of the Temple, below ver. 20.]

8 And the Levites, and all Juda, did according to all, that Jojada the Priest had commanded ; and they [Namely, the Captains of hundreds, of whom ſee above ver.1. and compare 2 Kings 11.9.] took every man his men, [to wit, that were deſigned them of the Levites by Jojada the High Priest] that came in on the Sabbath, with thoſe, that went out on the Sabbath : for Jojada the Priest had not given the diſtiions [of theſe diſtiions, or, courses, ſee 1 Chron.23,24,25,26. chap.] leave (to depart) [Out of theſe courſes or diſtiions no man might ſtep away, unleſs he had leave given him to depart : which for the preſent Jojada would not grant even to thoſe that came off from the guard, to the end that there might be a double watch, to diſpatch this buſinels.]

9 Moreover, Jojada the Priest delivered to the ca-pains of hundreds, the ſpears, and the bucklers, and the ſhields, that had been king Davids, [See 2 Kings 11. on ver.10.] which were in the houſe of God.

10 And he ſet all the people, and every man with his weapon [The word in the original ſignifieth properly ſuch kinde of weapon, as a man throweth out of his hand at another, to hurt him therewith] in his hand, [to wit, that no man might violently break into the Priests Court, or into the holy plac]. Compare here-with above the end of ver.6.] from the right ſide of the houſe, to the left ſide of the houſe, toward the Altar, [meaning, the Altar of burnt-offering, which ſtood in the Priests Court] and toward the houſe, [to wit, the Sanctuary] by the king round about.

11 Then they brought forth the kings ſon, [To wit, out of his chamber, in which he had been hidden ſix years, above chap.22.11.] and put upon him the crown, [an head-ornament pertaining to Kings, 2 Sam.1.10. Psalm 89.40. and 132.18.] and (gave him) the regi-mony, [ſee 2 Kings 11. on ver.12.] and they made him king : and Jojada, and his ſons anointed him, and ſaid; Let the king live. [Compare 1 Sam.10.4. 1 Kings 1.39.]

12 Now when Athalia heard the voice of the people, that ran together, and praifeſed the king, ſhe came to the people into the houſe of the LORD.

13 And ſhe looked on, and behold, the king ſtood by his pillar, [Where the royal ſcaffold was ; of which ſee also 1 Kings 11. on ver.14. and above chap.6. on ver.13.] at the entering, [to wit, of the inner court called the Priests court, above chap.4.9. Item, the new Court, above chap.20.5. See of it further 1 Kings 6. on ver.36.] and the rulers [to wit, of the people of the Jews] and the trumpeters [that is, the Trumpeters] were by the king ; and all the people of the land rejoiced, and blew with trumpets ; [to wit, by the Priests, to whom that work properly belonged, as ap-peareth by the Law, Numb.10.8. and by examples, 1 Chron.15.4. and above chap.5.12. and chap.7.6.] and the Singers were there [or, (rejoyced) which wold goeth before, and may now again anew be fitly inserted] with musical instruments, and ſignified, that praife ought to be fung : [namely, unto the Lord] then Athalia rent her clothes, and ſhe cried ; Treafon, Treafon.

14 But Jojada the Priest brought the captains of the hundreds, that were ſet over the houſe, and ſaid unto them ; Bring her forth without the ranks, [See 2 Kings 11. on ver.8.] and whoſo followeth her, ſhall be ſlain with the ſword : for the Priest had ſaid, Ye ſhall not ſlay her in the houſe of the LORD.

15 And they laid hands on her, [Others, they made room for her : or, they placed a ſide-guard upon her, or, they gave her room, to wit, to go forth out of the Temple] and ſhe went towards the entring of the horſe-gate, [See 2 Kings 11. on ver.16.] towards the kings houſe, and they ſlew her there.

16 And Jojada made a covenant between him, [Namely, the Lord, as may be gathered from 2 Kings 11.17. and here from the end of this verſe] and between all the people, and between the king ; that they ſhould be a peop[e]le unto the LORD. [Others, between himself, and between all the people, &c. meaning, that Jojada, the people, and the king had bound themſelves together in a firm league and covenant, to be the Lords people, or to be a people unto the Lord. See the like example, Jos.24.25.]

17 After that all the people went into the houſe of Baal, and brake that down, and they brake his altars, and his images in pieces : and they ſlew Mattan the Priest of Baal before the altars.

18 Now Jojada appointed the officers in the houſe of the LORD, under the hand of the Levitical Priests ; whom David had diſtributed in the houſe of the LORD, to offer the burnt-offerings of the LORD, as it is written in the Law of Mōſe, with rejoicing, and with ſinging ; according to Davids iſtitution. [Hebr. according to, Davids hands : that is, as David by the iſtinct of Gods Spirit had ordained, and had delivered, and left to

the Church of God. So below chap. 29.27. and Ezra 3. 10.]

19 And be set the porters at the gate of the house of the LORD : that none being unclean in any thing, might enter in.

20 And he took the captains of the hundreds, and the mighty (ones.) [Or, the honourable, respectfull, most excellent (ones)] and those that had the dominion among the people ; and all the people of the land, and brought down the king from the house of the LORD, and (they) came thorow the midst of the high gate, [some do understand hereby the greatest, and the chieft gate of the kings house, at which the kings guard kept watch and ward, and is therefore called the guards gate, 2 Kings 11.19. in this seaze this gate is to be distinguished from the gate of the Temple, whereof above vers. 5. See the Annotations there] into the kings house : and they set the king upon the throne of the kingdom.

21 And all the people of the land rejoiced, and all the city was quiet ; after they had slain Athalia with the sword.

C H A P. XXIV.

Joas is religious, as long as Jojada liveth, vers. 1, &c.
He marrieth two wives, 3. causeth the Temple to be repaired, 4. Jojada dieith, 15. is very honourably buried, 16. Joas bormerth an idolater, 17. causeth Zacharia the son of Jojada to be put to death, for reprobryng idolatry, 20. He is preyed upon and smitten by the Syrians, 23. murdered by his own servants, 25. Amaziah his son becometh king, 27.

Joas was seven years old, [Hebr. a son of seven years. See above chap. 23. on vers. 1.] when he became king, and he reigned forty years at Jerusalem : and his mothers name was Zibia, of Ber-Seba.

2 And Joas did that which was right in the eys of the LORD, all the days of Jojada the Priest. [That is, as long as Jojada was alive, who ceased not to instruct him in the ways of the Lord, 2 Kings 12.2.]

3 And Jojada took for him two wives, [That is, he chose two wives for him, whom he sought out in due manner, and joyned them to him in wedlock] and he begat sons and daughters.

4 Now it came to passe after this, that it was in the heart of Joas, [That is, that Joas was minded, or had an intent. So 1 Kings 8.17,18. see the Annotations] to renew the house of the LOKD. [That is, to repair, or to mend, that which was broken, and decayed in it.]

5 So he gathered together the Priests and the Levites, and said unto them ; Go out into the cities of Juda, and gather money of all Israel, [Meaning the Israelites, that were under the jurisdiction of Juda. See above chap. 15. on vers. 17. and 21. on vers. 2.] to repair [Hebr. strengthen, that is, to renew, as vers. 4. So 2 Kings 12.5,6. and below vers. 12.] the house of your God, from year to year ; [because it could not be repaired in one year, or, for that it was to be repaired every year] and make ye haste for this matter, [Hebr. for this word] but the Levites made no haste.

6 And the king called Jojada, the chief, [To wit, of the Priests ; that is, the chief Priest. The word Priest, is added thereto, below vers. 11. See also Neh. 12. v.7.] and said unto him ; Why hast thou not made search, [Or, not enquired] among the Levites, to bring in out of Juda, and out of Jerusalem, the tax [Or, levy, collection, charge] of Moses the servant of the LORD, and of the Congregation of Israel, for the Tent of the Testimony ? [meaning such a tax, levy, or collection, as Moses had commanded for the making of the Tabernacle in the

wilderness, Exod.30.12,13. and 38.24,25. which had been not yearly, but as necessity required. Compare the Annotations on Exod.30.12. Others conceive that this collection was ordinary, and was made duly every year, for the maintaining of the worship of God, and its appurtenances. See of the Tent of witness, or, testimony, Numb.1. on vers. 50.]

7 For when Athalia dealt wickedly, her sons [Namely, Ahazia with some of his next kinsmen. See above chap. 21.16,17. For the rest of her sons were carried away captive in the life-time of Joram her husband. Otherwise the Plural Number is here used for the Singular ; as Gen.21.7. unless we should say, that Athalia's sons had done the thing here mentioned, before their captivity] had broken up the house of God, [Others, the sons of Athalia, that wicked woman, had, &c. Hebr. for Athalia dealing wickedly, her sons had, &c.] yea even bestowed all [that is, all manner, or, the greatest part] the hallowed thing [see Lev.16. on vers. 4.] of the house of the LORD upon Baalim. [That is, Idols. See Judges 2. on vers. 11.]

8 And the king commanded, [Hebr. said; that is here, commanded ; to wit, by the advice of Jojada the High Priest, as may be gathered from 2 Kings 12.2.] and they made a chest, and set it without at the gate of the house of the LORD. [To wit, of the peoples Court ; on the right hand, as they entered into the Temple of the Lord. See 2 Kings 12.9. and the Annotations thereon.]

9 And they made proclamation in Juda, and in Jerusalem, [Hebr. and they gave a voice in Juda, &c. that is, they caused proclamation to be made. Of the word voice for proclamation, see Exod.36.6. and the Annotation Ezra 1.1.] to bring in to the LORD the tax [see above on vers. 6.] of Moseh the servant of the LORD over Israel [that is, charged upon Israel by God, and imposed upon them by Molech] in the wilderness.

10 Then all the Princes, and all the people rejoiced : and they brought in, and cast into the chest, untill they had made an end. [To wit, of repairing the house of the Lord. See vers. 14. Others, untill it became full.]

11 Now it came to passe, at the time when he [Namely, Jojada the High Priest] brought in the chest [to wit, out of the place where it stood, into one of the chambers that were in the Temple, for to take out the money there, to purse it, and to tell it out. Compare 2 Kings 12.10. and the Annotations] at the Kings command by the hand of the Levites, and when they saw that there was much money ; that the Kings Scribe came, and the chief Priests and officers, [that is, those that were appointed for this work by the High Priest. In their room the High Priest himself is mentioned, 2 Kings 12.10. for a man may be said to do that himself, which he doth by another. See Gen.40. on vers. 22.] and emptied the chest, and took it up, and carried it to his place again : [see of this place above on vers. 8.] thus they did from day to day, and gathered money in abundance ;

12 Which the king, and Jojada gave to those, that had the care of the work of the service of the house of the LORD ; [Hebr. that did the work, &c. That is, that provided it, or had the care of it. And understand thereby the chieft overseer over the work, that it might by them be given to the workmen, or labourers : for there was more than one overseer. See 2 Kings 12. on vers. 11.] and they hired hewers, [the Hebrew word signifieth as well hewers of stone, as hewers of wood. See 1 Kings 5. on vers. 15.] and carpenters, [the word that is used in the original, is indeed ascribed to sundry artificers or handy-crafts-men, as appeareth, Exod.35.35. and 38.23. 2 Chron.22.15. Isai 45.16. &c. and here in the following words of this verse ; but that it is to be understood here of Carpenters, may be here truly gathered from

from the foregoing and following words] to renew the house of the LORD : together with workmen also in iron, and copper, to mend the house of the LORD.

13 So the providers of the work caused the repairing [Hebr. health] of the work to go on by their hand : [the meaning is, that the work of building by the diligent care of the over-seers came to good perfection. The Hebrew word is likewise so taken, 1 Kings 18.30. Nebem.4.7.] and they restored the house of God in his shape, [The Hebrew word signifieth here a well-ordered form, or a right-fashioned, or, regular structure, having its due proportion, shape, and dimension] and made it strong.

14 Now when they had finished (it,) [To wit, the repairing and mending of the Temple] they brought the rest of the money before the King and Jojada, [to wit, the providers, and over-seers of the work did so, who were intrusted by the king and Jojada to lay out this money aright, above verl.12.] whereof he [to wit, the king] made vessels for the house of the LORD, vessels to minister, and to offer (withall,) [Others, mortars] and incense-bowls, and gold, and silver vessels : and they offered burnt-offerings continually in the house of the LORD all the days of Jojada. [That is, as long as Jojada lived. So above verl.2.]

15 And Jojada waxed old, and full of days, [See Gen.25.8. and the Annotat. Item Gen.35.29. 1 Chron. 23.1. and 29.28.] and died, he was an hundred and thirty years old, [Hebr. a son of an hundred and thirty years] when he died.

16 And they buried him in the city of David, by the kings : for he had done good [To wit, kept the young king from the cruel and murderous Athalia, brought him well up, and instructed him, set him upon the royal throne, put to death wicked Athalia, repaired the Temple, and restored the pure worship of God] in Israel, [that is, in the land of Juda, and that which appertained thereto, which was a part of Israel, this name being taken generally. See above chap.21. on verl.2.] both towards God [in restoring his worship, above chap 23.18. and here verl.14.] and (towards) his house. [Meaning, his Temple, which was repaired by the advice and managing of Jojada.]

17 But after the death of Jojada, came the Princes of Juda, and bowed themselves down before the king : [To wit, suing unto him, for the bringing in of idolatry again into the land, as probably may be gathered from the following verse] then the king hearkened unto them. [That is, he granted their suit, or, request.]

18 So they left the house of the LORD the God of their fathers and served the groves, and the idols : [Hebr. sorrows. See 1 Sam 31. on verl.9.] then great wrath [namely, of God. See below chap.28. on verl.13.] was upon Juda, and Jerusalem, for this their trespass.

19 Yet he sent Prophets among them, to cause them to return unto the LORD : they testified against them, [That is, called heaven and earth to witness against them] but they inclined not (their) ears.

20 And the Spirit of God put on Zecharia [Or, clothed; that is, the Spirit of the Lord came upon him, and arrayed him as a garment. See Judges 6. on verl.34.] the son of Jojada the Priest, who stood above the people, [that is, in a place that was higher than the place wherein the people were assembled ; from which place Zacharia spake, that he might be the better heard] and he said unto them ; Thus saith God ; Why transgress ye the commandments of the LORD ? therefore ye shall not be prosperous ; [compare 2 Chron.15.2.] because ye have forsaken the LORD, therefore he will forsake you.

21 And they made a conspiracy against him, and stoned him with stones at the commandment of the king, [See Matth.23.35.] in the court of the house of the LORD.

[To wit, in the peoples court, as some conceive. Others understand this of the Priests court, so that this murder should have been committed between the Altar and the Porch of the Temple ; to wit, as it were before the face of the Lord. The opinion of many is, that the Lord Jesus Christ hath respect to this passage, Matth.23.34. and that Jojada is called there Baruchia.]

22 Thus king Joas remembered not the kindness, which Jojada his father had done to him, [Of which see above chap.23.] but slew his son : who when he died, said ; The LORD will look upon it, and require (it.) [Namely, my blood at the hands of these murderers, and at the hand of him that commanded the murder to be done. That is, God will punish and avenge it. See Gen.9.5. and 42.23. and the Annotations. Others, the Lord seeth it, and will require it : or, the Lord look upon it, and require it.]

23 Therefore it came to pass with the circuit of the year, that the forces of Syria marched up against him, and they came to Juda, and Jerusalem, and destroyed all the Princes of the people from among the people : and they sent all the spoil of them unto the king of Damascus. [Hebr. Darmesek. Meaning, the Metropolis, or chief city of Syria. See Gen.14. on verl.15.]

24 Albeit that the army of the Syrians came with few men ; yet notwithstanding the LORD delivered an army of great multitude into their hand, because they had forsaken the LORD the God of their fathers : [Compare above chap.12. the Annotations on verl.2.] so they [namely, the Syrians] executed the judgments against Joas. [That is, the punishments of God, which he had deserved in forsaking the pure worship of God, and murdering of Zacharia. For it seemeth likewise by the following verse, that the Syrians had wounded him.]

25 And when they were departed from him, (for they left him in great diseases) his servants made a conspiracy against him, [See 1 Kings 15. the Annotations on verl.27.] for the blood [Hebr. blouds ; that is, for the murderer committed on Zacharia. See 1 Kings 2. on verl.33.] of the sons of Jojada the Priest, [that is, of Zacharia the son of Jojada the Priest ; the Plural number being here put for the Singular. See above v.7 and the Annotations : unless we should say that Jojada had more sons, that were put to death : or at least by sons are here to be meant the sons of Zacharia, because children seem to have been sometimes destroyed with their fathers. Compare 2 Kings 9. verl.26. and above chap. 24.4.] and they slew him on his bed, that he died, and they buried him in the city of David, but they buried him not in the Sepulchres of the kings.

26 Now these are they, that made a covenant against him, Zabad, [Called also Forzachar, 2 Kings 12.21] the son of Simath the Ammonite, and Forzabad the son of Simrith [otherwise called Sumer, 2 Kings 12.21.] the Moabite.

27 Now concerning his sons, [Which he had, or also left behinde] and the greatness of the burden (laid) upon him, [that is, of the taxation, wherewith he was charged, or burdened, to redeem the plundering and spoiling of Jerusalem of Hazael, 2 King. 12.18. Others understand this of the collections or taxes, which he laid upon the people, toward the building and repairing of the Temple] and the building of the house of God, [Hebr. the ground-work, or, foundation, &c. that is, the building on the house of God] behold, they are written in the history of the book of the kings : [the Hebrew word Midrash hath its name from seeking, because therein the acts and deeds of kings were diligently sought out, gathered together, and recorded. So above chap. 13.22.] and Amazias son became king in his stead.

C H A P. XXV.

Amazia reigneth well in the beginning, ver. 1, &c. He avenges his fathers death, 3. He prepareth to fight against Edom, not only with his own people, but also with hired Israelites, 5. He disbandeth those hired Soldiers, by the Prophets advice, 7. With his own men he conquereth the Edomites, 11. is damnified by the disbanded Israelites, 13. falleth to idolatry, 14. challengeth the king of Israel presumptuously into the field, 17. is smitten by him, 22. is driven away, and murdered by his own people, 27.

Amazia being five and twenty years old, [Hebr. a son of five and twenty years] became king, and reigned nine and twenty years at Jerusalem: and his mothers name was Joada of Jerusalem.

2 And he did that which was right in the eyes of the LORD: but not with a perfect heart. [He had, it's true, restored the pure worship of God, which in his fathers time, after the death of Joada, was decayed, but afterward he became an idolater, and a rejector of prophetical admonition, as also a rash, bold, presumptuous, and unlucky warrior.]

3 Now it came to pass, when the kingdom was established to him; that he slew his servants, [Of which see above chap. 24. ver. 26.] that had smitten the king his father. [That is, had killed him, above chap. 24. 25. Of the word smiting, see Gen. 8. on ver. 22.]

4 But he slew not their children, [Which indeed seemeth to have been done somerimes. See above ch. 24. the Annotation on ver. 25.] but he (did) as it is written in the Law, in the book of Moses, where the LORD commanded, saying; The fathers shall not die for the children, neither shall the children die for the fathers; but every man shall die for his (own) sin. [This Law doth properly concern Magistrates and Governours, or the higher powers among men. See Deut. 24. 16. 2 Kings 14. 6. Jer. 31. 30. Exod. 18. 20.]

5 And Amazia gathered Juda together, and made them captains of thousands, and captains of hundreds, according the houses of the fathers, [That is, the families of the chiefest. Compare Exod. 6. 12.] thorow out all Juda, and Benjamin: and he mustered them, from twenty years old, [H. br. from the son of twenty years] and above, and found them three hundred thousand choice (men,) going forth to war, handling spear, and buckler. [See above chap. 11. on ver. 12.]

6 Moreover, he hired an hundred thousand valiant champions out of Israel, [That is, out of the ten Tribes] for an hundred talents of silver. [Of the value of these see Exod. 25. on ver. 39.]

7 But there came a man of God [That is, a Prophet. See Judges 13. on ver. 6.] unto him, saying; O king, let not the army of Israel go with thee, for the LORD is not with Israel, [to wit, because they are turned aside from the Lord unto Idols] with all the children of Ephraim. [Understand by these Israel, as goeth before; that is, the ten Tribes, which are so called, because Ephraim was indeed the chiefest of those Tribes, and Jerobeam their first King descended of the Tribe of Ephraim. Thus Ephraim is used for Israel, Iai 17. 3. and 28. &c.]

8 But if thou goest, do it, be strong for the battel: [He speaketh ironically, thereby intimating, that if he would needs make use of the Israelites that he had listed, that it should not prosper with him. Such kinde of commands given in an ironical and jeering way, serve to reprove and threaten men. See 1 Kings 22. on ver. 15.] God shall make thee fall before the enemy: for in God is power to help, and to cause to fall.

9 And Amazia said unto the man of God; But what shall we do with the hundred talents, [Whereof mention is made above ver. 6.] which I have given to the bands of Israel? [With those hundred talents he had listed and admitted into his service an hundred thousand Soldiers out of Israel] and the man of God said; The LORD hath more than this to give thee.

10 Then Amazia separated them, to wit, the bands that were come to him out of Ephraim [That is, out of Israel, or the ten Tribes, as above ver. 7.] to go to their place: therefore their anger kindled greatly against Juda, and they returned to their place in heat of anger.

11 Now Amazia strengthened himself, and led forth his people, [To wit, those that he had listed out of his own subjects] and marched into the valley of Salt, [See 2 Sam. 8. on ver. 13. and 2 Kings 14. on ver. 7.] and smote of the children of Seir, [that is, of the Edomites, 2 Kings 14. 7. that dwelt in the countrey of Seir, Gen. 36. ver. 8. Deut. 2. 3.] ten thousand.

12 Besides the children of Juda took ten thousand alive, [As they had slain ten thousand; in the former verse] and brought them up to the top of the rock, [to wit, whereupon the city of Selah lay; of which see 2 Kings 14. on ver. 7.] and thrust them down from the top of the rock, that they all burst (in pieces.)

13 But the men of the bands, [Hebr. the sons of the band: that is, the hundred thousand Israelites, which Amazia had listed, to use them in the war against the Edomites, above ver. 6.] which Amazia caused to turn back, that they should not go with him into the battel, they made an inroad into the cities of Juda, [that is, pertaining to the Kingdom of Juda; which cities were the frontier Towns of the Kingdom of Juda, bordering all along in the breadth thereof upon the Kingdom of Israel] from Samaria unto Beth-Horon, [see of a two-fold Beth-Horon, viz. the lower and the upper Beth-Horon, 1 Kings 9. on ver. 17. Here seemeth to be spoken of the lower, which lay in the Tribe of Benjamin] and smote three thousand of them, and took much spoil.

14 Now it came to pass, after that Amazia was come from smiting the Edomites, and that he had brought with him the gods of the children of Seir; [Meaning, the Images of the Edomites Idols] that he set them up to himself for gods, and bowed down himself before them, and burned incense unto them.

15 Then the anger LORD kindled against Amazia: and he sent unto him a Prophet, which said unto him; Why hast thou sought the gods of that people, which have not delivered their (own) people out of thine hand? [This question reproacheth the King, and threatneth him, that he shoulde be no more helpe by those Idols, than the Edomites had been helped by them.]

16 And it came to pass, when he spake unto him, that he said unto him; Have they made thee the kings counsellour? forbear [Hebr. forbear for thy self; that is, for thine own good, or, that shall be best for thee. See Gen. 12. on ver. 1.] why shouldest they [meaning his guard, that were there present] smite thee? [He threatneth the Prophet, that if he forbear not to reprove him, he would give his guard charge to kill him, or at least to hurt and mischief him] then the Prophet forbore, and said; I perceive that God hath determined [Hebr. advised, took counsel, or, determined in his counsel] to destroy thee, because thou hast done that, and hast not hearkened unto my counsel.

17 And Amazia king of Juda was advised, to send [To wit, messengers, or, ambassadours, 2 Kings 14.] to Joas the son of Joabaz, the son of Jehu, king of Israel, to say; Come, let us see one anothers face. [That is, march out into the field against one another, to fight together, and to encounter each other with armed power, and so to look on one another in the face. See 2 Kings 14. on ver. 8.]

18 But

18 But Joas the king of Israel sent to Amazia the king of Juda, to say to him, the Thistle that is on Lebanon, sent to the Cedar that is on Lebanon, to say; give thy daughter to my son to wife: but the beast of the field that is on Lebanon, passed by, and trod down the thistle. [See the exposition of this parable, 2 Kings 14. on v.9.]

19 Thou sayest, Lo, I have smitten the Edomites; [Yea, smiting smitten, as it is said, 2 King. 14.10. that is, smitten them stoutly and mightily] therefore thine heart hast lift thee up to boast: Abide now at home: Why shouldest thou mingle thy self in evil, that thou shouldest fall, thou, and Juda with thee.

20 But Amazia barked not; for it was of God, [See 1 King. 12.15. and the annotat. thereon] that he might deliver them into (their) hand; because they had sought the gods of the Edomites.

21 So Joas the king of Israel marched up, and he, and Amazia the king of Juda saw one anothers face, [See above on vers.17.] at Beth-Semes, which is in Juda. [and is therefore to be distinguished from another of this name lying in Naphtali, Josh.19.38. Judg.1.33.]

22 And Juda was smitten before the face of Israel: And they fled, every man into his tents.

23 And Joas the king of Israel took Amazia the king of Juda, the son of Joas, the son of Joabaz [Other-wife called Abazia, and Azaria. See above chap. 21.17. and 22.1,6. with the annotat.] at Beth-Semes: And he brought him to Jerusalem, and he brake off the wall of Jerusalem, from the gate of Ephraim [see 2 King. 14. on v.13.] to the corner-gate, [Hebr. which was looking out, or, to the gate looking out: It is so called, because it stuck out at a corner of the city; wherefore it is also called the corner-gate, both here, and 2 King. 14.13.] four hundred ells (or cubits.)

24 Moreover, he (took) all the gold, and the silver, and all the vessels that were found in the house of God, with Obed-Edom, [That is, with the posterity of Obed-Edom, who were porters, and keepers of the treasures in the house of God, 1 Chron. 26.15.] and the treasures of the kings house, together with the hostages: [Hebr. sons of pledges, or, of pawnes. See 2 King. 14. on vers.14.] and he returned to Samaria.

25 Now Amazia, the son of Joas, the king of Juda lived after the death of Joas, the son of Joabaz, the king of Israel, fifteen years.

26 The rest of the acts of Amazia, the first, and the last, behold, are they not written in the book of the kings of Juda and Israel?

27 Now from the time that Amazia had turned away from after the LORD, [That is, from following the Lord] they made a conspiracy against him [see 1 Kings 15. on vers. 27.] in Jerusalem, but he fled to Lachis: [See of this city, 1 Kings 14. on vers. 19.] Then they sent after him to Lachis, and slew him there.

28 And they brought him upon horses, and buried him by his Fathers in the city of Juda. [That is, in Jerusalem; which city, although it lay partly in the borders of Benjamin, and partly in Juda; yet notwithstanding it is chiefly called a city of Juda, because it was the chief city, where the kings of Juda kept their court. See 2 Kings 14.20.]

C H A P. XXVI.

Uzzia succeedeth in the room of his Father Amazia, vers. 1, &c. reigneth well in the daies of Zacharia, 4. Obtaineth great victories over his Enemies, 6. Furnisheth the city of Jerusalem, and his own house, 9. Strengthneth his kingdom with soldiers, arms and artificial Engines for war, 11. He transgresseth in attempting to burn incense before the Lord, 16. For which he is

punished with Leprosie, 19. He dieth, and Jotham his son reigneth, 23.

Then all the people of Juda took Uzzia, [Called also Azaria, 2 Kings 14. 21.] (who was now sixteen years old) [Hebr. a son of sixteen years; and so in the sequel] and made him king in the room of his Father Amazia. [to wit, when his Father Amazia fled to Lachis. See 2 Kings 14. on vers. 21.]

2 The same built Elath, [Called also Elath, 2 Kings 14.22. See of this city, 1 Kings 9. on vers. 26.] and brought it again to Juda, after that the king was fallen asleep with his Fathers. [See 2 Kings 14.22.]

3 Uzzia was sixteen years old when he became king, and he reigned two and fifty years at Jerusalem: And his mothers name was Jecobalia of Jerusalem. [Compare 2 Kings 15.2.]

4 And he did that which was right in the eyes of the LORD, [That is, he set up, and maintained the pure worship of God, which was fallen to decay about the end of Amazias reign] according to all that his Father Amazia had done. [In the government of his kingdom he did not only follow the footsteps of his Father, but was also become like unto him in the last. But as his Father Amazia, after that he had overcome the Edomites, fell to idolatry, above chap. 25.14. so likewise did Uzzia, after that he became mighty and successfull, fall into his presumption, that he would entrench upon the Priests office, bel.vers.16.]

5 For he gave himself to seek God, [Hebr. he was to seek God. What it is to seek God, see above chap. 1.1. on v.16. Understand that he was busie or wholly taken up in seeking of God] in the dayes of Zacharia, who was understanding [oth. who made (him) understanding: that is, who taught and instructed him: for the Hebrew word signifieth not only to have understanding, and to be understanding; but also sometimes to make another wife and understanding, by good doctrine and instruction] in the visions of God: [oth. in the fears of God. Understand by visions here, the whole doctrine of that which was to be believed, and practised unto salvation, revealed by Moseh, and the rest of the Prophets, and by them daily whetted upon the people, expounded and applyed unto them] now in the daies that he fought the LORD, God made him to prosper.

6 For he marched forth, and warred against the Philistines, and brake (down) the wall of Gath, [See of this city, 1 Kings 2. on v. 39.] and the wall of Jabne, [a city of the Philistines by the midland sea] and the wall of Asdod: [also a city in the land of the Philistines: of which see Josh.11.22. and 15.46. 1 Sam. 5.1.] moreover he built cities in Asdod, [understand the countrey belonging to the city of Asdod] and among the Philistines.

7 And God helped him against the Philistines, and against the Arabians which dwelt at Garbaal, [A place lying south-ward of Judea, as the Philistines were west-ward of it, and the Ammonites East-ward] and (against) the mountains. [the name of a certain countrey and people.]

8 And the Ammonites, [See above chap. 20. on vers. 1.] gave gifts to Uzzia, and his name went to the entring in of Egypt: [that is, he became very famous and renowned. Compare 1 Chron. 14.17. and bel. vers. 15. of this chapter, Ezek. 16.14.] For he strengthened himself in the highest (degree.) [the word in the original is likewise so taken, 1 Chron. 14.2. and 23.17. and 29.25. 2 Chron. 1.1.]

9 Moreover, Uzzia built towers at Jerusalem, [To wit, at the walls, which Joas the King of Israel in Amazias time had broken down, above chap. 25.23.] at the corner-gate, [Hebr. the gate of the corner. See 2 Kin. 14. on vers. 13.] and at the valley-gate, [Hebr. the gate

gate of the valley. See of this gate, *Nebem. 2.13.* and *3.13.*] and at the corners: [or, turnings; to wit, of the wall. Others keep the word *Mikroa*, as the proper name of a tower or strong hold standing in the highest part of the city of David. See hereof also, *Neb. 3.vers.19. 24.*] and he fortified them.

10 Also he built towers in the wilderness, [Namely, of Arabia, to prevent and hinder the invades from thence, which were made in the days of Joam, above chap 21. 16.] and digged many wells, [wherein they gathered and kept water for the use both of man and beast] because he had much care, both in the low grounds and in the plaines; Husband-men, and vine-tressers on the mountaines, and on the fruitfull fields: [oth. Carmel; that is, in the Regien or countrey belonging to the city of Carmel, lying by the wilderness of Maon, in the tribe of Juda, very fruitfull, and abounding with great store of fair fruits and vineyards. Elsewhere Carmel is a mountain lying in the tribe of Issachar, exceeding well planted, sown, and very fruitfull. See 1 Kings 18. on vers.19. from whence it ariseth that fruitfull countys are called a Carmel. See 2 Kings 19. on ver.23.] for he was a lover of husbandry.

11 Moreover, Uzzia had an host of trained (men) for war [Understand some ordinary bands of soldiers, which the King had in readiness for any urgent occasion that might happen. Compare 1 Chron. 27. and above cha.17.14.] marching out to war by bands, according to the number of their mustering, by the band of Jeiel the Scribe, and Mahaseja the Ruler. [that is, which mustering was performed by means of Jeiel, &c.] under the band [that is, under the conduct. So vers. 13.] of Haxania (one) of the kings Princes.

12 The whole number of the heads of the Fathers, [So above chap 23.2.] of the warlike champions, was two thousand and six hundred.

13 And under their hand was an army of three hundred thousand, and seven thousand, and five hundred, that with warlike power exercised themselves for war, [Hebr. doing war; that is, which practised war, were fit for war, and trained up in it. See 1 Kings 12. on v. 21.] to help the king against the Enemy.

14 And Uzzia prepared for them, for the whole host, shields, and spears, and helmets, and bowes even unto the sling-stones. [That is, stones which they were to throw with the sling at the enemy. With such a sling-cast David hit the giant Goliath in the forehead, that lie fell'd him down by it, 1 Sam. 7.49. Compare Job 41. 19.]

15 He made also at Jerusalem cunning works, the invention of cunning craftsmen, [Hebr. devices by the device of the devisour; that is, artificial and well devised works, contrived by the skilfull invention of a cunning or skilfull artist, or engineer] to be upon the towers, and upon the corners, to shoot with arrowes, and with great stones: So his name went far abroad: [see above on ver. 8.] For he was marvellously helped, [Hebr. he made it marvellously with, or, to be helped, to wit, of God, who is a shield to all those that trust in him, Psalm 18.31.] till he was strong. [or, strengthened; to wit, in his kingdom.]

16 But when he was grown strong, his heart was lifted up unto destruction: And he transgressed against the LORD his God: For he went into the temple of the LORD, [Meaning into the holy place, where the altar of incense stood, and into which no man might come, much less offer incense, save the Priests only. This place is below ver.18. called the *Sanctuary*] to burn incense upon the altar of incense.

17 But Azaria the Priest [Meaning the high Priest. See 1 Chron.6.10. and below ver.20.] went after him: and with him fourscore Priests of the LORD, valiant men.

18 And they withstood king Uzzia, and said unto him; It pertaineth not to thee, Uzzia, to burn incense unto the LORD, but to the Priests the sons of Aaron, that are consecrated to burn incense; [compare Exod. 30.7. &c.] go out of the sanctuary, [see above on ver. 16. where this sanctuary is called the temple. Compare 1 Kings 8. 10. and the annot.] for thou hast transgressed; neither shall it be for thine honour from the LORD God. [to wit, because he will not approve of it, but will surely punish it.]

19 Then Uzzia was wroth, [Of the Hebrew word see Gen. 40. on ver.6.] and the incense was in his hand, to burn incense: Now when he was wroth against the Priests, the leprosy rose up in his forehead, before the face of the Priests, [some conceive that at that time the Earthquake happened: Of which see Amos 1.1. Zach. 14.5. as a manifest proof of Gods anger against this King] in the house of the LORD, from above the altar of incense. [to wit, from the Lord, who seemeth to have shot something from above, or from beside this altar against the kings face, which caused or produced this leprosie.]

20 Then Azaria the head Priest, [Hebr. the Priest the head, to wit, of the Priests, that is, the chief Priest] and all the Priests looked upon him, and behold, he was leprosy in his forehead, and they thrust him out; [compare Esth. 6. ver. 12.] because the LORD had plagued him.

21 Thus Uzzia the king was leprosy unto the day of his death, and being leprosy, dwelt in a separated house, [Lev. 13.46. Num 5.2. and 12.14. See further 2 King. 15. on v. 5.] for he was cut off from the house of the LORD: [that is, he was declared unclean, and was to dwell alone, and not permitted to come into the peoples court, into the publick congregation, and that according to the law, Lev 13.46.] now Jotham his son was over the kings house, judging [that is, governing, and executing judgement. See 2 Kings 15. on ver 5.] the people of the land.

22 Now the rest of the acts of Uzzia, the first, and the last, did Iulii the Prophet the son of Amoz write.

23 And Uzzia fell asleep with his Fathers, and they buried him by his Fathers, in the field of the burial, which belonged to the kings; for they said, he is a leper: [That is, they buried him in the field, wherein the sepulchres of the kings were; howbeit, they buried not his body, because of the leprosie, in, or among those sepulchres, but in a distinct and separated place] and Jotham his son became king in his stead.

C H A P. XXVII.

Jotham reigneth well, ver.1, &c. Causeth divers buildings to be made, 3. He maketh the Ammonites tributary to him, 5. He persevereith in goodness, dieith, and Achaz his son becometh king, 9.

Jotham was five and twenty years old, [Heb. a son of five and twenty years] when he became king, and he reigned sixteen years at Jerusalem, and his mothers name was Jerusha, a daughter of Zadok. [Compare 2 King. 15. 33. &c.]

2 And he did that which was right in the eyes of the LORD, [To wit, in maintaining the pure worship of God. Compare above chap.26.4. and see the annot.] according to all that his Father Uzzia had done, saving that he entred not into the Temple of the LORD: [to wit, (according to the opinion of some) there to attend the service of God in publick with the rest of Gods people; which may thus be understood that he omitted it not through contempt of the ordinance, but through humane

miane frailty, because his father was smitten there with leprosie. Some conceive that this was spoken in praise of him, to wit, that he entred not into the Temple of the Lord to burn incense, as his Father had done. See above chap. 26.16.] and the people did yet corrupt themselves. [to wit, by idolatry, in offering and burning incense on the high places, as is declared, 2 Kin. 15.35.]

3 The same built [That is, renewed, repaired, fortified, mended. Compare above chap. 11.5. and the annotat.] the high gate at the house of the LORD : [see 2 King. 15. on v.35.] He also built much on the wall of Ophel : [meaning a part of the walls of Jerusalem, so called, because it stood on an hill, or high place. See below chap. 33.14. and Nekem. 3.26. and 11. 21.]

4 Moreover, he built cities on the mountaines of Juda: And in the woods he built castles and towers. [Compare above chap. 17. on v.12.]

5 He warred also against the king of the children of Ammon, and prevailed against them; so that the children of Ammon gave him the same year an hundred talents of silver, [see 1 Kings 16. on v.24.] and ten thousand Cors [see of this measure, Lev. 27. on v.16. where it is called an Homér, 1 King. 4. on v. 22. where it is called a Cor, as here] of wheat, and ten thousand of barley: That the children of Ammon brought him again, both in the second and in the third year.

6 So Jotham strengthened himself: For he disposed [See above chap. 19. on v.3.] his waies [that is, resolutions, purposes, words, actions, course of life. See Gen. 6. on v.12. and 1 King. 2. on v. 4. So here in the following verse] before the face of the L O R D his God.

7 Now the rest of the acts of Jotham, and all his wars, [To wit, which the King of Syria, and the King of Israel made against him] and his wayes; lo, they are written in the book of the kings of Israel and Juda.

8 He was five and twenty years old, [Hebr. a son of five and twenty years] when he became king; and he reigned sixteen years at Jerusalem.

9 And Jotham fell asleep with his Fathers, and they buried him in the city of David: [See 1 Kings 2. on v. 10.] and Achaz his son became king in his stead.

C H A P. XXVIII.

Achaz is an abominable idolater, vers. 1, &c. He is smitten by the Syrians, and by the Israclites, 5. The Israclites carry away many Jews captive with them, 8. whom they bring again into their own border, by the advice of the Prophet Oded, 9. Achaz seeketh to the Assyrians for help, 16. War is made against him by the Edomites and Philistines, 17. He is not assisted by the king of Assyria, 20. goeth on in his wickednes, 22. He dieth, and Hizkia his son reigneth, 27.

Achaz was twenty years old, [Hebr. a son of twenty years] when he became king, and reigned sixteen years at Jerusalem: And he did not that which was right in the eyes of the L O R D, like David his Father. [Compare 1 King. 11. on v. 9.]

2 But he walked in the wayes of the kings of Israel: [See above chap. 21. on v. 6.] besides, he made also molten images for Baalim. [that is, to the honour of the idols, which they called Baalim, because they held them to be their Lord. See Judg. 2. on v. 11.]

3 Also he burnt incense in the valley of the son of Hinnom; [See 2 Kings 23. on v.10.] and he burnt his sons in the fire, according to the abominations of the heathen, [it is said, 2 Kings 16.3. that he made his son to pass thorow the fire. This King Achaz caused some of his sons to be burnt, as is here affirmed, and it may be that he made one to pass only thorow the fire, as it is

written, 2 King. 16.3. See of this heathenish abomination, Lev. 18. on v. 21. Compare below chap. 33. the annotat. on v.3.] whom the L O R D had driven out of possession before the face of the children of Israel.

3 He offered also, and burnt incense on the high places, [See Lev. 26. on v. 30.] and on the hills; as also under all (or every) green tree. [see Deu. 12. on verse 2.]

5 Therefore the L O R D bis God [To wit, according to the covenant of grace, which God had made with Abraham and his posterity : or according to the hypocritical profession, which Achaz made, feigning himself to hold the Lord God of his Fathers, to be his God also; as idolaters do commonly halt on both sides, 1 Kin. 18.21.] delivered him into the hand of the king of Syria, [called Rezin, 2 Kings 16.5.] (so) that they smote him, and carried away captive from him a great multitude of prisoners, whom they brought to Damascus: [Heb. Darn-e-sek. So above chap. 16.2.] And he was also delivered into the hand of the king of Israel [called Pekah in the following verfe, and 2 Kin. 16.5.] who smote him with a great smiting. [compare above chap. 13. on vers.17.]

6 For Pekah, the son of Remalia smote dead in Juda an hundred and twenty thousand in one day, all warlike men, [Hebr. sons of bat tel, army, strength. Of the significations of the Hebrew word hail, see Gen. 47. on vers 6.] because they had forsaken the L O R D God of their Fathers. [compare 1 Kings 15. the annot. on v. 29.]

7 And Zichri a mighty man of Ephraim, slew Maaseia the kings [Namely, Achaz his son, and Azrikum the governour of the house, [or the Leader of the house, who as high Steward had the chief or supream command over the kings household. So the Ruler over the treasures, is put for the chief or supream treasurer, 1 Chron. 26.24.] as also Elkana, the second after the king.

8 And the children of Israel carried away captive of their brethren, [That is, of the Jews, who with the Israclites were descended from one father Jacob. See ab. chap 11. on v.4. also below v. 11. and 15.] two hundred thousand, women, sons and daughters, and plundered also much prey from them: and they brought the prey to Samaria.

9 Now (there) was a Prophet of the L O R D there, whose name was Oded; [A Prophet, to be distinguished from another of this name, who lived in the time of king Asa, ab.ch. 15.v.1.] he went out to meet the host that came to Samaria, and said unto them; behold, by reason of the wrath of the L O R D the God of your Fathers against Juda, he hath delivered them into your hand, and ye have slain them in wrath, which reacheth up unto heaven. [an hyperbole, or phrase signifying a special exaggeration of the thing whereof mention is made, and importing without a threatening and vengeance of God from heaven. Compare Gen. 11.4. and Ezra 9.6.]

10 Moreover, ye intend [Hebr. say, or, are saying. See Gen. 20. on v.11. and 1 Kin. 5.on v.5. so bel.v.17.] to subject the children of Juda and Jerusalem for bond-men, and bond-women unto you: Are ye not the only (men) ? [to wit, that seek to enthrall your brethren, and to make them slaves and bondmen? Or are ye not besides that singly full of guilt] with you there are guiltinesses [that is, nothing but sins] against the L O R D your God. [it is as much as if he had said; as for you that are the rod of Gods judgement against the Jews that have incend'd him, are ye better then they? what is there else with you, but meer sins and transgressions, whereby ye have continually hitherto provoked the Lord to anger, so that ye can expect nothing else but plagues and judgements. Oth, are they not with you, yea concerning you, guiltinesses, &c.]

11 Now then, hearken to me, and bring the captives again, [Hebr. Prison, captivity. See Numb. 31. on vers. 12. so below vers. 13, 14, 15, 17.] which ye have carried away captive of your brethren: for the heat of the LORD's anger is upon you.

12 Then (certain) men of the head of the children of Ephraim, [Meaning, the chiefest of Samaria. They are called below verl. 14. Rulers, or, Princes] Azaria the son of Jobanan, Berechia the son of Mesillemoth, and Fezickia the son of Sallum, and Amaria the son of Hadlai, rose up against those that came from the war:

13 And they said unto them; Te shall not bring in the captives hither; [To wit, into Samaria] for a guilt upon us against the LORD, [Hebr. guilt of the Lord: that is, against the Lord, as verl. 10.] ye intend [Hebr. ye are saying; that is, purposing in your heart. See above on verl. 10.] to add unto our sins, and to our guiltiness, although we have much guilt, [it is as much as if they had said; that which is a new sin, whereby ye would aggravate our former sins, whereas we have already but too many of them] and the heat of wrath [namely, of the Lord, whereby he is incensed against our sins. The word wrath is, without addition of the word God, often understood of the wrath of God, because it may properly, in respect of its greatness, be called wrath. So Numb. 1. 53. and 18. 5. Josua 22. 20. 1 Chron. 27. 24. above 24. 18.] is upon Israel.

14 Then the ready prepared [That is, the armed men, or, the soldiers] left the captives, and the spoil, before the face of the Princes, and of all the congregation.

15 Now the men, which are expressed by name, [To wit, above verl. 12. Understand, those that were ordered for this work, viz. to conduct the captives, and to furnish them with necessaries] gat them up, and took the captives, and with the spoil clothed all their naked ones; [and they arrayed them, and shod them, and fed them, and gave them to drink, and anointed them, [to wit, to revive, and refresh these captives, according to the custome of those Eastern counteys. See Ruth 3. on verl. 3.] and carried them upon asses, all that were feeble, [Hebr. (or, every) stumbling (one,) that is, those that by reason of old age, or youth, or sicknes, or wounds, or weariness, were not well able to go, and to keep pace with the multitude] and brought them to Jericho the palm-city, [See Deut. 34. on verl. 3.] to their brethren: after that they returned to Samaria.

16 At that time [To wit, when Rezin the King of Syria, and Pekah the King of Israel made war against him. See above verl. 5. and 2 Kings 16. 5, 7.] did king Achaz send unto the kings of Assyria, [that is, to the famous and great King of Assyria, called Tiglath-Pileser, 2 Kings 16. 7. Of the Plural Number is put here for the Singular. See Gen. 19. on verl. 29.] to help him.

17 Moreover, the Edomites were also come; and had smitten Juda, and carried away captives.

18 Furthermore the Philistines had invaded the cities of the low countrey, and the South of Juda, and had taken Beth-Semes, [See 2 Kings 14. on verl. 11.] and Ajalon, [see above chap. 11. on verl. 10.] and Gedroth, [a city in the Tribe of Juda, Jos. 15. 41.] and Socbo, [See above chap. 11. on verl. 6, 7.] and her dependant places, [Hebr. daughters. That is, places belonging thereto. See Numb. 21. on verl. 25.] and Timna, [a city lying in Juda, Jos. 15. 10.] and her dependant places, and Gimzo, and her dependant places: and they dwelt there.

19 For the LORD humbled Juda, because of Achaz the king of Israel: for he had drawn away Juda, [To wit, from the true God unto Idols, from the pure worship of God, to false and superstitious idolatries. The like signification hath the Hebrew word, Exod. 5. 4. Others, for he made Juda naked, to wit, of the help and protection of God, causing them to sin] (so) that they

transgressed exceedingly [Hebr. transgressed transgressed on] against the LORD.

20 And Tillegath-Pilneser [Called also Tiglath-Pilneser, 2 Kings 15. verl. 29. &c. See there the Annotations] the king of Assyria [whose help Achaz had sought, above verl. 16.] came unto him: bowbeit he distressed him, [or, put him to a great strait; causing him to purchase unto his side this hired Rasour, (as Isaia calleth him, chap. 7. 20.) with a great sum of money, and Achaz was put to a very hard shift, to raise such a sum of money] and strengthened him not.

21 For Achaz took a part of the house of the LORD, and of the house of the King, and of the Princes: which he gave unto the King of Assyria; [That is, he took away the Silver, and the Gold that was in the Temple, and in the Treasures of the Kings house, &c. and gave the same for a present to the King of Assyria. See 2 Kings 16. 8.] but he helped him not. [Hebr. He was no help unto him: namely, to King Achaz.]

22 Yea in the time, when he was distressed, then he trespassed yet more against the LORD: this was king Achaz. [That is, such a one was King Achaz, to wit, alway the same man, so that he grew no whit better, but waxed daily worse and worse, although the Lord plagued and punished him grievously.]

23 For he offered unto the gods of Damascus, [Hebr. Darmefek] that had smitten him; [Some apply these words, that had smitten him, to the people of the city of Damascus; but others to the gods of Damascus: so that Achaz his meaning should be, that they were the gods of Damascus, that had smitten him] and said; Because the gods of the kings of Syria help them, I will offer unto them, that they may (also) help me: but they were to him for his fall, [Hebr. to cause him to fall] as also to all Israel.

24 And Achaz gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, and shut up the doors of the house of the LORD: [Namely, of the Porch, and of the holy place, below chap. 29. 7. whereby this wicked King caused the whole service of God to cease. Compare below chap. 29. 3.] moreover, he made him altars in all corners at Jerusalem.

25 Also he made in every city [Hebr. in all (or every) city, and city] of Juda high places, to burn incense unto other gods: [Meaning, other than the true God, that had revealed himself unto his people, and therefore are also called strange gods. See Gen. 35. 2. and the Annotations thereon] he also provoked the LORD God of his fathers to anger.

26 Now the rest of his acts, and all his ways, [See above chap. 27. on verl. 6.] the first, and the last; behold, they are written in the book of the kings of Juda, and Israel.

27 And Achaz slept with his fathers, and they buried him in the city at Jerusalem: [That is, in the city of David, which was a part of the city of Jerusalem. See 1 Kings 16. 20.] but they brought him not into the sepulchres of the kings of Israel: [that is, Juda. See above chap. 21. on verl. 2.] and Fezickia his son became king in his stead.

CHAP. XXIX.

Hizkia a pious king, appliceth himself to repair the worship of God, verl. 1, &c. gathereth for that purpose the Priests, and the Levites together, 4. to whom for this very end he maketh an excellent exhortation, 5. which they follow, 12. which they acquaint the king withal, 18. who by way of thanksgiving, offereth many sacrifices, with songs of praise, 20. The congregation add thereto their offerings, 31. To offer up these,

these, the Priests are helped by the Levites, who had been more diligent to sanctify themselves, than the Priests, 34.

Hizkia [Others, Hizkia, below ver. 18, 27.] became king, being five and twenty years old, [Hebr. a son of five and twenty years] and his mothers name was Abi, a daughter of Zabaria.

2 And he did that which was right in the eyes of the LORD; according to all that David his father had done.

3 The same, in the first year of his reign, in the first moneth, [Yea on the first day of this first moneth, as appeareth below ver. 17.] opened the doors of the house of the LORD [to wit, which Achas his father had shut up, that the Lord might not be worshipped in his Temple. See above chap. 28. 24. and below ver. 7. and compare 2 Kings 16. 14. &c.] and repaired them. [To wit, the doors. Others, and strengthened them; namely, the Priests, to wit, in their office.]

4 And he brought in the Priests, and the Levites: and he gathered them together in the East-street. [Meaning the plain, which was at the East end of the Temple, before the gate of the peoples court, which gate was the chiefest gate.]

5 And he said unto them; Hear me, O Levites, Sanctify now your selves, [That is, cleanse your selves from all pollutions, which are against both the moral and ceremonial Law, and that according to the command and prescript given you by God in his Law. Compare Gen. 35. 2. Item Exod. 19. 10. and the Annotations] and sanctifie the house of the LORD God of your fathers, [that is, cleanse it. So below ver. 17. and 19.] and bring forth the uncleanness [Hebr. separation. So is filthiness and uncleanness called, because it must be separated, and put away. In like manner the time of the in purity or uncleanness of a woman in childe-bed, is called a time of separation; because, as long as that time lasted, she was to be separated from the society of men. See Levit. 12. on ver. 2. Understand here by uncleanness, or, pollution, whatsoever had polluted or defiled the Temple by means, or by reason of idolaters, and idolatry] out of the Sanctuary. [Understand the holy place; that is, the fore-part of the Temple, below ver. 16. or also the court of the Priests, which is likewise called a Sanctuary. See below ver. 7. and the Annotations.]

6 For our fathers have trespassed, [Namely, my father Achaz, and your fathers, that followed his idolatry] and done that which was evil in the eyes of the LORD our God, and have forsaken him: and they have turned away their faces from the tabernacle of the LORD, and have turned [Or, presented, offered, Hebr. given] the neck toward (it.) [That is, they have turned their backs (towards it, or, upon it,) refusing to give ear unto the Lord, and to worship him according to his Law.]

7 Also they have shut up the doors of the porch, and put out the lamps, and have not burnt incense; neither have they offered burnt-offering in the Sanctuary [Meaning, the Priests court, wherein the altar of burnt-offering stood, 1 Kings 8. 64. And the same is called an holy place, Lev. 6. 16. and 10. 13. and 14. 13. and the Sanctuary, as here, and Numb. 28. 7. and below chap. 35. 5. because it was hallowed or consecrated unto God] unto the God of Israel.

8 Therefore a great wrath of the LORD hath been upon Juda and Jerusalem, and (he) hath delivered them up to trouble, [Or, scattering. See Deut. 28. on ver. 24.] to desolation, and to hissing on [see 1 Kings 9. on ver. 8.] like as ye see with your eyes.

9 For lo, our fathers have fallen by the sword: [That is, have been destroyed by war. See Lev. 26. on ver. 7.] besides our sons, and our daughters, and our wives have been in captivity for it. [See above chap. 28. ver. 5. and 8.]

10 Now it is in mine heart [That is, I am minded, and do intend. See 1 Kings 8. on ver. 17.] to make a covenant with the LORD the God of Israel: that the heat of his anger may turn away from us.

11 My son, [He calleth the Priest, and the Levites, sons, not in respect of his great age, (for he had as yet attained but to the age of five and twenty years, above ver. 1.) but because he bare a love and affection towards them, as if they had been his sons] be not now [to wit, as in time past, when ye neglected the time, and pure worship of God] slack: [or, be not still, negligent, quiet. Others, go not now astray, or, err not, to wit, that you should not quit your selves well in the office, or discharge the duty, whereunto God hath chosen, and called you] for the LORD hath chosen you to stand before his face, [See Deut. 10. on ver. 8.] to serve him, and that ye should be ministers and burners of incense unto him.

12 Then the Levites got them up, Mabath the son of Amasai, and Jecu the son of Azaria, of the children of the Khatites; and of the children of Merari, Kis the son of Abi, and Azaria the son of Jebleel: and of the Gerzonites, Joab the son of Zimma, and Eden the son of Joab.

13 And of the children of Elzaphin, [This man in Moloch's time had been a Ruler in the family of the Khatites, Numb. 3. 30.] Simri, and Jeiel: and of the children of Asaph, [See of Asaph, Heman, and Jeduthun, and of their children, 1 Chron 25. 1. 2. &c. and below chap. 35. 15. and the Annotations] Zacharia, and Mattania.

14 And of the children of Heman, Felch, and Simeon: and of the children of Geduthun, Semajah, and Uzziel.

15 And they gathered their brethren, and hallowed themselves, [See above on ver. 5.] and came according to the command of the king, by the words of the LORD; [that is, which command the King had given, being moved by the words of the Law of God, which import-ed as much, whereby he warranted his action] to cleanse the house of the LORD.

16 But the Priests went into the inner part of the house of the LORD, [For it was only permitted to them, to enter into the holy place, and not to the Levites] to cleanse (it,) and they brought out into the court of the house of the LORD [meaning the Priests court, where the altar of burnt-offering stood] all the uncleanness, which they found in the Temple of the LORD: [that is, in the holy place, and also according to the opinion of some, in the most holy place] and the Levites took it up, to carry it out abroad, into the brook Kidron. [See 1 Kings 2. on v. 37.]

17 Now they began to hallow [That is, to cleanse the house of the Lord] on the first [Hebr. one. See Gen. 1. on v. 5.] (day) of the first moneth, Meaning the first moneth of the first year of King Hizkia's reign, as above v. 3. Others understand it of the first moneth of the year called Nisan] and on the eighth day of the moneth they came into the porch of the LORD, and hallowed the house of the LORD in the eight days, and on the sixteenth day of the first moneth they made an end.

18 Then they went into king Hizkia, and said; We have cleansed all the house of the LORD: together with the altar of burnt-offering, with all the furniture thereof, and the table of disposition, [meaning, the holy Table over-laid with Gold, standing in the holy place, upon which the shew-bread-loaves were to be disposed, that is, orderly set and laid in order, Exod. 25. 30. Levit. 24. 5. 6. &c. which action is called the disposing of the continual (bread,) above chap. 2. 4.] with all the furniture thereof.

19 Also all the furniture, which king Achaz under his reign had cast away by his transgression, have we prepared, [To wit, for their lawfull use, wherunto they were

were ordained] and hallowed, and behold, they are before the altar of the LORD.

20 Then king Jephizkia gathim up early, and gathered the chief of the city : [Meaning the Magistrates, Council, and Officers of the City, who are also called the eldeſt of the city. See 1 Kings 21.8. and the Annotations] and he went up into the house of the LORD.

21 And they brought seven bullocks, and seven rams, and seven lambs, and seven he-goats for a sin-offering for the Kingdom, and for the Sanctuary, and for Juda : [Here are named all sorts of clean four-footed beasts, that were fit for sacrifice, and which were offered up, First, for the Kingdom ; that is, for the King, his Counsellours, and Officers. Secondly, for the Sanctuary ; that is, for the sins and uncleannels, that were committed in the Temple by idolatry, false worship, violence, and otherways. Thirdly, for Juda ; that is, for the sins of all the congregation] and he said to the sons of Aaron, the Priests, that they should offer (them) upon the altar of the LORD.

22 So they killed the bullocks, and the Priests received the blood, and sprinkled it on the altar : they also killed the rams, and sprinkled the blood upon the altar : likewise they killed the lambs, and sprinkled the blood upon the altar.

23 Then they brought forth the he-goats, for the sin-offering, before the face of the king, and of the congregation ; and they [Namely, the King, and the Congregation, or those that appeared there in the name, or in the behalf of the Congregation] laid their hands upon them. [They declared by this ceremony, that they confessed their sins, and prayed to God for pardon, by virtue of the sacrifice, which should once be made by the Messiah, and was now typified by these offerings. See Levit.1.4. and 4.15.24. and 8.18. also the Annotations chap.1. on vers 4.]

24 And the Priests killed them, and made expiation [To wit, for the Kingdom, the Sanctuary, and the Congregation, as above vers.21. that is, for all Israel, consisting of the King, his Court, and his Officers ; of Ecclesiastical persons, and of all other inhabitants of the land] with their blood upon the altar, to make atonement for all Israel : [see above chap.21. on vers.2.] for the king had commanded [Hebr. said. So below vers. 27. Job 9.7.] that burnt-offering, and that sin-offering (to be made) for all Israel.

25 And he put the Levites in the house of the LORD, with cymbals, with lutes, and harps, according to the command of David, and of Gad the Kings Seer, [That is, Prophet. See 1 Sam. 9.9. and above chap.9. on vers. 29.] and of Nathan the Prophet : for this command was from the hand of the LORD, by the hand of his Prophets.

26 Now the Levites stood with the instruments [Meaning musical instruments] of David, [that is, as David being taught and lead by the Spirit of God, had prescribed, and caused to be made] and the Priests with the trumpets.

27 And Hizkia commanded to offer the burnt-offering upon the altar : now at the time when that burnt-offering began, the song of the LORD began (also) with the trumpets, [According to the command of the Lord, of which we reade, Numb.10.10.] and with the instruments of David [Hebr. by the hands of the instruments of David. Others, according to the hands ; that is, according to the institution, which David had ordained by Gods command. See above chap.23. on vers.18. and here vers.25.] the king of Israel.

28 Now all the congregation bowed themselves down, [To wit, in token of reverence, supplication, and thanksgiving to God. Compare above chap.20.18. and here the following veries, vers. 29,30.] when they sang the song, and sounded with trumpets : all this

(continued) until the burnt-offering was finished.

29 Now when they had made an end of offering, [To wit, the burnt-offering, mentioned in the two former verses] the king and all that were found [or, were present at hand ; as Gen.19.15.] with him, bended, and bowed themselves down.

30 After that king Jephizkia, and the Princes said unto the Levites, that they should praise the LORD, with the words of David, and of Asaph the Seer : and they praised (even) unto gladness, and bowed their heads, and bowed themselves down.

31 And Jephizkia answered, [That is, began again to speak. See Judges 18. on vers 14.] and said ; Now ye have filled your hinds [that is, consecrated your service. See of this phrase, Lev.7.on v.37.on the word Fill-offering] unto the LORD : come near, and bring slay-offerings, [meaning, all kinde of sacrifice of beasts that were slain or killed, Ex.12.27. Lev.3.6. Deu.32.38.] and praise-offerings [whereby they acknowledged Gods mercies, and praised and thanked him for the same] into the house of the LORD : and the congregation brought slay-offerings, and praise-offerings, and all (that were) free-willing of heart, burnt-offerings. [See of these Gen.8. on vers.20.]

32 And the number of the burnt-offerings, which the congregation brought, was threescore and ten bullocks, an hundred rams, two hundred lambs ; all these (were) for a burnt-offering to the LORD.

33 Moreover, of the consecrated things were [That is, over and above the fore-mentioned beasts consecrated to the Lord, are these yet to be added to them] six hundred bullocks, and three thousand sheep. [Or, small cattle ; that is, sheep, and goats. See Gen.12. on vers. 16.]

34 But of the Priests (there) were too few, neither could (they) slay all the burnt-offerings : therefore their brethren the Levites did help [Hebr. strengthen] them, till the work was ended, [the Priests were too few, to wit, to prepare all these offerings ; that is, to kill them, to slay them, and to divide them in pieces ; which was properly the work of the Priests, Lev 1.5.6. however the ministry of the Levites might be used therein, which were added for an help to the Priests] and until the (other) Priests had hallowed themselves ; [see above on vers.5.] for the Levites were more right of heart, [see Psalm 7. on vers.11.] to sanctifie themselves, than the Priests.

35 And also the burnt-offerings were in abundance, with the fat of the thank-offerings, [See Lev.3. on v.1.] and with the drink-offerings, [see Gen.35. on vers.14. and Levit.23. on vers. 13.] for the burnt-offerings : [others, of the burnt-offerings, or, to, or, with the burnt-offerings : that is, which drink-offerings were added to the burnt-offerings, and belonged thereto. Compare Numb.28.7.] so the service of the house of the LORD was fitted.

36 Now Jephizkia, and all the people, rejoiced at that which God had prepared for the people : [Meaning, the good affection and inclination, which God had put into the heart of the people, whereby they were very willing and exceedingly bent to this work of reformation, so that it went on very speedily and prosperously, according to desire, yea beyond all expectation. Others, because God had prepared the people] for this thing was done suddenly. [To wit, in the very first beginning of Hizkia's reign, and without any opposition of the people ; yea with their great bent and inclination thereunto, although immediately before under the reign of Achaz they had exceedingly fallen to idolatry, and were turned aside from the pure and sincere worship of God.]

C H A P. XXX.

Hizkia exhorted all Israel, to come to Jerusalem, and to keep the Lord's Pass-over, ver. 1. The exhortation is derived by many, accepted by others, who come to Jerusalem, 10. where they destroy idolatry, 14. and keep the feast of Pass-over, 15. Hizkia prayeth unto God for those that had not before cleansed themselves, as they ought to have done, 17. The feast is prolonged, 23. The Priests, and Levites bless the people, 27.

After that Febizkia sent [To wit, messengers, or ambassadors] to all Israel, [to wit, that were under his dominion. See above chap. 15. on v. 17. & 21. on v. 2.] and Juda: and wrote letters also to Ephraim, and Manasseh, [and the rest of the ten Tribes, below ver. 5. who yet were left in the land, and were rather in a loving and friendly way invited by him, than as the rest, by way of authority commanded to appear at this feast] that they should come to the house of the Lord at Jerusalem: to keep the Pass-over [see Levit. 23. on ver. 5.] unto the Lord the God of Israel.

2 For the King had taken counsel with his Princes, [That is, Counsellours] and all the congregation at Jerusalem, [that is, those that represented all the congregation, as the Commissioners of the Priests, and the Fathers of the Families, that dwelt at Jerusalem. See above chap. 19. 8.] to keep the Pass-over, in the second month. [The ordinary time of the Feast of Pass-over was the fourteenth day of the first moneth, Exod. 12. 5. Numb. 9. 5. but when a lawfull impediment hapned, whereby the Pass-over could not be kept that day, then it was to be kept in the moneth following, that is, on the fourteenth day of the second moneth, Numb. 9. 11. Now for as much as the Priests, and Levites, were the first moneth employed in cleansing the Temple, which they finished not till the sixteenth day of the same moneth, above chap. 29. 17. in that respect they could not keep the ordinary time: and therefore chose the extraordinary time for the celebration of the Pass-over, which was a moneth after.]

3 For they could not keep it at that time, [To wit, when they were busied in cleansing the Temple; which time, was the ordinary time, to keep the Pass-over] because the Priests had not sanctified themselves sufficiently, neither had the people gathered themselves at Jerusalem. [Two causes are here more added, wherefore the Pass-over could not be kept at the usual or ordinary time. First, because the Priests even in the time of cleansing the Temple, had not hallowed all things, or, the hallowed things were not fully hallowed. Secondly, because at that time the people were not yet gathered together from all parts or places mentioned above ver. 1.]

4 And this thing was right in the eyes of the King, and in the eyes of all the congregation.

5 So they appointed it, [Or, they decreed. Hebr. made the word, or, thing to stand] that a voice [to wit, of proclamation. So Exod. 36. 6. In stead of the word voice the word proclamation is put, 1 Kings 22. 36.] should go thorowout all Israel from Ber-Seba to Dan, [that is, from the South-end of the land of Canaan to the North-end. See Judges 20. 1. and 1 Kings 4. on ver. 25.] that they should come, to keep the Pass-over unto the Lord the God of Israel in Jerusalem: for they had not kept it of a long (time,) as it was written. [Or, was prescribed; that is, as the Lord had appointed and commanded the same in his Word. So below ver. 18.]

6 The runners [That is, the Posts, or, Messengers. So below ver. 10.] then went away with the Letters from the hand of the King, and of his Princes thorowout all Israel, and Juda, and according to the command of the

King, saying; Ye children of Israel, turn again unto the Lord the God of Abraham, Isaac, and Israel, then he will return to the escaped, [Hebr. escaping. So 2 Kings 19. 30. 31. See the Annotations, God is said to return unto men, when he is gracious unto them, coming to them with his favours and mercies, from whom he seemed to have departed by his judgments. Psalm 90. 13. Zach. 1. 3.] which are remaining to you from the bands of the kings of Assyria, [Namely, Phul, 2 Kings 15. 19. 1 Chron. 5. 26. and Tiglath-Pilezer, 2 Kings 15. 29. and above chap. 28. 20.]

7 And be not like your fathers, and like your brethren, which transgressed against the Lord the God of their fathers: therefore he gave them up to desolation, [compare above chap. 29. 8.] according as you see.

8 Now harden not your neck, [See of this phrase, Exod. 32. on ver. 9.] as your fathers (did:) give the hand unto the Lord, [that is, be ye obedient and faithful unto him: spoken by way of comparison, as the giving of the hand is so used among men: so 1 Chron. 29. 24. Ezra 10. 19. Jerem. 50. 15. Some take it in this sense; give the hand unto the Lord; that is, give unto him the glory of his power] and enter into his sanctuary, [that is, into his Temple, where they were to appear in the Court of the people] which he hath sanctified [see Levit. 8. on ver. 10.] for ever, [see Genes. 13. on ver. 15.] and serve the Lord your God; then shall the heat of his wrath turn away from you.

9 For when ye turn again unto the Lord, your brethren, and your children shall finde mercy [Hebr. shall be for mercy. See above at the end of the sixth verse] before the face of those that led them captive, so that they shall come again into this land: for the Lord your God is gracious, and mercifull, [see Exod. 34. 7.] and will not turn away (the) face from you, if ye return unto him.

10 So the runners went on, from city to city, thorow the land of Ephraim, and Manasseh, unto Zebulon: but they [Namely, the Israelites] laughed them to scorn, and mocked them.

11 Nevertheless, some of Aser, and Manasseh, and of Zebulon [That is, of the Tribe of Aser, and of Manasseh, &c.] humbled themselves, and came to Jerusalem.

12 Also in Juda the hand of God [That is, the powerfull working and operation of God] was, giving them one kinde of heart, [that is, affection, inclination, will, purpose. Compare 1 Chron. 22. 17. Jer. 32. 39. Acts 4. 32.] to do the command of the King, and of the Princes, [the meaning is, that God by his Spirit did effectually work a good affection or inclination in their hearts, to obey this pious command of the King] according to the word of the Lord. [viz. whereby it was commanded to keep the Feast of the Pass-over, Exod. 12. 6. Lev. 23. 5. Numb. 9. 5.]

13 And (there) assembled at Jerusalem much people, to keep the feast of unleavened (bread) (loaves,) in the second moneth: [See above on ver. 2.] a very great congregation. [Hebr. in, or, to multitude greatly.]

14 And they gat them up, and took away the altars, that were at Jerusalem: [Meaning, the idolatrous altars, which Achaz, against the Word of God, had here and there set up in the street at Jerusalem, to offer there-upon beasts unto Idols, 2 Chron. 28. 24.] moreover, they took away all incense-instruments, [as incense-vessels, pans, bowls. Others, incense-altars: or, incense-places] the which they cast into the brook Kidron.

15 Then they killed the Pass-over, [That is, the Paschal Lamb. See Exod. 12. on ver. 21.] on the fourteenth day of the second moneth: and the Priests [namely, those that had not before cleansed themselves. See above chap. 29. on ver. 34. and here ver. 3.] and the Levites were ashamed, [to wit, of their negligence,

when they saw that the zeal not only of their companions and fellow-priests, was greater in this business, than theirs was] and had sanctified themselves, [See above chap. 29. on ver. 5.] and had brought burnt-offerings into the house of the LORD.

16 And they stood in their station, after their manner, according to the law of Moses, the man of God: [That is, in their due places, which were appointed to them by God. Compare below chap. 35. 10.] the Priests sprinkled the blood, (receiving it) of the hand of the Levites.

17 For there was a multitude in that congregation, that had not hallowed themselves: therefore the Levites were over the killing of the Paschal Lambs; [Hebr. Pesahim: that is, of the passings by, or, of the Passovers: meaning the Lambs, that were killed in remembrance of the Angels passing by, or passing over, Exod. 12. ver. 13.] for every one that was not clean, to hallow (them) unto the LORD. [The meaning is, in as much as every father of the family was to kill his Paschal Lamb in his own house, Exod. 12. ver. 3. and that many had not hallowed themselves for it, that therefore the Levites were to do this work in their stead.]

18 For a multitude of the people, many of Ephraim, and Manasseh, Issachar, and Zebulon had not cleansed themselves, but did eat the Pass-over, not according as is written: [see above on ver. 5.] but Hezekiah prayed for them, saying; The LORD, that is good, make atonement for (him.)

19 (That) hath disposed his whole heart, [See above chap. 19. on ver. 3.] to seek the LORD God, the God of his fathers: although not according to the cleanness of the Sanctuary. [Meaning, the Ceremonial cleanness, which is here distinguished from that which is Moral, consisting in a firm and settled resolution of heart to seek God. Hizkia prayeth here, that the Lord would be pleased to forgive them their uncleanness, and that he would likewise be pleased to work in them spiritual sanctification by his holy Spirit. Others, expiate for ever every one that prepareth his heart, &c.]

20 And the LORD hearkened to Hezekiah, and healed the people. [That is, he forgave them their sins, and sanctified them by his Spirit, and punished them not for their Ceremonial uncleanness. Others understand this of the curing of some bodily disease, which God sent upon the people, because they had not cleansed themselves. Compare 1 Cor. 11. 30.]

21 So the children of Israel, that were found at Jerusalem, [That is, were present there, and were come to this Feast] kept the feast of unleavened (bread) (loaves,) seven days with great gladness: now the Levites, and the Priests praised the LORD day by day, [that is, as long as the Feast lasted. See below chap. 31. 1.] with loud sounding instruments of the LORD. [Hebr. with instruments of strength: that is, which gave a great sound: such as is the sound of Trumpets. Others, (praising) with instruments the power of the LORD.]

22 And Hezekiah spake according to the heart of all the Levites, [That is, that which was acceptable unto them, and most delightfull to hear. See Genes. 34. on ver. 3.] that had understanding in the good knowledge of the LORD: [that is, of the things that belonged to the service of the Lord. Others, that taught the good knowledge of the LORD, or, that gave heed to the good knowledge of the LORD] and they [to wit, those that kept the Feast of the Pass-over] did eat (the offerings) of the set feast seven days: [Hebr. they did eat the set feast: that is, the (sacrifices) that were to be eaten on the feast-day. So 2 Kings 18. 31. every man to eat his (own) wine, and his (own) fig-tree; is, to eat the fruit thereof] offering thank-offerings, and praising the LORD, the God of their fathers.

23 Now when all the congregation had taken counsel to keep other seven days, they kept seven days more with gladness.

24 For Hezekiah the king of Juda did give to the congregation a thousand bullocks, and seven thousand sheep, and the Princes gave to the congregation a thousand bullocks, and ten thousand sheep: [Hebr. listed up for the congregation, and so in the sequel; that is, gave or presented to the congregation, to be offered; to Numb. 31. 18. 2 Chron. 35. v. 7, 8.] The meaning is, that these beasts were given to the congregation by the King, and his Princes, for thank-offerings for them, whereof they then also had their share, to eat it with joy and rejoicing before the Lord] now the Priests had hallowed themselves in multitude, (or in great quantity and abundance.) [To wit, that they might be fit for to offer the aforementioned beasts unto the Lord.]

25 And all the congregation of Juda, rejoiced, together with the Priests and the Levites, and all the congregation of those, that were come out of Israel: [Out of the ten Tribes. See above ver. 11. and 18.] also the strangers, that were come out of the land of Israel, and that dwelt in Juda. [Who were no Israelites, nor Jews, by descent; but notwithstanding were converted to the true God, and were circumcised, and so ingrafted into the people of God: otherwise they might not have eaten of the Pass-over, Exod. 12. 48.]

26 So there was great joy at Jerusalem: for from the days of Salomon the son of David the king of Israel, the like had not been in Israel. [The meaning is, those days being excepted: that is, since the time of Rehabeam, wherein Israel had rent themselves from Juda, they never kept such a Pass-over-feast with them.]

27 Then the Levitical Priests [That is, those that came of Levi] stood up, and blessed the people; [according to that charge given to the Priests, Num. 6. 23.] and their voice was heard: [to wit, of God, and that according to his promise, Numb. 6. 27.] for their prayer came (up) to his holy dwelling place [Hebr. to the dwelling place of his holiness: to wit, the Lords, that is, to his holy dwelling place] into heaven.

C H A P. XXXI.

Hizkia causeth all idolatrous works to be broken down, ver. 1, &c. He putteth the Priests, and the Levites in their office, 2. He also taketh order for their maintenance, 4. He causeth chambers to be made, to gather in their revenues, and of the Levites appointeth certain persons to be receivers, and treasurers, 11. Hizkia continueth pious, and blessed, 20.

Now when they had finished all this, [To wit, that concerned the keeping of the great and high Feast of Pass-over, recorded in the former Chapter] all the Israelites, that were there found, went out, to the cities of Juda, and brake (in pieces) the images that were set up, [See Lev. 26. on ver. 30.] and cut down the groves, and threw down the high places, [See of the groves, and high places, made to the honour and service of Idols, Levit. 26. on ver. 30] and the altars, out of all Juda, and Benjamin, also in Ephraim, and Manasseh, [to wit, in the cities, which those of Juda had taken away from the Kingdom of Israel. See above chap. 13. 19. and 1. 8.] until they had utterly brought it to nothing: [Others, until they had made an end] then all the children of Israel returned, every man to his possession into their (own) cities.

2 And Hezekiah appointed the divisions of the Priests, and of the Levites [See above chap. 8. on ver. 14.] after their divisions, every man according to his service, the Priests, and the Levites for the burnt-offering, and for the

the thank-offerings ; to minister, and to give thanks, and to praise [to wit, the Lord] in the gate of the camp of the LORD. [to wit, of the Temple, where the Priests and the Levites, in their order and division, were every one to heed and observe their ministry and service, as in a camp. Compare herewith the annotat. Num. 4. on vers. 3.]

3 Also [To wit, Hizkia appointed] the kings portion of his substance for the burnt-offerings ; for the morning and evening burnt-offerings, [see of these, Exod. 29.38,39, &c. & Num. 28. v.3,4, &c.] and the burnt-offerings of the sabbaths, [see Num. 28.9,10.] and of the new moons, [see Num. 28.11,12, &c.] and of the setfeasts : [see Lev. 23. The meaning of all these words hitherto is this ; 'Tis as if he had said ; the king hath so disposed of services and offices of the temple, & set the same in order, to the end that every one should heed and mind his own charge, as that he also hath not left himself herein uncharged, ordaining and appointing, that the offerings mentioned here in the text, should be taken out of his own revenues. Whence it seemeth that they were formerly had and found at the charge of the treasures of the Temple ; whereof see 1 Chron. 26.28.] as it is written in the law of the LORD. [see Num. 28, & 29.]

4 And he said unto the people, to the inhabitants of Jerusalem, that they should give the portion of the Priests and Levites ; [To wit, that belonged to them by Gods appointment for their maintenance, Numb. 18.8, &c.] that they might be strengthened, [that is, might have time and a minde to heed their businesse close, and to wait upon their office, without being drawn from it, to get their livelihood some other way] in the law of the LORD. [that is, in searching, meditating, and expounding the law of the Lord, and in performing the service of God commanded in the law.]

5 When now the word brake forth, [That is, when now that commandment of the king came abroad] the children of Israel brought in many [Hebr. multiplied] first-fruits [see of these the lawes and ordinances of God, Exod. 23.19. and 34.26. Levit 11.14, &c. Num. 15.17,18,19, &c. Deut. 26.1,2, &c.] of corn, new wine, and oil, and honey, [oth. dates. The Hebrew word signifieth honey, but is taken here by the Hebrews for dates, or fruits of trees that bear sweet fruits, which in respect of their sweetnesse are like unto honey. For God had no where commanded in his law, to give the first fruits of honey, but of fruits of trees, of the Earth, and of beasts] and of all the increase of the field : Also they brought in the tithes of all things, [see of these Lev. 27. on v. 30] in abundance.

6 And the children of Israel and Juda, that dwelt in the cities of Juda, they also brought (in) the tithes of oxen, and of sheep, and the tithes of holy things, which were consecrated unto the LORD their God, and made many heaps. [Hebr. heaps,heaps. See Gen. 14. on vers. 10.]

7 In the third moneth [To wit, of the holy or Ecclesiastical year. See above chap. 15. on ver. 10. and Exod. 12. on vers. 2. In this moneth harvest begun in Canaan] they began to lay the foundation of those heaps : [that is, to make the first beginning of those heaps] and they finished (them) in the seventh moneth. [see of this moneth, Lev. 23. on vers. 14. It did much agree with our September, when the fruits of that land were carried into the barnes.]

8 Now when Febrizia and the Princes came, and saw those heaps ; they blessed the LORD, [That is, thanked and praised the Lord, for giving the people an heart, to bring in his gift so freely and willingly. See Genes. 14.20. and the annotat.] and his people Israel : [to bls men, is to wish all good and happiness unto them. Compare Gen. 31.35. and the annotat.]

9 And Azaria the chief Priest [Hebr. the Priest the head, or, that was the head. So 2 Kings 25. 18. below chap. 24.6. He is only called the head, namely, of the Priests] of the house of Zadok, spake unto him, and said ; since they began to bring this heaving [that is, these gifts and offerings. For the word heaving is here taken in a general signification. See Num. 5. on vers. 9.] unto the house of the LORD, there hath been to eat and to be satisfied, yea to leave (even) unto abundance ; for the LORD hath blessed his people, [that is, done them good. See Gen. 12. on v.2.] so that this great store is left. [or, so that that which is left, is this great store : to wit, which is here present, and which ye see.]

10 Then Febrizia said that they should prepare [That is, make ready] chambers at the house of the LORD, [see of these chambers, 1 Kings 6.5. and the annotat.] and they prepared them.

11 Into them they brought the heaving, and the tithes, and the hallowed things in faithfulness, and over them Chonania the Levite was chief, and Simei his brother was the second. [That is, Chonania was the chiefest treasurer, who was set over these treasures of the Temple ; and next to him was Simei his brother, as an under-commissioner ; and under him were the other receivers that are named in the following verse. See the ordinance for this, 1 Chron. 26.20,21.]

12 But Giebel, and Azaria, and Nabaib, and Asabel, and Ferimob, and Forzabad, and Etiel, and Fismachia, and Mahath, and Benaya, were Overseers, under the hand of Chonania, and Simei his brother, by the command of the king Febrizia, and of Azaria the Ruler, [Or, Leader, that is, the chief Priest, above vers. 10.] of the house of the LORD.

14 And Kore the son of Jezima the Levite, the porter toward the East, [That is, at the East-gate of the temple. See of this gate above chap. 23. on vers. 5.] was over the free-will gifts of God, to distribute [Hebr. to give] the heave offering of the LORD, and the most holy things. [Hebr. the holinesses of holinesses. Meaning the remainder of the free-will meat-offering, Levir. 2.3. and 10. and the sin-offerings, Lev. 6. vers. 18 22. the trespass-offerings, Lev. 7.1. the shew-bread-(loaves), Lev. 24.9. See also Numb. 18.9.]

15 And at his hand [Meaning his adjoyned fellow-helpers, which were under his oversight, care and ordering] were Eden, and Miniamin, and Jesua, and Semaias, Amaria, and Sechania, in the cities of the Priests, in faithfulness, to distribute to their brethren in (their) divisions, as well to the small as to the great : [according to the Law, Deut. 18.8.]

16 (Beside those that were put in the genealogies of males, (from) three years old and upward) [Heb. beside their reckoning, or their account of Families, &c. that is, together with those that were set down in their genealogies of all that were males. The meaning is, that they gave not only to the Priests, that did service in the Temple, their portion, but also to their sons] unto all that entered into the house of the LORD, [that is, that were used in the service of the Temple, and consequently were to have their maintenance out of hallowed goods] for the daily work upon every day [Hebr. for the things of the day upon his day. That is, for to do there, that which was to be done every day. See the like phrase, Exod. 5.13. Oth. their daily portion for their service] for their service in their watches, according to their divisions.

17 And with those that were put in the genealogies of the Priests, according to the house of their Fathers ; also the Levites from twenty years old and above, in their watches, according to their divisions : [That is, those that were written in the genealogies of the Priests, to whom

whom not only their maintenance was given, but to the Levites likewise.]

18 Also to the genealogie with all their little ones, their wives and their sons, and their daughters, thorow all the congregation : [Meaning the Congregation of the Priests and Levites, who were to perform the worship of God in the Temple ; so that they were not only maintained in their own particular persons, but also care was taken for their wives and children] For in their office [see of the Hebrew word, 1 Chron. 9. on vers. 22. Oth. in, or, according to their faithfulness, or, upon their fidelity : That is, trusting upon the faithfulness of the distributors (whereof mention is made vers. 15.) that their temporal maintenance should be allowed them by them] they had sanctified themselves (in) boles. [that is, sanctified themselves very carefully and diligently. Other. hallowed themselves to the holy things.]

19 Also among all the children of Aaron, the Priests were in the fields of the suburbs of their cities, in every city [Hebr. in all (or every) city and city] men that were expressed by name, [as above ver. 15.] to give portions to all the males among the Priests, and to all that were put in the genealogie [Hebr. all numbering, or reckoning by Families] among the Levites.

20 And thus did Febrizkia in all Juda : And he did that which was good, and right, and true [Hebr. truth, or, faithfulness] before the face of the LORD his God.

21 And in all (or every) work, that he began in the service of the house of God, and in the law, and in the commandments, to seek his God ; he did (it) [See above chap. 14. on vers. 4.] with all his heart, and prospered.

C H A P. XXXII.

Sanherib the king of Assyria invading Juda, Hizkia fortifieth the city of Jerusalem, vers. 1, &c. Comforthe and exhorteth the people, 7. Sanherib defieth Hizkia, and blasphemeth God, 9. Hizkia and Isaia the Prophet call unto the Lord, 20. The Assyrians are smitten by an Angel, 21. Hizkia falleth sick, 24. being recovered, he provoketh God, but is afterward grieved for it, and repenteeth, 25. He continueth blessed, 27. offendeth, by dealing with the Ambassadors of Babel, 31. He dieth, and Mansesseh his son becometh king, 33.

A fter these acts, [Of which see also 2 Kings 18. 13. and Isa. 38. 1, &c.] and the establishment thereof [or truth, fidelity, firmness, stability, assurance. That is, after that the worship of God was, according to the word of God, faithfully established and assured] Sanherib the king of Assyria came, and entered into Juda, and camped himself against the fenced cities, and thought [Hebr. said ; that is, thought, and had an intention. See 2 King. 5. on vers. 5.] to rent them off for himself. [that is, to take them away from King Hizkia, and to bring them under his own dominion and jurisdiction.]

2 Now Febrizkia seeing that Sanherib came, and (that) his face was to the war against Jerusalem : [That is, that he had a firm resolution to fight against Jerusalem. Compare 2 Kings 12. 17. and see the Annotat. thereon.]

3 He took counsel with his Princes, and his Champions, to stop the Fountain-waters which were without the city : And they did help him.

4 For much people was gathered together, who stopped all the Fountaines, together with the brook [Called Gibon, below vers. 30. See also of this brook, 1 Kings 1. 33. and the annotat] that ran thorow the midst of the land, saying ; why should the kings of Assyria [meaning Sanherib king of Assyria, with the Princes that were

with him, of which see below vers. 21. whereof it may be also that some were Kings that were under the command and dominion of Sanherib] come, and finde much water ?

5 So he strengthened himself, [That is, he took courage, when he saw the unfaithfulness of the king of Assyria, whose favour he but a little before had purchased, (though in vain) with a great sum of money, 2 Kings 18. 14. &c.] and built up all the wall that was broken, [namely, by Joas the king of Israel, when he had smitten Amazia the king of Juda, and taken Jerusalem. See above chap. 25. 23.] which he raised up to the towers, [which seem to have been upon the corner-gate, and upon the gate of Ephraim : Of which gates see above chap. 25. 23.] with another wall without, [see of this wall below chap. 33. 14.] and he fortified Millo, [see 2 Kings 9. on vers. 15.] (in) the city of David : And he made weapons and shields in abundance.

6 And he set Captaines of war over the people, and he gathered them together to him in the street of the city-gate, [That is, which was by the city-gate] and spake according to their heart, [Hebr. upon their heart : that is, friendly and comfortably, and that which was pleasing and delightfull for them to hear. See Gen. 34. on v. 3.] saying ;

7 Be strong, and of good courage, be not afraid, nor dismayed for the face of the king of Assyria, nor for the face of all the multitude that is with him : For there are more with us, then with him.

8 With him is a fleshy arm [Hebr. arm of flesh : that is, a fleshy and weak power, on which a man cannot rely. See Jerem. 17. 3. Thus the word arm is put for strength, Psa. 10. 15. and 44. 4. Jerem. 48. 25. Eze. chap. 30. 22. and flesh for that which is weak, brittle, and mortal, Psa. 78. 39. Isa. 31. 5.] but with us is the LORD our God, to help us, and to war our wars : [that is, to wage our wars. So 1 Sam. 8. 20.] and they rested themselves upon Febrizkia the king of Juda. [that is, held themselves contented, being comforted, and relying on the power and help of God, of which the king had assured them in his aforesaid words.]

9 After this Sanherib the king of Assyria sent his servants, [Meaning Lords, Princes, Officers, that were under his command. See Gen. 20. on vers. 8.] to Jerusalem, (but he himself was before Lachis, and all his dominion [that is, power. Understand all the Princes and Rulers, accompanied with their people that were under the power and command of the king of Assyria] with him) unto Febrizkia the king of Juda, and unto all Juda, that were at Jerusalem, saying ;

10 Thus saith Sanherib the king of Assyria ; whereon do ye trust, that ye abide [Hebr. are sitting, sitting is put for tarrying or abiding, Gen. 49. 24. Josh. 1. 14. 2 Sam. 2. 13. &c.] at Jerusalem in the fort? [or, strong hold, castle, &c. oth. siege.]

11 Dost not Febrizkia invite you, that he might give you over, to die by hunger, and by thirst, saying ; The LORD our God shall redeem [Or, rescue, pluck out, deliver] us out of the hand of the king of Assyria?

12 Hath not the same Febrizkia taken away his high places, and his altars, [He meant the high places and altars of the Lord the true God, as if the images of idols could not be broken down, otherwise then with the subversion and destruction of true Religion] and spoken to Juda and Jerusalem, saying ; ye shall worship before one altar, [to wit, which is the altar of the true God, and not before the altars of idols. Compare 2 Kings 18. 22. and the annotat.] and burn incense upon it?

13 Know ye not what I and my Fathers [Meaning, his predecessors in the Assyrian Monarchy, as Salmanasser, whom they write to be his Father ; also Tiglath-Pileser, Phul, Belochus, &c. So in the two following verses] have done to all the nations of the lands ? [see of some

some of these nations, 2 Kings 18.34. and 19.12,13.] were the Gods of the nations of those lands any wise able to deliver [Hebr. being able were able: That is, able in any wise, or by any means to deliver] their land out of mine hand?

14 Who is there among all the Gods of these nations, which my Fathers banished, [See of this word, Deu. 2. on v.34.] that could deliver his people out of mine hand, that your God should be able to deliver you out of mine hand.

15 Now then, let not Hizkia deceive you, neither let him incite you on this manner, nor believe him; for no God of any nation and kingd me was able to deliver his people out of mine hand, and (out of) the hand of my Fathers: How much less shall your God [Oth. your Gods] be able to deliver you out of mine hand? [Heb. how much more shall your Gods not be able to deliver you out of mine hand?]

16 Moreover, his servants spoke yet more against the LORD God, and against his servant Febrizkia. [For they were twice sent by him, to blaspheme God, and to scoff at Hizkia. First, when he lay with his camp before Lachis, 2 King.18.17. Secondly, when he lay before Libna, and made preparation for to meet the king of the Moors, 2 King.19. ver.8.9.]

17 He wrote also letters. [Which he gave his Ambassadors to carry along with them at the second time of his iesting them. See 2 Kin.19.14.] to defie the LORD the God of Israel, and to speak against him, saying: As the Gods of the nations of the lands, that have not delivered their people out of mine hand, so shall not the God of Febrizkia deliver his people out of mine hand.

18 And they cried with a loud voice in the Jewish language, against the people of Jerusalem that were upon the wall, to make them afraid, and to trouble them; that they might take the city.

19 And (they) spoke of [Oth. agiist]: So in the following words] the God of Jerusalem, [that is, the true God, that had chosen and adopted the Israelites out of singular grace and favour to be his own peculiar people, and had promised to dwell among them, but especially at Jerusalem in the Temple, where the Ark was, a token of his presence] as of the gods of the nations of the Earth, a work of the hands of man.

20 But King Febrizkia, and the Prophet Iisaia the son of Amoz, prayed [See the prayer penned by Hizkia, 2 Kings 19.15,16.] against it: [Oth. for it] and they cried unto heaven.

21 And the LORD sent an Angel, who destroyed all the vallike Champions, and Princes and Captaines in the camp of the king of Assyria: [See 2 Kings 19. on v. 35. and Isa.37. on ver.36.] So he returned with shame of face into his (own) lands, and when he was entered [to wit, to worship. See 2 Kings 19.37.] into the house of his God; [called Nitroch, 2 King.19.37.] then they that were come forth out of his (own) body, [Hebr. they that came out, or, the comings forth of his bowels; or, (some) of them that came forth of his bowels; meaning two of his sons, called Adramelech, and Sarezer, 2 Kings 19.37. Compare the phrase with other phrases that have a like meaning, Gen. 35.11. and 46.26.] fel'd him with the sword.

22 Thus the LORD deliverid Febrizkia, and the inhabitants of Jerusalem, out of the hand of Sanherib the king of Assyria, and out of the hand of all: [That is, of all the Princes, Captaines of war, and soldiars that were come with Sanherib] and he conducted them round about. [to wit, as a shepherd doth guide and lead his sheep; governing, preserving, and defending them on every side.]

23 And many brought presents unto the LORD to Jerusalem, and choice costlinesses to Febrizkia the king of Juda; so that he was after that lifted up [Oth. he lifted up himself [see v.25.] before the eyes of all the heathen.

24 In those daies Febrizkia was sick unto death? [See hereof further, with the exposition hereto belonging, 2 Kings 20.1, &c. item 1[. 38.1.] and he prayed unto the LORD; [see his prayer, 2 Kings 20.3.] he spake unto him, [to wit, by the Prophet Iisaia] and he gave him a wonderfull token. [see hereof, 2 Kings 20.9.]

25 But Febrizkia made no recompence, according to the benefit done unto him, for his heart was lifted up: [That is, he behaved not himself towards the Lord, so as he ought to have done, who had bestowed so many mercies and favours upon him, to the end that he should demean himself humbly and submissively under his hand, and not that he should swell up with pride and arrogance, as he did by shewing all his treasures and wealth unto the Ambassadors of the king of Babel] Therefore (there) was great wrath [to wit, of the Lord] upon him, and upon Juda and Jerusalem. [understand the taking of the city of Jerusalem, and the Babylonish captivity, which God in his just wrath brought upon the Jews, 2 King.20.17,18.]

26 Howbeit, Febrizkia humbled himself for the lifting up of his heart, [See of this humiliation, 2 Kings 20.19.] he, and the inhabitants of Jerusalem: So that the great wrath of the LORD came not upon him in the daies of Febrizkia.

27 Now Febrizkia had exceeding much riches and honour: And he made him treasures for silver, and for gold, and for pretious stones, and for spices, and for shields, and for all desirable furniture: [Hebr. furniture, or vessels of desire, or pretious vessels, or furniture; for pretious things are wont to be desired with much delight and pleasure. So below chap. 36. vers. 10,19.]

28 Store-houses also for the increase of corn, wine and oil; and stalls for all manner of beasts, [Hebr. for beasts and beasts] and coats for flocks, [as the stalls were for great beasts, so the coats were for small cattle. Oth. and stalls for flocks; to wit, of sheep and goats: Or, and flocks in the stalls.]

29 Moreover he had made him cities, as also possession of sheep and oxen in abundance: For God gave him very great substance.

30 The same Febrizkia also stopped the upper issue of the waters of Gihon, [Or water-going, water-course, fountain-vein, or spring, of the water of Gihon] and brought it [to wit, those waters, or that water course] straight down to the west-(side) of the city of David. [See 1 Kings 2 on ver.10.]

31 But it is so, (that) when the Ambassadors of the Princes of Babel, [Meaning the king of Babels counsellors, who with his approbation had sent away these Ambassadors: For which cause it is said, that they were their Ambassadors, which 2 Kings 20.12. are called the Kings Ambassadors. The sending of the Ambassadors is done by the King and his Council. See Isa.37.14.] that had sent to enquire about that wonder that was done in the land, [namely, that miracle that was done in the sun for Hizkia's sake, 2 Kings 20. ver.10,11.] (were with him), God left him to try him, [understand here such a leaving or forsaking, whereby God leaveth those that are his, not for ever, nor wholly, but only for a certain time withholding from them some help and strengthening, not to cause them to perish, but to try them, to humble them, and to stir them up to their duty, and to instruct others by their example. Of this tempting or trying of God, see Gen.22. on v.1.] to know all (that) was in his heart. [that is, that God might make known to Hizkia, and to all the church, what was in his heart. For God made trial of him for a while by the forementioned desertions, that he might know himself, and out of the sense and feeling of his own weakness and impotency might have cause to humble himself; and that all believers beholding their

their own weakness and infirmity in him, might work out their own salvation with fear and trembling. Compare Deut. 8.2. Gen. 22.12. with the annotat.]

32 Now the rest of the acts of *Hezizkia*, and his good deeds, [To wit, which he did unto the people of God, in taking away idolatry, in defending and maintaining the pure worship of God, &c. Compare below chap. 35. 26.] behold, they are written in the vision of *Isaia* the Prophet, [that is, in the Prophecy of *Isaia*: Meaning the Book of his Prophecy: And see there from the 36. chapt. to the 40.] the son of *Amoz*, (and) in the book of the kings of *Juda* and *Israel*.

33 And *Hezizkia* fell asleep with his Fathers, and they buried him in the highest of the sepulchres [Meaning a place that was raised higher, and therefore the worthiest among the rest] of the sons of *David*: Moreover, all *Juda* and the inhabitants of *Jerusalem* did him honour at his death; and *Manasseb* his son became king in his stead.

C H A P. XXXIII.

Manasseb is an abominable idolater, ver. 1, &c. wherefore the Lord threateneth, and punisheth him, so that he is carried away captive to *Babel*, 10. There he repeneth, so that he is restored to his kingdom again, 12. what he did after that, 20. His son *Amon* is a wicked king after him, 21. is murdered by his servants, 24. *Josiah* his son succeedeth in his room, 26.

Manasseb was twelve years old [Hebr. a son of twelve years] when he became king, and reigned five and fifty years at *Jerusalem*, [See a further exposition pertaining to this chapter, 2 Kings 21. 1, 2, &c. where this history is first recorded.]

2 And he did that which was evil in the eyes of the Lord, according to the abominations of the heathen, [See of these Deut. 18.9, 10, &c.] whom the Lord had driven out of possession before the face of the children of *Israel*.

3 For he built the high places up again, [Hebr. he returned and built; that is, he built again. See Numb. 11. on ver. 4.] which *Hezizkia* his Father had broken down, [and that according to the express command of God, Exod. 34.13. Num. 33.52. Deut. 12.3.] and rear-ed up altars for *Baalim*, [of *Baalim*, see *Judg.* 2. on v. 11.] and made groves, and bowed himself down before all the host of heaven, [see Deut. 4. on ver. 19. and 2 Kin. 21. on ver. 3. so below ver. 5.] and served them: [in 2 Kings 21.3. he is compared to *Achab* in respect of idolatry; of whose abominable idolatry, see 1 Kings 16. v. 31, 32, 33.]

4 And built altars in the house of the Lord, where-of the Lord had said; at *Jerusalem* shall my name be [See 1 Kings 8. on ver. 16.] for ever. [that is, during the time of the Law, or as long as the Law lasted. See Gen. 13. on v. 15.]

5 Moreover, he built altars for all the host of heaven in both Courts of the house of the L O R D. [Namely, in the Priests court, and in the peoples court. See of these two courts, 1 Kings 6. on v. 36. and 7. on v. 9.]

6 And he made his sons to pass thorow the fire, [In 2 King. 21.6. is spoken but of one son, whom he caused to pass thorow the fire. That is to be understood of one especially: Or this place is to be understood of one of his sons, as the plural number is thus often taken for the singular. See Gen. 19. on ver. 29.] in the valley of the son of *Hinnom*, and practised jugglery, and gave heed to the cry of fowl, and used sorcery, and he set up sooth-sayers, and Necromancers, and he did (very) much evil [Hebr. he multiplied to do evil. So Exod. 36. 5.]

The people multiply to bring; that is, bring very much, 1 Sam. 1.12. multiplied to pray; that is, prayed very much, 2 Chro. 36.14. multiplied to transgress by transgression; that is, transgressed very much, 1 J. 5.5.7. he multiplied to forgive; that is, he forgiveth much, and often, Amos 4.4. multiply to transgress; that is, transgresses much] in the eyes of the L O R D, to provoke him to anger.

7 He did likewise set the likeness of a carved image which he had made, [This image was called the image of the grove, or the grove-god, 2 Kings 21.vers.7. because it had stood in an idolatrous grove, which *Manasseb* had made to the honour of idols. See above ver. 3.] in the house of God, [contrary to Gods command, Exod. 20.4. Lev. 26.1. Deu. 5.8. and 16.22, &c.] of which God had said to *David*, and to *Solomon* his son; in this house, and at *Jerusalem*, which I have chosen out of all the tribes of *Israel*, will I put my name for ever. [See above on ver. 4. See also Deut. 12.5, 11. 2 Sam. 7. 13. 1 Kin. 8.29. and 9.2. 1 Chron. 7.4. Ps. 132.13, 14. 1er. 32.34.]

8 And I will not cause the foot of *Israel* any more to remove out of the land wher I have appointed for your Fathers: [That is, cause them to depart out of their land, and to be carried away captive, as was done to the ten tribes by *Salmanassar* King of *Assyria*, 2 Kings 18. 11. Compare 2 Kin. 21.8.] only if they take heed to do all that I have commanded them, according to the whole law, and the statutes, and the judgements, [understand by the word law, the moral law, by the statutes, the ceremonial law, and by the judgements the judicial or civil law. That is, all that God had commanded, as it is said, 2 King. 21.8. Compare Gen. 26. the annotat. on v. 4. Deu. 5. on v. 31. 1 Kings 2. on v. 3.] by the hand of *Moseh*. [that is, which I have given and commanded by the ministry of *Moseh*. Compare 2 King. 27.8.]

9 So *Manasseb* made *Juda*, and the inhabitants of *Jerusalem* to erre; (so) that they did worse then the heathen, [See 2 Kings 21. on v. 9.] whom the Lord had destroyed before the face of the children of *Israel*.

10 The Lord indeed spake to *Manasseb*, and to his people [To wit, by his servants the Prophets, 2 Kings 21.10.] but they heeded it not.

11 Therefore the Lord brought upon them the Captaines of war, which the king of *Assyria* had, which took *Manasseb* captive among the thrones: [Wherein he had hid himself, when in the field he was surprised by these robbers. Compare 1 Sam. 13. v. 6.] and they bound him with two copper chaines, and carried him to *Babel*.

12 And when he [Namely, the Lord, or, king of *Assyria*] distressed him, [oth, when he was in distress] he earnestly besought the face of the Lord his God, and bumbled himself greatly before the face of the God of his Fathers: [to wit, testifying sorrow and repentance for his former course of life, and promising amendment for time to come.]

13 And prayed unto him, [Namely, unto the Lord] and he suffered himself to be interreated of him, [See the like phrase, Gen. 25.21.] and heard his supplication, and he brought him again to *Jerusalem* into his kingdom. Then *Manasseb* knew that the Lord is God. [that is, perceived, and found indeed, and was convinced in his conscience, that the Lord alone was the true God; and not idols. Thus is the Hebrew word taken, Genes. 3.7. and above chap. 32.31.]

14 And after this he built the outer-wall at the city of *David*, [That is, he finished the wall which *Hezizkia* had begun to build, above chap 32.5. or he mended and repaired the wall, which perhaps had suffered some detriment] on the west-side of *Gihon* [see 1 Kings 1. on ver. 33. and above chap. 32. on ver. 4. and 30.] in the valley, and to the entring in of the fish-gate, [see Nchem.

Nehem. 3.3.] and compassed about Ophel, [see above chap.27. on vers.3.] and raised it [to wit, the wall] up very high: he also put captains of war in all the fenced cities in Juda.

15 And he took away the strange gods, [See Gen.35. on vers. 2.] and that likeneſſ [of which was spoken] above vers.7. See the Annotations thereon] out of the house of the LORD, together with all the altars, which he had built on the mount of the house of the LORD, [that is, the mount upon which the house of the Lord stood, called Moria. See above chap.3. on vers.1.] and at Jerusalem: and he threw them out of the city.

16 And he disposed the altar of the LORD, [Or, repaired the altar, to wit, that it might be fit, to offer thereon] and offered thereon thank-offerings, and praise-offerings, and said unto Juda, that they should serve the LORD the God of Israel.

17 But the people offered still on the high places, howbeit unto the LORD their God. [Compare 2 Kings 3. on vers.2, & 3.]

18 Now the rest of the acts of Manasseh, and his prayer unto his God, also the words of the seers, [That is, of the Prophets. See above chap.9. on vers.29.] that ſpoke to him, in the Name of the LORD the God of Israels [that is, by command and authority from God. So Deut.18.19,20. and 2 Kings 2.24. See in this laſt place the Annotations] behold, they are (written) in the acts of the kings of Israel: [that is, in the record, or memorial of the acts of the Kings of Israel.]

19 And his Prayer, [Which ſome conceive to be that which is read in the Apocryphal books] and how (God) let himſelf to be intreated of him, also all his ſin, and his transgression, and the places wherein he built high places, and ſet up groves, and carved images, before he was humbled, behold, they are written in the words of the Seers. [That is, of the Prophets, as above ver.18. So that here Hosai ſhould be for Hosin. The Prophets then have for the moſt part ſet down & delivered out of the histories and records of things that were done, that they might ſerve for admonitions and warnings unto the Church. Others, in the acts of Hosai, conceiving this word to have been the name of a Prophet, of whom we reade no where else.]

20 And Manasseh fell asleep with his fathers, and they buried him in his (own) house: [That is, in the garden of his house, 2 Kings 21.18.] and Amon his ſon became king in his ſtead.

21 Amon was two and twenty years old, [Hebr. a ſon of two and twenty years] when he became king: and reigned two years at Jerusalem.

22 And he did that which was evil in the eys of the LORD, according as Manasseh his father had done: for Amon offered unto all the carved images, which Manasseh his father had made, and ſerved them.

23 But he humbled not himſelf before the face of the LORD, as Manasseh his father had humbled himſelf: but this Amon multiplied the guilt. [Or, increased the guilt. Compare above ver.6. and in the Annotations almost the like phrase.]

24 And his ſervants made a combination againſt him, and ſlew him in his (own) house.

25 But the people of the land smote all them [That is, put them to death. See Geneſ.8. on vers.21.] that had made the conſpiracy againſt king Amon: and the people of the land made Josiah his ſon king in his ſtead.

CHAP. XXXIV.

Josiah pious, ver.1, &c. destroyeth all idolatry, 4. re-paireth the Temple, 8. Hilkia the high Priest findeth the book of the law in the Temple, 14. The King

sendeth to inquire of the Lord, by Hulda the Prophetess about it, 20. She prophesieth that the Kingdom of Juda ſhould be ruined, 23. but not in the life-time of Josia, 26. who cauſeth the congregation to meet together about it, and the book of the law to be read, renewing the covenant with God, 29.

Josia was eight years old, [Hebr. a ſon of eight years. See Gen.5. on vers.32.] when he became king, and reigned one and thirty years at Jeruſalem. [See a further expofition of this Chapter, 2 Kings chap.22. and 23. where this history is firſt recorded.]

2 And he did that which was right in the eys of the LORD, and walked in the ways of David his father, [See 1 Kings 15. on vers.26] and departed not to the right hand, nor to the left. [That is, he forſook not the right way in any kinde of manner. See Deut. 5. on vers.32.]

3 For in the eighth year of his reign, when he was yet a youth, [To wit, of the age of fifteen years] he began to ſeek the God of David his father: [See above chap.15. on vers.2.] and in the twelfth year [to wit, of his reign, when he was twenty years old] he began to purge Juda, and Jeruſalem from the high places, and the groves, and the carved, and molten images.

4 And they brake down the altars of Baalim; [See Judges 2. on vers.11.] before his face, [that is, by his command, in his preſence, he looking on] and the images of the Sun, [ſee of these Lev.26. on vers.30.] that were on high above them, [to wit, the altars, over the which they were ſet on high] he cut down also the groves, [that is, images of the groves. So ver.7.] and the carved, and molten images he brake in pieces, and stamped (them) small to duft, and ſtrewed (it) upon the graves of them that had offered unto them. [See 2 Kings 23. on v.6.]

5 And he burnt the bones of the Priests [Compare this with 2 Kings 23.20. and the Annotations thereon] upon their altars, [that is, upon the altars of the images, and that to the greater detraction, and defilement of their altars, thoſe things being deemed unclean and defiled, which were touched by dead bodis, or bones. Compare 2 Kings 23.20.]

6 Moreover, in the cities of Manasseh, and Ephraim, and Simeon, yea unto Naphtali, in their desolate places [That is, in the land of Israel, which was laid waste and desolate, by the carrying away of the ten Tribes into Aſſyria. Others, with their axes, or, mattocks, or, hammers, or, ſpades, or, ſhovels, to wit, wherewith they deſtroyed, and demolished the idolatrous groves, images, altars, houses, high places, &c. The Hebrew word, that is here uſed, is found in Ezech.26.9. for instruments, whereby a thing is broken down, abolished, and deſtroyed] round about.

7 He alſo brake down the altars, and the groves, and ſtamped the carved Images, grinding (them) small into powder, [That is, he beat and bruiled them to ſmall, as if they had been beaten to duft in a mortar, or ground to powder in a mill. Comp. Deut.9.21.] and he cut down all the images of the Sun in all the land of Israel; after that he returned to Jeruſalem.

8 Now in the eighteenth year of his reign, when he had purged the land, and the house, [To wit, of God; that is, the Temple. To wit, from the filthiness, and pollutions of idolatry] he ſent Saphan the ſon of Azalia, and Maafeia the Gouverneur of the city, [compare 1 Kings 22.26. and 2 Kings 23.8.] and Jephah the ſon of Joabat the Chancellour, to repair the house of the LORD. [Underſtand, that he ſent theſe men to Hilkia the high Priest, that he might take up, and deliver out the collections, and cauſe them to be laid out and beſtowed for the repairing and mending of the Temple. See 2 Kings

2 Kings 22.4. and a like example in Joas, above chap. 24. 4. &c.]

9 And they came to Hilkia [To wit, to acquaint him with the Kings command, touching the aforementioned repairing of the Temple, and the levying of the money, thereunto appertaining] the high Priest, [Hebr. the great Priest] and they [to wit, Hilkia and his companions] delivered the money that was brought into the house of God, [They delivered it into the hand of the over-seers, or those that were set over the workmen, below vers. 17.] which the Levites, that kept the threshold, [namely, of the Temple. Others, the vessels] had gathered of the hand of Manasseh, and Ephraim, [that is, of the Manassites, and Ephraimites] and of all the remnant of Israel, [to wit, which were under the dominion of the King of Juda, or were addicted unto him. See above chap. 21. on vers. 2.] and of all Juda, and Benjamin, and were returned [namely, the Levites, that had gathered the money] to Jerusalem.

10 Now they [Namely, Hilkia, and his companions, as was shewed in the Annotations upon the beginning of the former verse. Compare likewise the end of the following sixteenth verse, and vers. 17.] delivered it into the hand of the Surveyors of the work, [meaning, the Disposers, Managers, Over-seers, Setters forward, that took care to see the work well done, being distinct from those that did the work themselves with their own hand. See 2 Kings 22. on vers. 5.] that were appointed over the house of the LORD: and (these) gave it to those, that did the work, that laboured in the house of the LORD, to repair, and mend the house. [Others, to search and examine, or, to view: to wit, to look, where it wanted mending, or repairing.]

11 For they gave it to the artificers, and builders, to buy hewn stones, [See 2 Kings 22. on vers. 6.] and wood for couplings: [meaning, the beams and rafters, whereby the walls and ceilings are coupled and fastened together] and to floor the houses, [meaning, the chambers, that were in the Temple for the Priests and Levites] which the kings of Juda [to wit, the idolatrous Kings, as Achaz, Manasseh, and Amon] had destroyed.

12 And those men dealt faithfully: [Hebr. in truth, or, faithfulness. So 2 Kings 12. 15. and 22.7.] in this work: and those that were appointed over them [to wit, the Orderers or Disposers of the work, of whom is spoken vers. 10.] were Jahath, and Obidja, the Levites, of the children of Merari, together with Zacharia, and Mesullam, of the children of the Kohathites, to set the work forward: and those Levites were all skilfull (to play) upon instruments of music. [Or, together with every one of the Levites, that was skilfull (to play) upon musical instruments.]

13 They were also over the bearers of burdens, and the setters forward of all those that laboured in any work: [Hebr. in service, and service: that is, in every service, or, work. See Genes 7. on vers. 2.] for of the Levites (there) were Scribes, and Officers, [called above vers. 10. Surveyors, or, Over-seers. See the Annotations there.] and porters.

14 And when they took out the money that was brought into the house of the LORD, Hilkia the Priest found the book of the Law of the LORD, (given) by the hand of Moseb. [To wit, the original book of the Law, written, and left behinde by Moseb himself. See 2 Kings 22. on vers. 8.]

15 And Hilkia answered, [That is, began to speak. See Judges 18. on vers. 14.] and said to Saphan the Scribe: I have found the book of the law in the house of the LORD: and Hilkia gave that book to Saphan.

16 And Saphan carried that book to the king: moreover, he brought the king yet intelligence back again, [Hebr. word: that is, intelligence, news, report, answer

of what the King had given in charge, above vers. 8.] saying; All that was given into the hand of thy servants, [that is, all that was given in charge to the Levites, and committed to their care and trust] that they do:

17 And they have poured together [Hebr. cast, or, melted. See 2 Kings 22. on vers. 9] the money that was found in the house of the LORD, and have delivered it into the hand of them that were appointed, and into the hand of them that made [or, did] the work. [That is, to the labourers or workmen.]

18 Furthermore, Saphan the Scribe told the king, saying; Hilkia the Priest hath given me a book: and Saphan read therein before the face of the king.

19 Now it came to pass, when the king heard the words of the law, that he rent his cloaths. [See 2 Kings 22. the Annotations on vers. 11.]

20 And the King commanded Hilkia, and Abikam the son of Saphan, and Abdon [Who is also called Achbor, 2 Kings 22. 12.] the son of Micha, and Saphan the Scribe, and Hesaias the kings servant, saying;

21 Go your ways, inquire of the LORD for me, and for the remnant in Israel, and in Juda, [To wit, which had not been murdered by the enemies, or carried away captive] concerning the words of this book, that is found: for great is the wrath of the LORD, that is poured out upon us, [and that with vehement burning, and kindling; for 2 Kings 22. 13. for poured out, is put the word kindled] because our fathers have not kept the word of the LORD, to do according to all that is written in that book.

22 Then Hilkia went, and those that were the kings, [To wit, ministers, whose names see above vers. 20.] to Hulda the Prophetess the wife of Sallum, the son of Tokbar, the son of Hesaias, [called also Tikva, the son of Hesaias, 2 Kings 22. vers. 14.] the keeper of the wardrobes [understand this of the cloaths, or, vestments of the Sanctuary, which were committed to the keeping of this same Sallum] now she dwelt at Jerusalem in the second part: [to wit, of the city. See 2 Kings 20. on vers. 4. Others understand this place of a College of Prophets. See 2 Kings 22. the Annotations on vers. 14.] and they spake that [according to that: that is, according to that, which the King had commanded them] to her.

23 And she said unto them; Thus saith the LORD the God of Israel; Tell the man, that sent you unto me,

24 Thus saith the LORD; Behold, I will bring evil upon this place, and upon the inhabitants thereof: [Meaning, the invasion of the Babylonians into the land of Juda, the besieging of the city of Jerusalem, the famine, the murdering of the inhabitants, the destruction of the Temple, the captivity, and carrying away of the people to Babel, and lastly the ruine of the city, and destruction of the whole land] all the curses, that are written in this book, which hath been read before the face of the king of Juda. [Hebr. which they have read before the face of the king, &c. See Job 4. on v. 19.]

25 Because they have forsaken me, [See above chap. 12. on vers. 1.] and burnt incense unto other gods, that they might provoke me to anger with all the works of their hands: [that is, idols, and images. See 2 Kings 22. on vers. 17.] therefore my wrath shall be poured out against this place, and (shall) not be quenched.

26 But unto the king of Juda, who sent you to inquire of the LORD, ye shall say thus unto him; Thus saith the LORD the God of Israel; Concerning the words, which thou hast heard: [By or from the reading of the Book of the Law, containing most grievous threatenings against the transgressions of the Law. See 2 Kings 22. on vers. 18.]

27 Because thine heart is grown tender, [The Hebrew word being soft, or, weak; used of the heart of man, signifieth for the most part a weakness, feebleness, faintness, and decaying of the heart, which ariseth from fear,

fear, as may be gathered from *Deut. 20.3,8.* *2 Kings ch. 22.19.* *2 Chron. 13.7.* *Isai 7.4.* *Jer. 51.46.*] and thou didst humble thy self before the face of God, when thou hearest his words against this place, and against the inhabitants thereof, and didst humble thy self before my face, and rend thy cloaths, and weep before my face ; therefore I have also heard thee, speakest the LORD.

28 Behold, I will gather thee to thy fathers, and thou shalt be gathered into thy grave [Hebr. in thy graves : that is, in one of thy graves. See *Gen. 19.* on vers. 29. and compare below chap. 35. vers. 24.] in peace, [to wit, so, as that the evil, which shall come upon this city, and upon this land, shall not come to pass in thy life-time ; but in the life-time of thy children. See hereof further, *2 Kings 22.* on vers. 20. Moreover, he was also buried within the city of Jerusalem, and laid peaceably in his grave, accompanied with all funeral pomp and solemnity. Compare *Jer. 34.5.*] neither shall thine eyes see all that evil, which I will bring upon this place, and upon the inhabitants thereof : and they brought the king this answer back again.

29 Then the king sent, and gathered all the eldest of Juda, [See *2 Kings 23.* on v.1.] and Jerusalem.

30 And the king went up into the house of the LORD, ~~and~~ all the men of Juda, and the inhabitants of Jerusalem, together with the Priests, and the Levites, and all the people, from the great to the small : and they read [Or, he read, namely, the King ; but the meaning is, that he caused some body to read, as some one of the Priests, or Levites] before their ears all the words of the book of the covenant, that was found in the house of the LORD.

31 And the king stood in his standing place, [That is, by the pillar, where the King had his seat, *2 Ki 23.3.* See of this place further in the same book *cha. 11.* on v.14.] and made a covenant before the face of the LORD, to walk after the LORD, and to keep his commandments, and his testimonies, [see *1 Kings 2.* on vers. 3.] and his statutes, with all his heart, and with all his soul, [see *1 Kings 2.* on vers. 4.] doing the words of the covenant, that are written in that book.

32 And he caused all that were found at Jerusalem, and in Benjamin, to stand : [To wit, that so standing upright, they should promise with a solemn oath, that they would keep and maintain the pure worship of God, which he had now set up. Or, he caused them to stand, that is, he established and confirmed them in the covenant made. Others, he established (it.) (To wit, the covenant) with all, &c.] and the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers. [To wit, in respect of the outward worship.]

33 Josia then put away all the abominations [That is, all idols, images, high places, altars, and idolatrous instruments] out of all the lands, that were the children of Israels, and made all, that were found in Israel, to serve the LORD their God, [the Hebrew word importeth, that he in a manner compelled them to the pure worship and service of God ; as a servant is forced and compelled to his work. The meaning is, that he by his royal power and authority kept them in order, forbidding idolatry, and commanding them to serve God no otherwise, than according to his Word] all his days they departed not [to wit, from the outward pure worship of God. Nevertheless, that the heart of the greatest part of the people was not upright, both appeareth by the manifold reproofs of the Prophets, and by the heavy judgments, and plagues of God, which after the death of Josia came upon the Jews] from following the LORD [Hebr. from after the Lord. See *1 Kings 9.* on vers. 6.] the God of their fathers. [Compare *Jos. 24.31.* *Judges 2.7.*]

C H A P. XXXV.

Josia setting the worship of God in order, keepeth the feast of the Pass-over with great solemnity, v.1, &c. undertaketh an unnecessary war against Pharaoh Necho, 20. wherein he is mortally wounded, and dieth, 23. He is exceedingly lamented, 24. The close of his history, 26.

A fter that Josia kept the Pass-over [See of this feast, *Exod. 12.3.* and *34.18.* *Levit. 23.5.* *Numb. 9.2.* and *28.16.*] unto the LORD at Jerusalem : and they killed the Pass-over [that is, the Lamb that was to be killed at the feast. See *Numb. 9.* on vers. 11.] on the fourteenth day of the first moneth. [According to the ordinance of the Law, *Exod. 12.* vers. 6. The first moneth here mentioned was the first moneth of the Holy, or Ecclesiastical year, and was called *Nisan*, or *Abib*. See *Exod. 12.* on vers. 2, and *Numb. 9.* on vers. 1.]

2 And he set the Priests on their watches : and he strengthened them to the service of the house of the LORD. [That is, he exhorted them to their duty, and encouraged them.]

3 And he said unto the Levites, that taught all Israel, which were holy unto the LORD : [See above chap. 23. on vers. 6.] Put the holy Ark [Hebr. the Ark of holiness. See *Lev. 16.* on vers. 4.] in the house, which Salomon the son of David the king of Israel did build ; [hence may be gathered, that the Ark at this time was not in the Temple, or at least not in the Holy of Holies, where it ought to have been ; being taken away from thence by some idolatrous King] ye have no burden upon (your) shoulders : [to wit, to bear the Ark commonly, as their ancestors had done formerly in the wilderness, and as long as the Tabernacle stood, *Numb. 7.9.*] serve now the LORD your God, and his people Israel. [The meaning is, that for as much as they were eased of that former burden, and that which appertained thereto, they ought therefore to have the more regard to the other parts of their office. See *1 Chron. 23.* on vers. 27, 28, &c.]

4 And prepare yourselves according to the houses of your fathers, according to your divisions, according to the prescript of David the king of Israel, and according to the description of Salomon his son.

5 And stand in the Sanctuary, [Others, in the holy place : that is, by the Temple in the Court of the Priests, there to receive the Paschal Lambs of those, that were not of the Tribe of Levi, and to kill them, seeing the Priests were other ways sufficiently employed about the offerings, and sprinkling of the blood, &c. See of this place, *Levit. 6.* on vers. 16, and *Numb. 28.* on vers. 7, where it is also called the Sanctuary] according to the distinction of the fatherly houses, for your brethren, the people, [Hebr. the sons, or, children of the people ; that is, the people. Understand those that were not of the Tribe of Levi, but belonged to the other Tribes, and were not consecrated to the work of the service of God] and (according to) the division of the fatherly houses of the Levites.

6 And slay the Pass-over, [That is, the Paschal Lambs. See of this phrase, *Numb. 9.* on vers. 11. So below vers. 11.] and sanctify yourselves, and prepare (that) for your brethren, doing according to the word of the LORD by the hand of Moses.

7 And Josia gave [Or, heaved, or, gave an heaving : that is, an offering or gift. The Verb to heave is taken for to offer, or, to give, as above chap. 30. 24. See the Annotations. As the word heaving is taken for offering. See *Numb. 5.* on vers. 9, and above chap. 30. 24. with the Annotations. Item, here in the following verse]

for the people, of small cattle, lambs, and young he-goats, [Heb. sons of goats. See Lev. i. on vers. 15.] all them for the passover-offerings, according to all that was found there, [that is, was present or at hand among the small cattle of the king, that was fit to be slain at this feast, according to the law, Exod. 12.5.] Oth. according to all those that were found there: that is, according to that which was enough for the people that were come to Jerusalem to the passover feast] thirty thousand in number: but of bullocks three thousand: [these served for burnt-offerings, and thank-offerings, which they were likewise to offer at this feast. See Num. 28.19.] these were of the king's substance.

8 Also his Princes gave for a free-will-offering, [See Lev. 7. on verl. 14.] for the people, for the Priests, and for the Levites: [Compare above chap. 30.24. where it may be seen what they gave] Hilkia, and Zacharia, and Gabel, Rulers of the house of God, [that is, the high Priests, and the two Priests of the second order, who were the high Priests' fellow-helpers, yet were under him. See Num. 3. on vers. 32. and 2 Kings 23. on vers. 4.] gave unto the Priests for the passover-offerings, two thousand and six hundred (small cattle): [the sense is here perfected by this insertion taken out of the former verse: The same is also done in the next verse following] and three hundred oxen.

9 Moreover, Conania, and Semaia, and Nethaneel, his brethren; together with Hasabia, and Siel, and Josabad, chief of the Levites, gave unto the Levites for passover-offerings, five thousand (small cattle:) and five hundred oxen.

10 So the service was prepared, and the Priests stood in their station, and the Levites in their divisions, according to the commandment of the king.

11 After that they slew the passover, and the Priests sprinkled (the blood) [To wit, upon the altar. See above chap. 19.22.] from their hands: [that is, which they received from the hand of the slayer or killer: For the word sprinkling comprehendeth here in it also the signification of the word taking, or, receiving. See Gen. 12. on vers. 15. and above chap. 30. verl. 16.] and the Levites stoned (them).

12 And they took away there [To wit, from the lambs or kids which they had slain and stoned] the burnt-offering, [that is, that part which was to be offered unto the Lord for a burnt-offering; as the fat, (see ver. 14.) the tail, the kidneys, the cawl, which were all to be burnt with fire, Lev. 3.v. 9, 10, 11. Some conceive that they separated or set apart some lambs, to give them unto the people according to the fatherly houses, for to be offered] that they might give them [to wit, the passover-offerings, lambs, or kids, goats] to the people, [Hebr. to the sons, or children of the people, as above v. 5.7. and below v. 13.] according to the divisions of the fatherly houses, to offer unto the LORD, as it is written in the book of Moses; and so [to wit, did they] with the oxen.

13 And they dressed the passover with fire, [That is, they rosted it at the fire, as appeareth by the opposition, which is there immediately added of those things which were sod in pots, &c. For God had commanded that they should roast the Paschal lamb, Exod. 12. v. 8.9. The Hebrew word is also taken for roasting, Deu. 16.7.] according to the ordinance: But the (other) holy things [meaning the pieces & parts of the thank-offerings, which pertained to those that offered them] they dressed [that is, sod, boiled] in pots, and in kettles, and in pans: And they divided (them) speedily among all the people. [Heb. they caused (them) to run to all the children of the people. That is, they divided to every one among the people, with singular hast and nimblenes, their part or portion of the offering.]

14 After that they prepared also for themselves, and

for the Priests: [To wit, the paschal lambs that pertained to them, and to the Priests] For the Priests the sons of Aaron were [to wit, busied] in offering of burnt-offerings and the fat until night; therefore the Levites prepared for themselves, and for the Priests the sons of Aaron. [the meaning is, in regard the Levites were too much employed, and so full of business, in and about the burnt-offerings, (whereof is spoken above verl. 12.) that they could not make ready for themselves the paschal lambs which belonged to them, that therefore the Levites did it for them.]

15 And the singers, the sons of Asaph, were in their station, according to the commandment of David, and Asaph, and Heman, and Jedurun [See of this order, which David had made according to Gods command, but which the men mentioned in the text, had renewed, and inculcated or whetted upon their sons, 1 Chron. 25. and 26.] the kings Seer, [that is, Prophet. See 1 Sam. 9. 9. and the an.] together with the porters at every gate: [Hebr. at gate and gate] they needed not to depart from their service, because their brethren the Levites prepared for them.

16 So all the service of the L O R D was ordered the same day, to keep the passover, and to offer burnt-offerings [See above on v. 12.] upon the altar of the L O R D, according to the commandment of the king Jofia.

17 And the children of Israel that were found there, kept the passover at that time, and the feast of unleavened bread-(loaves,) seven daies.

18 Also there was no passover like to that, kept in Israel, from the dates of Samuel the Prophet: [See the exposition hereof, 2 Kings 23. on v. 22.] and no kings of Israel had kept such a passover, like to that which Jofia kept with the Priests, and the Levites, and all Iuda, and Israel that were found there, and the inhabitants of Jerusalem.

19 In the eighteenth year of the reign of Jofia was this Passover kept.

20 After all this, when Jofia had prepared the house, [To wit, of God; that is, the Temple, and consequently the whole worship of God] Necho [see hereof, and of Carchemis (mentioned in the following words) 2 Kings 23. on verl. 29.] the king of Egypt marched up, to war against Carchemis by the Phrath; and Jofia marched forth to meet him.

21 Then (he) [To wit, Necho the king of Egypt] sent messengers unto him, saying; what have I to do with thee; [Hebr. what is it to me and thee. Compare 2 Sam. 16.10. and the an.] thou king of Iuda? As for thee, I am not against thee this day, but against an house that wargeth war against me, [Hebr. an house of my war. That is, which maketh war against me, or with whom I have war: He meaneth the Assyrians that had taken Carchemis, of which their King boasteth, Isa. 10. v. 9. See 2 Kings 23. on v. 29. Compare also 2 Sam. 8. on v. 10. and 23. the an.] and God hath said that I should make haste: Forbear from God, who is with me, [that is, from coming against him, and from desiring to hinder his purpose, which he intendeth and desireth to execute by me] lest he destroy thee.

22 But Jofia turned not his face from him, but he disguised himself, [That is, he changed his apparel, that he might not be known, as Achab had formerly done, 2 Kings 22. verl. 30.] to fight against him, and hearkened not to the words of Necho from the mouth of God: But he came to fight in the valley of Megiddo. [See 1 Kin. 9. on v. 15. Zach. 12.11.]

23 And the Archers shot king Jofia; then the king said to his servants, carry me away, for I am sore wounded [Heb. grown sick: That is, so wounded, that I am grown very sick and faint of it. See the same phrase 1 Kings 22.34.]

24 And his servants took him away from the chariot, and carried him in the second chariot that he had, and brought him to Jerusalem; and he died, and was buried in the sepulchres of his Fathers, [That is, in one of them. See Gen. 19. on vers. 29. Or, among the sepulchres of his Fathers] and all Juda and Jerusalem mourned for Josia. [Compare Genes. 23. vers. 2. and the annotat.]

25 And Jeremia made a lamentation over Josia; [Which was written to the end, that men reading the same, might enure themselves, to ponder on the most sad dolefull condition of that kingdome, and to lament the cause thereof, to repent of their sins, and to pray unto God for mercy and pardon] likewise all the singing men, and singing women spake of Josia in their lamentations unto this day: [that is, which continue unto this day, wherein this was written] for they gave them (to be) an ordinance in Israel: [to wit, to be sung every year] and behold, they are written in the lamentations. [some understand this of the lamentations of Jeremy, wherein not only the final destruction of Jerusalem is lamented, but also all the miseries and calamities that came upon the city, and upon the land: The beginning whereof was the death of this godly King.]

26 Now the rest of the acts of Josia, and his good deeds, [Understand the works of his piety, in destroying all idolatry, and reforming Religion, and maintaining the ordinances of God. The Hebrew word is likewise so taken, above chap. 32. vers. 32. Nehem. 13. v. 14.] according to that which was written in the law of the LORD.

27 His acts then the first, and the last; behold, they are written in the book of the kings of Israel and Juda.

C H A P. XXXVI.

Jehoahaz becometh king in his Fathers stead, vers. 1, &c. is deposed by the king of Egypt, and carried thither captive, 3. Who putteth Eliakim his brother in his room, and nameth him Johakim. 4. He is wicked, and is carried away captive unto Babel by Nebuchadnezer. 5. Johakim his son succeedeth him in his kingdom, wickedness and captivity. 9. Zedekia, who succeedeth him, is like unto him, 11. For his and the peoples sins Jerusalem is destroyed, and the Jews carried away captive to Babel by the Chaldeans. 14. Where they remain until the reign of Cyrus, who giveth them deliverance and freedome, 22.

Then the people of the land took Jehoahaz [Called also (according to the opinion of some) Johanan, 1 Chron. 3. 13. and Sallum, Jerem. 22. 11. and Joahaz, here, and in the next verse following] the son of Josia, and made him king in his Fathers stead at Jerusalem. [for which end they also anointed him, 2 Kings 23. 30. Of the reaon hereof, see there in the annotat. See also 2 Kings 11. on vers. 12.]

2 *Jehoahaz was three and twenty years old, [Hebr. a son of three and twenty years] when he became king, and he reigned three moneths at Jerusalem.*

3 *For the king of Egypt deposed him at Jerusalem: [And carried him away captive to Ribla. See 2 Kings 23. 33. and the an. thereon] and he set a fine upon the land of an hundred talents of silver, and a talent of gold. [See of this tax or americiament likewise, 2 Kings 23. on v. 33.]*

4 *And the king of Egypt made Eliakim his brother [The brother of Joahaz, as straightway followeth in this verse] king over Juda and Jerusalem, and changed [Hebr. turned, or, converted] his name unto Johakim: [he shewed hereby the power and command, which he declared to have over him. See 2 King. 23. on vers. 34.]*

but Necho took Joahaz his brother, and brought him into Egypt. [and there he also died, 2 Kings 23. 34. as was foretold by Jeremie, chap. 22. vers. 12. where (according to the opinion of some) he was named Sallum.]

5 *Jehoakim was five and twenty years old, [Heb. a son of five and twenty years] when he became king, and reigned eleven years at Jerusalem: And he did that which was evill in the eyes of the LORD his God. [See the exposition of this verse, 2 Kings 23. on v. 36.]*

6 *Nebuchadnezer king of Babel marched up against him, and bound him with two copper chains, to carry him to Babel. [But, (according to the opinion of some) he never came to Babel, but died by the way, according to the Prophetic of Jeremia, chap. 22. ver. 18. 19.]*

7 *Nebuchadnezer carried also of the vessels of the house of the LORD to Babel: And put them in his temple at Babel.*

8 *Now the rest of the acts of Johakim, and his abominations which he did, and that which was found in him, [Meaning his other abominable, both publick and secret sins, : Or understand his revolting and rebellion against King Nebuchadnezer, which he secretly had intended and plotted, and for which Nebuchadnezer had sent his men of war against him, 2 Kings 24. 1, 2.] behold, the same is written in the book of the kings of Israel and Juda: and Johachin [otherwise called Ieconia, 1 Cbr. 3. 16. and by way of contempt Conia, Jerem. 22. 14.] his son became king in his stead.*

9 *Johachin was eight years old, [Hebr. a son of eight years] when he became king, [in 2 King. 24. 8. it is said, that he was eighteen years old when he became King: which is to be understood of the time, wherein he reigned alone, and with full and absolute power: but that which is said here, is to be understood of the time, wherein he was in the government with, and under his Father. See of this reconciling also, 2 Kings 24. on v. 8.] and reigned three moneths and ten daies at Jerusalem, and did that which was evil in the eyes of the LORD.*

10 *And with the return of the year, [Not of his reign, for he reigned not a year, but only three winter-moneths, and ten daies: But of the year that ran on, which was now expired, when the spring began, and daies and nights were of an equal length. Compare 2 Sam. 11. 1. and the annotat.] king Nebuchadnezer sent, and caused him to be brought to Babel, with the most costly vessels [Hebr. vessels of desire: For costly things are much desired. So below ver. 19. and above chap. 32. vers. 27.] of the house of the LORD: And he made Zedekia [Hebr. Tsidkia, called also Mathania, 2 Kin. 24. 17.] his brother [that is, his kinsman; to wit, his uncle; his fathers brother, the son of Josia, 2 Kings 24. 17. 1 Chron. 3. 15. Jer. 1. 3. Compare Gen. 3. 8. and the annotat.] king over Iuda and Jerusalem.*

11 *Zedekia was one and twenty years old, [Hebr. a son of one and twenty years] when he became king, and reigned eleven years at Jerusalem.*

12 *And he did that which was evil in the eyes of the LORD his God; he humbled not himself before the face of the Prophet Jeremia, (speaking) from the mouth of the LORD. [That is, from the command which he had received of God, Jer. 1. 7. &c.]*

13 *Moreover, he also rebelled against king Nebuchadnezer, who had made him swear by God: [That is, had required of him an oath of loyalty] and hardend his neck, and stupified [see of this word, Deu. 2. 30.] his neck, (so) that he turned not unto the LORD the God of Israel.*

14 *Also all the chief of the Priests, and the people transgressed very much, [Hebr. multiplied to transgres^s transgression, or, to transgres^s by transgression: that is, here to transgres exceedingly. So to serve service, is to serve with great care and paines, Gen. 20. 26. So likewise,*

to lust lust, or, to lust with lust, or, to be taken with lust, is to lust exceedingly, Numb. 11. 4. also to be jealous with jealousy, or, to be zealous with zeal, is to be very zealous, Num. 25. 11. to desire with desire, is to desire greatly, Luke 22. 15. &c.] according to all the abominations of the heathen: And they polluted the house of the LORD, which he had hallowed [that is, set apart and ordained, that the token of his holy presence, and the exercise of his holy worship might have place in it. Compare Lev. 8. 10. and the annotat.] at Jerusalem.

15 And the LORD the God of their Fathers sent to them by the hand of his messengers, [That is, of his Prophets that lived in the time of the history of this book; the chiefeſt whereof were, Abia the Silonite, Semaiia, Jeddø, otherwise Oded, Azaria, Ichu, Elias, Micha, Elifeus, Jonas, Hoseas, Amos, Iesaias, Micha the Morasite, Joel, Nahum, Habakuk, Jeremias, Hulda the Prophetess, Zephania, Abdias, Ezechie] being early up, to ſend them: [Hebr. rising early, and ſending: That is, ſending with all carefulneſs, diligence and perſeverance, yea at the very luſt, as ſoon as they began to decline to idolatry] for he had compassion on his people, and his dwelling-place. [that is, he would not haſten his judgement, being long-luſting, and slow to wrath, and therefore ſending his Prophets continually to them, that they might repente, and ſo escape the threatned punishment.]

16 But they mocked the moſſengers of God, and diſpifed his words, they ſeduced themſelves againſt his Prophets: [That is, ſo that they opprefſed and reſifted the Prophets, and perſecuted them: Or, againſt the Prophets, that is, againſt the admonition and warning of the Prophets. Och. they counted themſelves (to be) ſeduſed by the Prophets: That is, they perſuaded themſelves and pretended that the Prophets uſed deceit and falſhood. Or, they would be ſeduſed by his Prophets; that is, they would not haue the Prophets to threaten and reprove them; but they would haue them to ſpeak nothing but good things unto them, and to pionifie all happiness unto them, as the Prophets do often complain of this. Or, they abuſed the Prophets; That is, they jeered and mocked them, and let them go, not caring what they ſaid, to give heed thereto] until the wrath of the LORD arose againſt his people, (ſo) that there was no healing. [that is, no help, or remedy, and that because on the one ſide the people repente not, and on the other ſide Gods iuſtice required that their impenitency ſhould be puniſhed. It is a ſimilitude taken from ſick bodies that are incurable. Compare above chap. 21. 18.]

17 For he cauſed the king of the Chaldeans, [Namely, Nebuchadnezer. See of the word Chaldeans, 2 Kin. 24. on verſ. 2.] who flew the young men with the ſword in the house of their Sanctuary, [namely, the Temple, which they had polluted, above verſ. 14.] and he had no compassion [that is, the king of Babel, or alſo indeed

the Lord had no compassion, as he had threatned in his law. See a ſummary hereof, Deut. 32. verſ. 22, 23, 24.] upon the young men, or maidens, the old (men), or decrepit: [in the Hebrew theſe words are put in the ſingular number, young man, maiden, &c.] he [namely, the Lord] gave them all into his hand. [namely, into the hand of the king of Babel.]

18 And all the veſſels of the house of God, great and ſmall, and the treasures of the house of the LORD, and the treasures of the king, and of his Princes; all theſe he [Namely, king Nebuchadnezer] carried to Babel.

19 And they [Namely, the Chaldeans] burnt the house of God, and they brake down the wall of Jerusalem, and they burnt all the places thereof [to wit, of the city of Jerusalem] with fire; deſtroying alſo all the costly veſſels [or, costly furniture. Heb. veſſels of deſire; as above verſ. 19.] thereof.

20 And him that remained of the ſword, [Hebr. that which remained, or, the remnant of the ſword; that is, thoſe that were not deſtroyed by the ſword in war] he carried away to Babel, and they were ſervants to him and his ſons, [namely, Nebuchadnezers ſons: Meaning his ſon Evilmerodach, and Belzazer the ſon of Evilmerodach, Ier. 27. 7.] untiſt the reign of the kingdom of Persia: [that is, until Cyrus had taken Babel, and ſo had brought the Monarchy of the Chaldeans to the Perſians; which was done, according to the account of ſome, about the year of the creation 3434.]

21 That the word of the LORD might be fulfiſled by the mouth of Jeremias, [See chap. 35. 11, &c. in his prophecie] untiſt the land had a delight in the Sababhs: [See Levit. 26. 34, 35. and the annotat.] it reſted all the daies of deſolation, untiſt the feſty years were fulfiſled. [That is, all the time that the Jews were kept priſoners in Babylon, namely threſcore and ten years, as Jeremias had foretold, Jerem. 25. 11, 12. and 29. 10.]

22 But in the firſt year of Cores King of Persia, [To wit, of his Monarchie. See Ezra 1. on verſ. 1.] that the word of the LORD, by the mouth of Jeremias, might be accomplished; the LORD ſtirred up the ſpirit [See 2 Kings 19. on verſ. 7.] of Cores King of Persia, that he cauſed a voice [that is proclamation. So Exod. 36. 6. Ezra 1. 1.] to paſs thorow all his Kingdom, even alſo in writing, ſaying: [this verſe, and the next following, are even word by word repeated in the beginning of the book of Ezra. Whence ſome conclude, that it was Ezra, that by iſpiration of the holy Ghost wrote theſe two books of the Chronicles.]

23 Thus ſaith Cores king of Persia: The LORD the God of heaven hath given me all the kingdomes of the Earth; and he hath commanded me [See Ezra 1. on verſ. 2.] to build him an house at Jerusalem, which is in Iuda: who is there among you of all his people? The LORD his God be with him, and let him go up.

The end of the Second Book of the C H R O N I C L E S.