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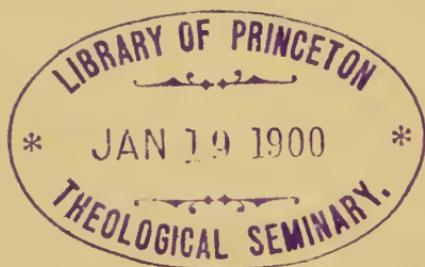
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THE BOOKS OF  
CHRONICLES

EDITED BY  
W. E. BARNES, D.D.

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*GENERAL EDITOR*  
A. F. KIRKPATRICK, D.D.



BS 491 .C17 1984 v.14

The Cambridge Bible for  
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No. ....





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and Colleges.

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THE BOOKS OF  
CHRONICLES.

London: C. J. CLAY AND SONS,  
CAMBRIDGE UNIVERSITY PRESS WAREHOUSE,  
AVE MARIA LANE.

Glasgow: 263, ARGYLE STREET.



Leipzig: F. A. BROCKHAUS.  
New York: THE MACMILLAN COMPANY.  
Bombay: E. SEYMOUR HALE.



# THE HOLY LAND



The Cambridge Bible for Schools  
and Colleges.

GENERAL EDITOR FOR THE OLD TESTAMENT:—  
A. F. KIRKPATRICK, D.D.

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THE BOOKS OF  
CHRONICLES,

*WITH MAPS NOTES AND INTRODUCTION*

BY

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*EDITED FOR THE SYNDICS OF THE UNIVERSITY PRESS.*

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CAMBRIDGE:  
AT THE UNIVERSITY PRESS.

1899

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Cambridge :

PRINTED BY J. AND C. F. CLAY,  
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# PREFACE

BY THE

GENERAL EDITOR FOR THE OLD TESTAMENT.

THE present General Editor for the Old Testament in The Cambridge Bible for Schools and Colleges desires to say that, in accordance with the policy of his predecessor the Bishop of Worcester, he does not hold himself responsible for the particular interpretations adopted or for the opinions expressed by the Editors of the several Books, nor has he endeavoured to bring them into agreement with one another. It is inevitable that there should be differences of opinion in regard to many questions of criticism and interpretation, and it seems best that these differences should find free expression in different volumes. He has endeavoured to secure, as far as possible, that the general scope and character of the Series should be observed, and that views which have a reasonable claim to consideration should not be ignored, but he has felt it best that the final responsibility should, in general, rest with the individual contributors.

A. F. KIRKPATRICK.



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*Thus there seemed to be room for a new history, which should confine itself to matters still interesting to the theocracy of Zion, keeping Jerusalem and the Temple in the foreground, and developing the Divine pragmatism of the history, not so much with reference to the prophetic word as to the fixed legislation of the Pentateuch, so that the whole narrative might be made to teach that the glory of Israel lies in the observance of the Divine law and ritual.*

W. ROBERTSON SMITH.

## INTRODUCTION.

### § 1. THE NAME, AND DIVISION INTO TWO BOOKS.

*Name.* The name "Chronicles" is due to St Jerome, who in reckoning Chronicles as the seventh book of the Hagiographa (see § 3) writes, "Septimus *Dabre Iamin* [Δαβρηιαμείν], id est, Verba Dierum quod significantius *Chronicon* totius historiae divinae possumus appellare; qui liber apud nos *Paralipomenon* primus et secundus inscribitur" (Prologus in *Libros Regum*, ed. Vallarsi, ix. 458). The Hebrew title correctly written is *Dibrē hayyāmīm*, but it was reproduced in Greek as Δαβρηιαμείν (Origen apud Eus. *H.E.* vi. 25. 2). The literal rendering of this Hebrew title is given by Origen (*ut supra*) as λόγοι ἡμερῶν, by Jerome (*ut supra*) as *Verba Dierum*. The literal English equivalent is "the Acts of the Days."

This title seems to have been suggested by the Book of Kings, where mention is made some twenty times (and nearly always in the same terms) of a state chronicle<sup>1</sup>; e.g. 1 Kin. xiv. 29 literally rendered runs:—"And the rest of the acts of Rehoboam and all that he did are they not written in the book of the Acts of the Days of the kings of Judah?" (Cp. *ibid.* ver. 19; xv. 7, 23, 31; and also 1 Chr. xxvii. 24, "*Chronicles*," lit. "*the Acts of the Days*" of King David.)

<sup>1</sup> Though the name Chronicles is open to the objection that it may mislead a thoughtless reader to suppose that these references in Kings to "the Chronicles of the kings of Israel [Judah]" (A.V. and R.V.) are references to our book of Chronicles, no other name equally suitable has ever been suggested.

In the Septuagint Chronicles was regarded as supplementary to Samuel and Kings, and so received the title of "[Books of] the Omitted Acts" (*παραλειπομένων*) or "the Omitted Acts of the Kings (*or* Reigns) of Judah." This name, in spite of Jerome's preference for another, passed into the Latin Vulgate.

*Division.* The division of Chronicles into two books (as in the E.V.) probably originated in the LXX; the MSS. A and B both mark the division. It has entered the E.V. through the Latin Vulgate. On the other hand the Fathers testify that among the Hebrews the book was undivided: so Origen (*apud Eus. Hist. Eccl. vi. 25. 2*) and Jerome (*Domnioni et Rogatiano*)<sup>1</sup>.

## § 2. RELATION TO EZRA-NEHEMIAH.

The books of Ezra and Nehemiah (Cp. Ryle, *Ezra*, Introduction, § 1), it is well known, formed originally one book, which was divided merely for convenience. It is however further probable that the three books Chronicles-Ezra-Nehemiah were once a continuous work, proceeding from one compiler (Ryle, § 5), or at least from one school of compilers. This view is based on the following considerations:—

(1) The concluding verses of Chronicles are identical with the opening verses of Ezra, a fact which points to a difficulty felt in dividing one originally continuous work into our "Chronicles" and "Ezra."

(2) The same general character pervades Chronicles and Ezra-Nehemiah. Thus we find

(a) The same fondness for lists and genealogies in both works; cp. *e.g.* 1 Chr. xii. with Ezra ii. *or* Neh. iii.; and 2 Chr. xxxi. 16—19 with Neh. vii. 63—65.

<sup>1</sup> Their testimony is confirmed by the indirect evidence of the Peshitta. No genuine MS. of this version exhibits our division into *books*, but two important MSS. (Brit. Mus. Add. 17, 104, of the sixth century, and Camb. Univ. Oo. I. 1, of the twelfth) make a division into "parts" (*pālagwāthā*) between 2 Chr. v. 14 and vi. 1. On the other hand two MSS. (Cod. Ambrosianus of the sixth century and "Laurent. Orient. 58" of the ninth) have not from the hand of the original scribe even this division.

- (b) The same great interest in religious festivals; cp. 1 Chr. xv., xvi.; 2 Chr. v.—vii., xxix., xxx., xxxv. 1—19, with Ezra iii., vi. 16—22; Neh. viii.
- (c) Three classes of Temple attendants, viz. Levites, Singers, and Porters, which are barely mentioned in the rest of the Old Testament, receive a great deal of notice in Chronicles and in Ezra-Nehemiah.
- (3) The same style and diction are found in both works, or (more strictly speaking) in the parts of both works which are due to the compiler. Characteristic phrases are the following:
- (a) "Fathers' houses" (cp. 1 Chr. vii. 2, note).
- (b) "The house of God" (elsewhere "house of the LORD," i.e. of Jehovah). With this cp. the tendency to avoid the use of the name Jehovah (Jahveh) in such places as 2 Chr. xvii. 4 (cp. A.V. with R.V.), xx. 12, 30; Ezra viii. 18, 21.
- (c) "genealogy" ("reckon by genealogy"), cp. 1 Chr. v. 17, note; Ezra ii. 62.
- (d) "to oversee"; 1 Chr. xxiii. 4 (R.V.); 2 Chr. ii. 2 [ii. 1 Heb.]; Ezra iii. 8 (R.V. "to have the oversight").
- (e) "willingly offer"; 1 Chr. xxix. 14; Ezra i. 6.

These are merely a few instances out of many which might be given. This similarity is of course far more striking in the Hebrew. Probably one editor compiled and issued one long work extending from Adam to Nehemiah and embracing in order our books of Chronicles, Ezra, and Nehemiah. This work being found too bulky was divided into two parts, (1) Chronicles, and (2) Ezra-Nehemiah. (See § 3, *Position in the Canon.*)

### § 3. DATE, AUTHORSHIP, AND POSITION IN THE CANON.

*Date.* It is important to distinguish between the date of the compilation of the great work mentioned towards the end of the last paragraph and the date of the latest editor who put the last touches to the book, chiefly perhaps by continuing the genealogies down to his own day. The date of this latest editor is fixed on one side by the mention of the high-priest

*Jaddua* in Neh. xii. 11, 22. He cannot be earlier than the time of Jaddua, who according to Josephus (*Ant.* xi. viii. 4, 5) met and appeased Alexander the Great in his passage through Syria in 332 B.C. Moreover it is to be noticed that in Neh. xii. 22 *the days of Jaddua* are mentioned to fix a date in the past. This latest editor therefore cannot have lived until *after* the days of Jaddua; the most probable date of his editorial activity is circ. 300—250 B.C.

It is to be noted further that the details of the genealogy given in 1 Chr. iii. 19 *b*—24 (see note on the passage) point to the same result. According to the Hebrew text *six* generations are reckoned after Zerubbabel (circ. 520 B.C.). Now estimating a generation at 20 years, the least probable estimate, we arrive at circ. 400 B.C. as the earliest date of the compiler of this genealogy. This is too late for Ezra (sent from Babylon circ. 458 B.C.) and also for Nehemiah (second mission circ. 432 B.C.). But if we follow the text of the LXX. the date of the genealogy must be put still later. The LXX. has *eleven* generations as against the *six* of the Hebrew after Zerubbabel. This brings us to about 300 B.C. as the date of the genealogy, and to a few years later for the date of the editor who inserted it. This agrees closely with the result given in the last paragraph. (For the date and occasion of the writing of the main substance of the book see § 6, p. xxiv.)

*Authorship.* Nothing is certainly known of the authorship of the book, but some MSS. of the Peshitta ascribe the work to *Johanan Kāhānā*, "Johanan the priest," no doubt the Johanan of Neh. xii. 23, where we read:—

"The sons of Levi, heads of fathers' houses, were written in the book of the chronicles, even until the days of Johanan the son of Eliashib." The passage even as it stands may be understood to suggest authorship on the part of Johanan, but it is further possible that the words "until the days" (*'ad yēmē*) were read in early times "by the hands" (*'al yēdhē*). Thus read Neh. xii. 23 ascribes the compilation of some part of the large work (Chronicles-Ezra-Nehemiah) to Johanan. The subject is however too obscure to be pursued further.

*Position in Canon.* In the English Version Chronicles stands next after Kings, the Historical books being grouped together. This arrangement was derived from the LXX. through the Latin Vulgate. The order of the Hebrew Bible is different. There all the books are arranged in three classes, of which the First contains the Books of the Pentateuch, the Second most of the Historical Books including Kings, while the Third (the Kēthūbhīm) contains Chronicles. The books of this Third Class seem to have been the last to receive Canonical Authority among the Jews. Kings thus appears to have been taken into the Canon before Chronicles.

In the Hebrew Bible the Kēthūbhīm (Hagiographa) are usually arranged thus:—First the Poetical Books (Psalms, Proverbs, Job), next the Five Rolls or *Megilloth* (Canticles, Ruth, Lamentations, Ecclesiastes, Esther), and last the three books Daniel, Ezra-Nehemiah, and Chronicles. This is the usual Hebrew tradition, though it is surprising to find Ezra (which begins with the closing verses of Chronicles) put before Chronicles. The wording of Matt. xxiii. 35, however, “From the blood of Abel the righteous (Gen. iv. 10 f.) unto the blood of Zachariah (2 Chr. xxiv. 20 ff.)” suggests that as early as our Lord’s day Chronicles was regarded as the last, just as Genesis was the first book of the Hebrew Canon. It is probable, therefore, that Chronicles found its way into the Canon *after* Ezra-Nehemiah, the latter book being needed to represent the post-exilic period of the history, whereas Chronicles covers ground already occupied by the books of Samuel and Kings.

Chronicles has indeed been somewhat neglected. Thus in the old lectionary of the Church of England (in use before 1871) lessons were appointed from Tobit and Judith, but not from Chronicles. In the present lectionary, which came into use in 1871, seventeen lessons are taken from the Second Book of Chronicles for the daily service, and seven lessons drawn from the First and Second Books are appointed for Sundays and Holy Days. Tobit and Judith are now altogether excluded.

## § 4. CONTENTS.

The book of Chronicles (exclusive of 1 Chr. i.—ix.) contains the history of Israel for nearly 500 years, *i.e.* from the death of Saul, circ. 1017 B.C., to the edict of Cyrus, circ. 538 B.C.

The following Table gives a general view of the contents of the book. The great interest taken by the compiler in all matters connected with the Temple and worship is to be noted.

## (A) 1 Chr. i.—x. INTRODUCTORY.

- i. 1—4. Genealogy from Adam to Noah.
- 5—23 (= Gen. x. 2—29). The descendants of Japheth, Ham, and Shem.
- 24—28. Genealogy from Shem to Ishmael.
- 29—31 (= Gen. xxv. 12—16). Ishmaelite descendants of Abraham.
- 32, 33 (= Gen. xxv. 1—4). Arabian descendants of Abraham.
- 34—37 (= Gen. xxxvi. 10—14). Edomite descendants of Abraham.
- 38—42 (= Gen. xxxvi. 20—28). Genealogy of the Horite inhabitants of Seir.
- 43—51*a* (= Gen. xxxvi. 31—39). The early kings of Edom.
- 51*b*—54 (= Gen. xxxvi. 40—43). The “dukes” of Edom.
- ii. 1, 2 (cp. Gen. xxxv. 22*b*—26). The sons of Israel.
- ii. 3—iv. 23. Genealogies of the tribe of Judah.
  - ii. 3—17. Descent of the sons of Jesse.
  - 18—55. Hezron. Jerahmeel. Caleb.
  - iii. 1—9 (= 2 Sam. iii. 2—5; v. 14—16). David’s sons.
  - 10—24. The Davidic Line before and after the Captivity.
  - iv. 1—23. Additional genealogies of Judah.
- iv. 24—v. 26. Genealogies of Simeon, Reuben, Gad and Manasseh.
- vi. 1—81. The tribe of Levi.
  - 1—3. Genealogy from Levi to Eleazar.
  - 4—15. The line of the high-priests to the Captivity.
  - 16—30. The three clans of the Levites.
  - 31—47. The singers.
  - 48—53. Distinction between the sons of Aaron and the rest of the Levites.
  - 54—81. The cities of the Levites.
- vii. 1—40. Genealogies of Issachar, Benjamin (cp. viii. 1—40), Naphtali, Manasseh, Ephraim, and Asher.

- viii. 1—40. Benjamin (cp. vii. 6—11).  
 1—32. Genealogies of Benjamite families.  
 33—40 (cp. ix. 39—44). The Genealogy of the house  
 of Saul.
- ix. 1—17. The heads of the families of Judah, Benjamin, and  
 Levi, which dwelt in Jerusalem.  
 18—34. The duties of porters and Levites.  
 35—38 (=viii. 29—32). Benjamites living in Gibeon and in  
 Jerusalem.  
 39—44 (cp. viii. 33—40). The Genealogy of the house of  
 Saul.
- x. 1—14 (=1 Sam. xxxi. 1—13). The death of Saul at the  
 battle of Gilboa.

## (B) xi—xxix. DAVID.

- xi. 1—9 (=2 Sam. v. 1—10). Coronation of David and capture  
 of Jebus.  
 10—47 (cp. 2 Sam. xxiii. 8—39). David's mighty men.
- xii. 1—40. David's adherents who brought him to the kingdom.
- xiii. 1—14 (=2 Sam. vi. 1—11). The removal of the ark from  
 Kiriath-jearim. Death of Uzza.
- xiv. 1—7 (cp. 2 Sam. v. 13—16). David's sons born in Jerusalem.  
 8—17 (=2 Sam. v. 17—25). Two Philistine attacks re-  
 pulsive.
- xv. 1—24. Preparations for bringing home the ark.
- xv. 25—xvi. 6 (cp. 2 Sam. vi. 12—20). The ark brought into the  
 city of David.
- xvi. 7—36 (=Ps. cv. 1—15; xcvi. 1—13; cvi. 1, 47, 48). David's  
 psalm of praise.  
 37—43. Arrangements for daily worship.
- xvii. 1—27 (=2 Sam. vii. 1—29). Permission to build a temple  
 refused David.
- xviii. 1—17 (=2 Sam. viii. 1—18). David's foreign wars. His  
 officials.
- xix. 1—xx. 8 (=2 Sam. x. 1—19; xi. 1; xii. 30, 31; xxi. 18—22).  
 Wars with Ammon, Syria, and the Philistines.
- xxi. 1—30 (=2 Sam. xxiv. 1—25). The census and the plague.
- xxii. 1—xxix. 20. David's preparations for the building of the  
 Temple and for the establishment of its services.  
 xxii. The choice of the Temple site. The charge to  
 Solomon.  
 xxiii. The organisation of the Levites.  
 xxiv. The divisions (courses) of the Priests.  
 xxv. The divisions of the Singers.  
 xxvi. The divisions of the Porters.  
 xxvii. Various officers of David.  
 xxviii. 1—xxix. 20. David's charge to Solomon and to  
 all Israel.
- xxix. 21—30. The Epilogue.

## (C) 2 Chr. i.—ix. SOLOMON.

- i. 1—13 (= 1 Kin. iii. 1—15). The Vision and the prayer for wisdom.  
 14—17 (= 1 Kin. x. 26—29). Chariots and horses.
- ii. 1, 2, 17, 18 (cp. 1 Kin. v. 15, 16). Bearers of burdens and hewers of wood and stone.  
 3—16 (cp. 1 Kin. v. 2—11). Negotiations with Hiram (Hiram) king of Tyre.
- iii. 1—iv. 22 (cp. 1 Kin. vi. 1—vii. 50). The building and furnishing of the Temple.
- v. 1—14 (= 1 Kin. viii. 1—11). The bringing in of the ark and the descent of the cloud.
- vi. 1—11 (= 1 Kin. viii. 12—21). Solomon's blessing.  
 12—42 (= 1 Kin. viii. 22—50). Solomon's prayer.
- vii. 1—3. The descent of the fire upon the sacrifices.  
 4—10 (= 1 Kin. viii. 62—66). The final rejoicings.  
 11—22 (= 1 Kin. ix. 1—9). The second Vision and the acceptance of Solomon's prayer.
- viii. 1—13, 17, 18 (= 1 Kin. ix. 10—28). Various Acts of Solomon.  
 14—16. Organisation of the priests and Levites in the Temple.
- ix. 1—28 (= 1 Kin. x. 1—27). The Visit of the Queen of Sheba. Solomon's greatness.  
 29—31 (= 1 Kin. xi. 41—43). The Epilogue.

## (D) 2 Chr. x.—xxxvi. THE ACTS OF THE KINGS OF JUDAH.

- x. 1—xi. 4 (= 1 Kin. xii. 1—24). The Revolt of the Ten Tribes.
- xi. 5—xii. 16 (cp. 1 Kin. xiv. 21—31). The Acts of Rehoboam.
- xiii. 1—22 (cp. 1 Kin. xv. 1—8). The Acts of Abijah (Abijam).
- xiv. 1—xvi. 14 (cp. 1 Kin. xv. 9—24). The Acts of Asa.
- xvii. 1—19. Jehoshaphat's religious measures. His captains.
- xviii. 1—34 (= 1 Kin. xxii. 1—35). Jehoshaphat with Ahab at Ramoth-Gilead.
- xix. 1—xx. 30. Jehoshaphat's judges. His victory in the wilderness of Tekoa.
- xx. 31—37 (= 1 Kin. xxii. 41—49). The rest of the acts of Jehoshaphat.
- xxi. 1—20 (= 1 Kin. xxii. 50; 2 Kin. viii. 16—24). Jehoram.
- xxii. 1—9 (= 2 Kin. viii. 25—29; ix. 27, 28). Ahaziah.
- xxii. 10—xxiii. 21 (= 2 Kin. xi. 1—20). The rise and fall of Athaliah.
- xxiv. 1—14 (= 2 Kin. xii. 1—16). Restoration of the Temple under Joash.  
 15—22. Apostasy of the princes. Assassination of the prophet Zechariah.
- 23—27 (cp. 2 Kin. xii. 17—21). The Syrian War and the end of Joash.
- xxv. 1—13 (cp. 2 Kin. xiv. 1—7). Amaziah. The Edomite War. The Ephraimite ravages.

- xxv. 14—16. Apostasy of Amaziah.  
17—28 (= 2 Kin. xiv. 8—20). Capture of Jerusalem. Death of Amaziah.
- xxvi. 1—23 (cp. 2 Kin. xv. 1—7). Uzziah (Azariah).
- xxvii. 1—9 (= 2 Kin. xv. 32—38). Jotham.
- xxviii. 1—27 (cp. 2 Kin. xvi. 1—20). Ahaz.
- xxix. 1—xxxi. 21. Hezekiah. Cleansing of the Temple. Great Passover. Care for the priesthood.
- xxxii. 1—23 (cp. 2 Kin. xviii., xix.). The deliverance from Sennacherib.  
24—33 (cp. 2 Kin. xx. 1—21). Hezekiah's sickness. His death.
- xxxiii. 1—20 (cp. 2 Kin. xxi. 1—18). Manasseh. His captivity and repentance.  
21—25 (= 2 Kin. xxi. 19—26). Amon.
- xxxiv. 1—7 (cp. 2 Kin. xxii. 1, 2; xxiii. 4—20). Josiah. Removal of the emblems of idolatry.  
8—28 (= 2 Kin. xxii. 3—20). Repair of the Temple. Discovery of the Book of the Law.  
29—33 (= 2 Kin. xxiii. 1—3). Renewal of the Covenant.
- xxxv. 1—19 (cp. 2 Kin. xxiii. 21—23). The Great Passover.  
20—27 (cp. 2 Kin. xxiii. 28—30*a*). The death of Josiah.
- xxxvi. 1—4 (cp. 2 Kin. xxiii. 30*b*—34). Jehoahaz.  
5—8 (cp. 2 Kin. xxiii. 36—xxiv. 6). Jehoiakim.  
9, 10 (cp. 2 Kin. xxiv. 8—15). Jehoiachin.  
11—21 (cp. 2 Kin. xxiv. 18—xxv. 21). Zedekiah. The Captivity of Judah.  
22, 23 (= Ezra i. 1—3*a*). The decree of Cyrus.

It will be seen at a glance that large portions of the earlier histories, as given in the following list, have been incorporated in Chronicles:—

- 1 Sam. xxxi.;  
2 Sam. v.—viii.; x.; xxiii. 8—xxiv. 25;  
1 Kin. iii. 4—14; v.—vii. (in part); viii.—x.; xi. 41—xii. 24; xiv. 21—xv. 24 (in part); xxii. (in part);  
2 Kin. viii. 17—29; xi., xii.; xiv. 1—22; xv., xvi. (in part); xxi.—xxiv. (in part);  
Ezra i. 1—3.

As the foregoing list shews, Chronicles by no means includes all the narratives of Samuel and Kings. Two noteworthy omissions are the *Court History of David* (2 Sam. xi.—xx.) and the *History of Elijah and Elisha* (1 Kin. xvii.—xxi.; 2 Kin. i. 1—viii. 15). On the other hand, Chronicles contains a great deal of matter not given in the earlier histories (cp. § 7).

## § 5. THE SOURCES.

The Chronicler (being one of the latest in date of the writers of the Old Testament) has made free use of the earlier books. His genealogies are drawn for the most part from different parts of the Hexateuch, while his narrative is in many cases taken with a few verbal changes from the books of Samuel and Kings (cp. *e.g.* 1 Chr. x. with 1 Sam. xxxi., or 2 Chr. xviii. with 1 Kin. xxii.). Sometimes, however, we find these extracted passages rewritten, with characteristic touches added, so that they bear throughout the marks of the Chronicler's style and of his point of view, and nothing remains in the passages themselves to shew that they come from an earlier source (cp. especially 2 Chr. xxii. 10—xxiv. 14 with 2 Kin. xi. 1—xii. 16). It is therefore quite probable that other passages in Chron. exhibiting the characteristics of the Chronicler may (though having no parallel in Samuel or Kings) be derived from some equally early documents now lost to us.

In any case we cannot doubt that some sources of information were open to the Chronicler which were not used (or at least not used to the full) by the compiler of Kings, since we find in Chron. a great deal of material which has no place in the earlier histories. This information is of various kinds. We have details of family or tribal history, of topography or archæology, and of prophetic or priestly activity. Probably the special sources of information open to the Chronicler were (1) family or tribal songs or traditions, (2) local traditions, and (3) prophetic or priestly writings now lost to us.

(1) That the Chronicler had access to some early sources of tribal history seems probable from a consideration of the incidents of tribal history which he alone records. Thus we have the loss of "sixty cities" of the Gileadites to "Geshur and Aram" at an unrecorded time (1 Chr. ii. 23); the conquest of the "Entering in of Gedor" by the Simeonites in the days of Hezekiah (1 Chr. iv. 39—41); the successful war of the Reubenites against the Hagrites in the days of Saul (1 Chr. v. 10, 18—22); and the disastrous raid of certain Ephraimites against the

cattle of the men of Gath (1 Chr. vii. 21, 22), together with its sequel, the repulse of the men of Gath (1 Chr. viii. 13).

Such events as the foregoing may very well have been preserved in tribal songs and have been thence transferred to the Chronicler's roll, just as the deeds of David's heroes (2 Sam. xxiii. 8—23=1 Chr. xi. 11—25) were probably originally recorded in song. Indeed in this Praise of the Heroes the rhythmic beat, the naïve song-like turns, and the occurrence of a poetical expression ("he awoke his spear" ver. 11, *Heb.*), compel us to recognise verse.

Among the family traditions from which the Chronicler drew some of his materials are probably to be reckoned written or unwritten genealogical lists. Such lists probably contained not names only, but occasionally at least certain particulars concerning those named. Registers are mentioned as being in existence at a date subsequent to the Captivity (perhaps in the days of Ezra) in Neh. vii. 64. Moreover the Chronicler speaks of genealogies which were reckoned "in the days of Jotham king of Judah, and in the days of Jeroboam king of Israel" (1 Chr. v. 17)<sup>1</sup>. From semi-private sources like these came probably such a detail as that Beerah was prince (*nāsī*) of the Reubenites when "Tilgath-pilneser" carried them away captive (1 Chr. v. 6).

Again, some statements suggest (in spite of 1 Chr. xxvii. 24) that the results of David's census were in some form in the hands of the Chronicler. Thus he tells us (1 Chr. iv. 27) that the Simeonites did not multiply to the same extent as the children of Judah, and he gives (*ib.* vv. 28—31) a list of their cities *in the days of David*. Similarly (1 Chr. vii. 2) we are told that the sons of Tola, the son of Issachar, amounted, *in the days of David*, to 22,600 men.

(2) Several facts again recorded in Chr. may be due to *local* tradition. Thus (1 Chr. xi. 8) when David took the castle of Zion and built (*i.e.* rebuilt) the city round it from Millo, Joab spared (not "repaired," A.V. and R.V.) the rest of the city, *i.e.* perhaps a quarter in which Benjamites (not Jebusites) lived

<sup>1</sup> Cp. however Wellhausen, *Prolegomena*, p. 222.

(cp. Judg. i. 21). This ancient unrestored (or undestroyed) quarter may have borne Joab's name in consequence, and thus the tradition may have been preserved.

(3) The most important authority, however (other than Samuel and Kings), used by the Chronicler was probably a prophetic work or series of works cited under the names of successive prophets.

The following are references to it—

(a) 2 Chr. ix. 29, "Written in the history (words, *Heb.*) of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo (Jedai or Jedo, *Heb.*) the seer concerning Jeroboam the son of Nebat."

(b) *ib.* xii. 15, "Written in the histories (words, *Heb.*) of Shemaiah the prophet and of Iddo the seer, after the manner of genealogies" ("in reckoning the genealogies," *marg.*). See note on the passage.

(c) *ib.* xiii. 22, "Written in the commentary (*midrash*, *Heb.*) of the prophet Iddo."

(d) *ib.* xx. 34, "Written in the history (words, *Heb.*) of Jehu the son of Hanani, which is inserted (who is mentioned, *marg.*) in the books of the kings of Israel."

(e) *ib.* xxvi. 22, "The rest of the acts of Uzziah, first and last, did Isaiah the prophet, the son of Amoz, write."

(f) *ib.* xxxii. 34, "Written in the vision of Isaiah the prophet the son of Amoz, in the book of the kings of Judah and Israel."

(g) *ib.* xxxiii. 19, "Written in the history (words, *Heb.*) of Hozai" (of the seers, *marg.*).

A possible reference is found :—

(h) *ib.* xxiv. 27, "Written in the commentary (*midrash*, *Heb.*) of the book of the kings."

The reigns for which appeal is thus made to the authority of prophets or seers are those of Solomon (a), Rehoboam (b), Abijah (c), [not Asa], Jehoshaphat (d), [not Jehoram, nor Ahaziah], perhaps Joash (h), [not Amaziah], Uzziah (e), [not Jotham, nor Ahaz], Hezekiah (f), and Manasseh (g), but of no later king. Of the actual extent of the work (or series of works) we are in ignorance. It may possibly have included all the reigns mentioned above, although the Chronicler appeals to it for only half of them. Of its contents we are in still deeper ignorance. We may conjecture that the account of Abijah's victory (2 Chr. xiii. 3 ff.; no parallel in Kings) was taken from

the 'commentary of the prophet Iddo' (*ib.* ver. 22), and that the story of Jehoshaphat's victory (2 Chr. xx. 20 ff.; no parallel in Kings) was derived from the 'history of Jehu' (*ib.* ver. 34), but since the references are quite general in form, *i.e.* since they refer to the reigns and not to particular events in these reigns, our conjectures are but probable conjectures at the best.

Besides this series of prophetic works, the Chronicler refers after the manner of the compiler of Kings to a state chronicle (now lost). His references are not uniform, but it is probable that he refers to one and the same work, variously described as below :

- (a) 1 Chr. ix. 1, "The book of the kings of Israel."
- (b) 2 Chr. xvi. 11 (and elsewhere), "The book of the kings of Judah and Israel."
- (c) 2 Chr. xxvii. 7 (and elsewhere), "The book of the kings of Israel and Judah."
- (d) 2 Chr. xxxiii. 18, "The acts (words, *Heb.*) of the kings of Israel."

None of these references belong to the reign of David, for which the Chronicler appeals to

- (a) 1 Chr. xxiii. 27, "The last acts of David" (so R.V. mg.), a lost work, perhaps part of (b).
- (b) 1 Chr. xxvii. 24, "The chronicles (acts of the days, *Heb.*) of king David."
- (c) 1 Chr. xxix. 29, "The history (words, *Heb.*) of Samuel the seer, and the history (words, *Heb.*) of Nathan the prophet, and the history (words, *Heb.*) of Gad the seer." This last work is most probably to be identified with 1, 2 Samuel.

The "lamentations" referred to in 2 Chr. xxxv. 25 are not to be identified with the canonical book of that name. No doubt some lost book is meant.

## § 6. CHARACTER AND PURPOSE.

The main subject of Chronicles is the history of the kingdom of Judah (with special reference to its religious institutions) from the earliest times to the Return from Captivity. The presentation of the subject is the Chronicler's own. The heroes

of Israel are shewn in a new light, events are treated from a standpoint somewhat different from that of the writers of Samuel and Kings, and the religious institutions of Israel are treated with a fulness of detail such as we do not find in Samuel and Kings.

(1) In the first place, the great men of Israel are idealised. Their careers are not fully described, but certain incidents are selected to illustrate the side of each man's character which commended itself to the Chronicler as useful for edification. Thus in the case of David, nothing is said either of his adultery or of the other scandals of his palace, while on the other hand his interest in the building of the Temple (cp. 2 Sam. vii. 1 ff.) is dwelt upon, and his preparations for the building, not even mentioned elsewhere, are fully set forth. So it is again with Solomon; his foreign harem and his unfaithfulness in his old age to Jehovah are passed over in silence, while his erection of the Temple and his dedication of his work are described in detail. Such accounts of sin and scandal were to be found in some of the authorities to which the Chronicler refers (in the books of Samuel for instance; cp. § 5), but the Chronicler, writing with a purpose of his own, had no reason for incorporating them in his own work.

(2) In the second place, events are treated from a standpoint which is the Chronicler's own and different from that of the earlier writers. There is indeed a good deal of truth in the oft-repeated remark that, whereas Samuel and Kings are "prophetical," Chronicles is "priestly"; for we find that, while in the earlier histories references to the Mosaic laws affecting worship are few in number and general in character, in the books of Chronicles such references are numerous and precise; cp. § 7 (2). So marked indeed are they, that we are obliged to conclude that they point to some deliberate purpose on the part of the Chronicler. It is especially to be noted in this connexion that the actions of kings and others are judged with greater frequency than in the earlier books by a ritual, as distinguished from a purely moral, standard; cp. 2 Chr. xiii. 9—11, xxvi. 16 ff.

(3) Lastly, the religious institutions of Israel are treated with an unwonted fulness of detail. In Samuel and Kings nothing is said of the organisation of the priests; and the Levites, door-keepers, and singers are barely mentioned; in Chronicles, on the other hand, very full accounts are given of all classes of Temple ministrants and of their duties; 1 Chr. xxiii.—xxvi.; cp. vi. 1—81; ix. 10—34. Similarly in Kings a great Passover of Josiah is briefly mentioned (2 Kin. xxiii. 21—23), while in Chronicles the same Passover is fully described (2 Chr. xxxv. 1—19); and three whole chapters (*ib.* xxix.—xxxi.) are devoted to the ritual acts and measures of Hezekiah as compared with one verse in Kings (2 Kin. xviii. 4).

Taking all these considerations into account, we conclude that one main purpose of the Chronicler was to impress upon his people the importance of the Temple worship. He assigns the organisation of that worship even in its details to David and Solomon, he judges the men of the Past by their faithfulness to the Temple, and he describes a Passover or an Atonement festival with the care and particularity with which other historians would describe a battle or a revolution.

Another main purpose of the Chronicler was more general in its character; it was to bring all events and all individuals to a religious and moral test. The judgements passed on the kings are more detailed in Chronicles than in the earlier histories; cp. 1 Chr. x. 13, 14 (note). Sometimes the Chronicler gives judgement in his own person, sometimes again the speeches of kings (cp. 2 Chr. xiii. 4 ff.; xx. 20), or, specially, the utterances of prophets (cp. 2 Chr. xv. 2 ff.; xix. 2 f.) express his views on events. We further gather that a third main purpose of the Chronicler was to preach the duty of faithfulness to Jehovah the God of Israel by describing the prosperity of faithful kings (2 Chr. xvii. 4, 5; xxvi. 5) in the Past, and the temporal punishments which befel the unfaithful (*ib.* xxi. 12—15) and wicked (*ib.* xxiv. 24, 25). In Chronicles nearly every calamity is shewn to be the punishment of previous sin (cp. the story of Uzziah's leprosy), and nearly every sin is followed by temporal punishment (cp. *e.g.* 2 Chr. xxviii. 6, 7), and moreover the connexion

between sin and calamity is regularly pointed out. The Chronicler, in brief, is rather a commentator than a recorder, a religious teacher rather than a historian.

The religious purpose then of the Chronicler is clear; we next ask, What was his immediate aim? For what readers did he write? The nature of his work and of the material which he collected suggests the answer. He wrote for the readers for whom the Pentateuch in its present form was intended, *i.e.* for the restored community of Exiles, which was reorganised through the labours of Nehemiah and Ezra. That community looked to the Temple as its centre, and needed for its consolidation just such religious institutions as are described in Chronicles. Though the latest editorial touches seem to be later than 300 B.C., the substance of the book of Chronicles seems to have been compiled by some older or younger contemporary of Nehemiah in order to forward the religious organisation of the Returned Exiles.

### § 7. RELATION TO SAMUEL AND KINGS.

Chronicles stands in a threefold relation to the earlier historical books (Samuel and Kings). (1) Sometimes it reproduces the text of the earlier book so closely as to become a help in textual criticism, (2) sometimes it paraphrases the text and adds glosses, (3) sometimes it gives a somewhat different account of events, (4) in part it supplements the earlier accounts by adding large sections on matters omitted in them.

(1) Generally speaking it may be said that the text of Chronicles is inferior to that of the earlier books, as the following instances shew:—

- (a) 1 Chr. x. 10, "fastened his skull in Beth-Dagon"  
(1 Sam. xxxi. 10, Heb. and [LXX.], "fastened his body to the wall of Beth-shan.")
- (b) 1 Chr. xi. 23, "a man of stature" (2 Sam. xxiii. 21, Heb. *K'ri* and LXX. "a goodly man.")

(c) 1 Chr. xx. 6, "a man of stature" (2 Sam. xxi. 20, Heb. *K'rî* and [LXX.] "a man of championship.")

(d) 2 Chr. xxv. 19, "Lo, thou hast smitten Edom" (2 Kin. xiv. 10, Heb. and LXX. "Thou hast indeed smitten Edom.")

An instance of the superiority of the text preserved in Chronicles is found 1 Chr. xx. 4, Heb. and LXX. "there arose war *at Gezer*" = 2 Sam. xxi. 18, "There was again war...*at Gob.*"<sup>1</sup>

(2) The instances in which the Chronicler has either paraphrased the older text lying before him or added glosses to it are very numerous. A few examples only can be given here; they are chosen so as to illustrate the Chronicler's attitude towards religious ordinances. Many definite statements that such and such a king observed such and such an injunction of the Mosaic Law are found in Chronicles, though absent from the parallel passages of Samuel and Kings.

1 Chr. xiv. 12.

"And [the Philistines] left their gods there, and David gave commandment, and they were *burned with fire.*"

(Cp. Deut. vii. 5.)

2 Sam. v. 21.

"And [the Philistines] left their images there, and David and his men *took them away*" (R V.).

1 Chr. xv. 1—15.

It is definitely asserted that the Levites carried the ark [from the house of Obed-edom] upon their shoulders according to the Law of Moses. (Cp. Ex. xxv. 13, 14; Num. iv. 4—15.)

2 Sam. vi. 12—17.

Mention is made of the "bearers" of the ark (not of the use of a "new cart" as ver. 3), but it is not said who these bearers were.

1 Chr. xxvii. 23.

David did not number them that were from twenty years old and under. (Cp. Num. i. 3.)

2 Sam. xxiv. 9

says more vaguely that the men *drawing sword* were numbered.

<sup>1</sup> In connexion with the whole subject notice that Chron. sometimes retains the original forms of names which have been altered in Samuel; cp. 1 Chr. viii. 33, note.

2 Chr. viii. 12, 13.

“Solomon offered . . . offering according to the commandment of Moses, on the sabbaths, and on the new moons, and on the set feasts, three times in the year, even in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles.”

(Cp. Deut. xvi. 16.)

1 Kings ix. 25.

“Three times in a year did Solomon offer burnt offerings and peace offerings upon the altar which he built unto the LORD.”

There is nothing in the account in Kings to enable us to identify the three occasions.

We also find in Chron. certain corrections of the language of the earlier documents, by which references to the existence of practices not allowed by the Mosaic Law are removed.

1 Chr. xviii. 17 b.

“And the sons of David were chief about the king.”

(Cp. Num. xvi. 40.)

2 Sam. viii. 18 b.

“And David’s sons were *priests* (R.V.).”

(3) In some instances the statements of the Chronicler cannot be reconciled with those of the earlier historians, discrepancies having arisen, either because a different tradition has been followed, or because the statement of an earlier document has been misunderstood, or possibly because the Chronicler has corrected a statement which appeared from his standpoint to be incorrect. The strongest instances are supplied by 2 Chr. viii. 2, xxii. 9, xxxv. 20—24.

2 Chr. viii. 2.

“The cities which Hiram had given (R.V.) to Solomon.”

1 Kings ix. 12.

“The cities which Solomon had given him (Hiram).”

It seems as though the Chronicler, who records nothing to Solomon’s discredit, was unable to believe that the great king had alienated any Israelite city.

2 Chr. xxii. 9.

“And he (Jehu) sought Ahaziah: and they caught him, (now he was hiding in Samaria), and they brought him to Jehu, and slew him; and they buried him,” etc.

2 Kings ix. 27, 28.

“And Jehu followed after him (Ahaziah), and said, ‘Smite him also in the chariot:’ and they smote him at the ascent of Gur, which is by Ibleam. And he fled to Megiddo, and died there. And his servants carried him in a chariot to Jerusalem..”

No complete harmonisation of these two accounts can do justice to the language of both of them. According to Kings Ahaziah escaped (for the moment) wounded from Jehu and died of his wounds; according to Chron. he was brought to Jehu and slain.

The account of the death of Josiah shews a somewhat similar variation:

2 Chr. xxxv. 20—24.

“Josiah went out to meet (*Heb.*) him (Neco) . . . . . and came to fight in the valley of Megiddo. And the archers shot at king Josiah; and the king said . . . I am sore wounded. And [his servants] brought him to Jerusalem; and he died,” etc.

2 Kings xxiii. 29.

“King Josiah went to meet (*Heb.*) him (Necoh), and he slew him at Megiddo, when he had seen him.”

(See the notes.)

(4) Important sections containing matter not found in the earlier histories are the following:—

1 Chr. xv., xvi.; xxii.—xxix. (religious measures of David); 2 Chr. xiii.—xv. (Abijah and Asa); xvii., xix., xx. (Jehoshaphat); xxi. 1—4, 11—19 (Jehoram); xxvi. 5—20 (Uzziah); xxviii. 6—15 (the Ephraimite war); xxix.—xxxi. (Hezekiah’s ecclesiastical measures).

§ 8. THE HISTORICAL VALUE OF THE NARRATIVES  
PECULIAR TO CHRONICLES.

In the First Book of Chronicles there is an important section (xxii.—xxix.) for which there are practically no parallels in the earlier histories, and in the Second Book a still larger section (xiii.—xxxi.) for which (except as regards xviii., xxiii., xxiv.) the parallels are few, fragmentary and somewhat discordant.

(A) The value of the first of these sections (1 Chr. xxii.—xxix.), as an authority for the history of David's reign, as far as we are able to appraise it, is somewhat uncertain. Such passages as 2 Sam. vi. (the Ark brought into the city of David) and 2 Sam. vii. (David's desire to build a house for the Ark), shew indeed the king's deep interest in matters connected with worship, but do not confirm the Chronicler when he traces back to David the origin of the organised system of ministration carried on in the Chronicler's own day in the Temple through four descending grades of ministrants, viz., priests, Levites, singers, and doorkeepers. The allusions to worship in the earlier books (Samuel and Kings) all suggest that this highly organised system was not developed until long after David's day, and that the Chronicler's account contains many anachronisms.

(B) The question as to the historical value of the second of the two sections, viz., 2 Chr. xiii.—xxxi., is of much importance. We have practically nothing but these chapters to depend on as our authority for the internal history of the Southern kingdom and for its foreign relations (other than those with Israel) between the reigns of Rehoboam and Ahaz. If therefore we cannot trust the account given us in Chronicles, the greater part of the history of the kingdom of Judah is a blank.

Now in reference to this section of Chronicles as a whole it may be said:

(1) The political horizon of Judah is correctly represented in it, though both the Chronicler himself and the latest editor of the book wrote at a time when that horizon was greatly

changed. Between 460 and 250 B.C. it would have been very difficult for a mere romance-writer to escape such an anachronism as the introduction of the Persians or of the Macedonians or of the Seleucid empire into the pre-exilic history of his country. The Chronicler had sufficient historical sense to escape this danger (2 Chr. xxviii. 23—see note—may be an exception).

(2) Passages bearing the stamp of the Chronicler's peculiar style and point of view are sometimes drawn from pre-exilic sources, or at least from sources much earlier than the Chronicler's own day (cp. *ib.* xxiii. with 2 Kin. xi.).

(3) Accounts distinguished by high numbers and sweeping statements must not be put down hastily as inventions. The high numbers of 2 Chr. xiii. 17 ("five hundred thousand slain"), of *ib.* xiv. 9 (an army of "a thousand thousand"), and of *ib.* xxviii. 8 ("two hundred thousand" captives), do not of themselves discredit the accounts of victories in which they occur. (The Russian losses at the great defeat of Plevna, July 31, 1877, were stated at 30,000 in Turkish accounts; the actual losses amounted to 6000 or 7000.)

(4) The silence of Kings with regard to events which concern the Southern kingdom only is normal. (2 Kin. xi. is no exception, for the story of Athaliah is the sequel of the story of Ahab.) The mere absence therefore from Kings of such accounts as are contained in 2 Chr. xiv. 9—15 (Asa's victory over the Cushites), *ib.* xx. 1—30 (Jehoshaphat's victory over Moab and Ammon), and *ib.* xxvi. 16—20 (the infliction of leprosy upon Uzziah), affords no presumption against the truth of these accounts, since they do not fall within the scope of the Book of Kings.

(5) Narratives found only in Chronicles are not to be entirely rejected simply because they illustrate some distinctive religious principle dear to the Chronicler, *e.g.* the principle that sin is quickly followed by some earthly retribution, *e.g.* defeat (xxiv. 15—24) or disease (xxvi. 16—20). The Chronicler may have been wrong in his inferences (cp. Luke xiii. 1—5) as to the connexion between particular sins and particular calamities;

but the fact of the sin and the fact of the calamity may both be true notwithstanding.

We may now consider the historical character of the four chief narratives peculiar to Chronicles contained in this section (xiii.—xxxi.), together with a fifth found in xxxiii. 11—13. They have been regarded (not as history in any sense of the word, but) as of the nature of *Haggādāh*, i.e. as tales enforcing certain moral and religious lessons. These narratives are the following: (I.) *Abijah's Victory* (2 Chr. xiii. 3—20); (II.) *Asa's Victory* (xiv. 9—15); (III.) *Jehoshaphat's Victory* (xx. 1—30); (IV.) *Uzziah's Leprosy* (xxvi. 16—20). (V.) Moreover, the story of the *Repentance of Manasseh* (xxxiii. 11—13) presents some difficulties, and is generally regarded as Haggadic, not historical.

#### (I.) ABIJAH'S VICTORY (2 Chr. xiii. 3—20).

Such details of the narrative as the number of the forces engaged (ver. 3) and of the slain (ver. 17), the contents of Abijah's speech (ver. 11, an allusion to Ex. xl. 23—29<sup>1</sup>), and the tone of the speech (cp. 1 Kin. xv. 3) seem to be unhistorical. On the other hand, there is no reason to doubt the statement that Abijah won a victory. If the further statement that Beth-el was taken by Abijah be true, then Beth-el must have been recaptured from Judah (cp. Amos vii. 13) at some later time, perhaps in the days of Asa (cp. 1 Kin. xv. 16, 17).

#### (II.) ASA'S VICTORY (xiv. 9—15).

The historical character of this narrative is not destroyed: (a) by the absence of the story from Kings, for it does not fall within the scope of Kings, nor (b) by the exaggeration of numbers (ver. 9), for the number is evidently *not* meant for an

<sup>1</sup> A passage belonging to "a secondary stratum of P," and therefore much later in date than the time of Abijah. (Cp. Driver, *Introduction*, ed. I. p. 39.)

accurate estimate, nor (*c*) by the vague and general cast of the narrative, for the Chronicler has no interest in military details. If by *Zerah the Ethiopian* (see note on ver. 9) a Sabeian prince be meant, the only real difficulty of the narrative is removed. No king Zerah of Ethiopia is known at this period, nor does there seem to be room for such a person.

### (III.) THE VICTORY OF JEHOSEPHAT (xx. 1—30).

The Chronicler has described this event in a very mysterious manner, but the story in its outline bears the stamp of probability.

Three tribes (or parts of tribes) of kindred origin, impelled by hunger or by the straitness of their country, determined to settle in Western Palestine (ver. 11). Two roads were open to them, one round the northern end of the Dead Sea, passing by Jericho, the other by the southern end, passing through the wilderness of Tekoa. The former offered perhaps the more hospitable country to traverse, but it was blocked by Jericho. The confederates accordingly chose the route which passes round the southern end of the Dead Sea. In their advance through the south of Judah, a land of cliffs, ravines, and caves, they were doubtless harassed by the shepherd population of that region, and in the course of a difficult march dissensions are very likely to have broken out among them. The care taken by Jehoshaphat to invest the advance of his army from Jerusalem with the character of a religious act is quite of a piece with his anxiety (1 Kin. xxii. 5, 7) to consult a prophet of the LORD before advancing against Ramoth-gilead. The greatness of the spoil, which took three days to gather (ver. 25), is consistent with the representation of ver. 11 that the three tribes came to stay. They brought all their property with them. (Cp. G. A. Smith, *Hist. Geography*, p. 272 f.)

The fact that the whole story is absent from Kings forms no objection against its truth. Like Asa's victory over the Cushites, Jehoshaphat's deliverance from the confederates concerned only the south of the Southern kingdom. The business of the author of Kings was primarily with the Northern kingdom.

## (IV.) UZZIAH'S LEPROSY (xxvi. 16—20).

In Kings only the prosperity and leprosy of Uzziah (Azariah) are recorded; in Chron., on the contrary, we have a story of prosperity followed by pride, and of presumption punished by leprosy. Moreover, the Chronicler attributes a particular act of presumption to the king, viz., offering incense upon the altar of incense. Now it is often assumed that such an act would not have been considered wrong in pre-exilic days, for in Samuel and Kings it is recorded even of pious monarchs that they took upon themselves priestly functions, *e.g.* David "offered burnt offerings" before the LORD and "blessed" the people (2 Sam. vi. 17, 18), and Solomon "burnt incense" (1 Kin. iii. 3) and "hallowed" the middle of the Temple court (*ibid.* viii. 64). It is not however clear from such brief notices that these kings really acted in the same way as Uzziah. The great sacrifices of Solomon (1 Kin. iii. 4, viii. 63) were on such a scale that he must needs have performed them by the help of intermediaries, and in particular the incense may have been offered entirely through the priests. *Qui per alium facit, facit per se.* Uzziah, on the contrary, is described as acting in tyrannical defiance of the priests. Some touches in the story (*e.g.* the mention of the altar of incense as a specially holy altar; cp. Ex. xxx. 1—10, apparently a very late passage) may be post-exilic, but the story itself may very well be pre-exilic. The "silence of Kings" in this place is only normal (cp. p. xxix), and the expression in 2 Kin. xv. 5, "the Lord smote the king" is consistent with the supposition that the writer knew of some story such as the Chronicler tells.

## (V.) THE REPENTANCE OF MANASSEH (xxxiii. 11—13).

The Chronicler draws a singularly dark picture of the reign of Manasseh (xxxiii. 1—10), in which he is in close agreement with 2 Kin. xxi. 1—18, and also with Jer. xv. 4, where the dispersion of Judah is described as the result of the sin of Manasseh. Chronicles, however, stands alone in giving a sequel. The Assyrians carried Manasseh captive to Babylon

(a quite credible statement; see notes on 2 Chr. xxxiii. 11); at Babylon Manasseh repented, and on his return to Judah took steps to put down the idolatry which he had himself set up. These two last statements, *i.e.* that Manasseh repented and that he reformed, are questioned by some scholars, who point out that the compiler of Kings, a nearly contemporary author, condemns Manasseh without reserve. If the Chronicler be accurate, they say, then the compiler of Kings is unjust. The dilemma, however, is not inevitable. The Chronicler does not date the king's captivity nor his repentance, and there is nothing to prevent us from assigning his restoration to the throne to the last years of his reign. If this be the case, if some fifty years were spent in corrupting the people and some five in undoing the mischief, the reformation would have little abiding effect, and the compiler of Kings, in giving a brief summary (2 Kin. xxi.—xxv.) of the events which led to the fall of the Jewish state, was justified in omitting all reference to a repentance which came too late to stay the approaching ruin.

The general conclusion to which the study of these five narratives (and indeed of Chronicles as a whole) leads us is that the substantial accuracy of the Chronicler's sketch of the history of Judah cannot reasonably be questioned. The continued existence of the little kingdom of Judah for three hundred and fifty years, with enemies on the south and revolted Israel on the north, is hardly to be explained except on the hypothesis that some such successes as the Chronicler describes (2 Chr. xiii. 3 ff.; xiv. 9 ff.; xx. 1 ff.) were gained by Judah. Moreover, portents and wonders, such as occur freely in the unhistorical Haggadah of later time, are absent from Chronicles. Nor, again, does the Chronicler bring together in incongruous association men who lived at different epochs, except perhaps in 2 Chr. xxi. 12—15 (where however we should probably read "Elisha" for "Elijah"); cp. 2 Kin. iii. 11. In short, the main facts recorded by the Chronicler are all probable in themselves, and taken together give a consistent picture of the history of Judah.

## § 9. VERSIONS OF CHRONICLES.

Chronicles has not fared well at the hands of its chief translators. Grave drawbacks mark the LXX., the Peshitta, and the Authorised English Version.

The *Septuagint* of Chronicles is in the main a close reproduction of the Massoretic text. It contains, however, one interpolation, viz. 2 Chr. xxxv. 19<sup>abcd</sup> (ed. Swete)=2 Kin. xxiii. 24—27. Moreover, the text was disfigured with some errors before it was translated into Greek, e.g. in 1 Chr. xix. 17 (see note); 2 Chr. xi. 23; xxi. 2 (see note). In a few places, however, the Septuagint seems to have followed a Hebrew reading better than the Massoretic, e.g. in 2 Chr. xiv. 10 (see note); xxii. 1 (see note); xxxii. 22 (see note).

Occasionally ignorance of the meaning of Hebrew words is shown and transliterations are given instead of translations, e.g. in 2 Chr. iii. 16, ἐποίησεν σερσερῶθ ἐν τῷ δαβείρ (=R.V. "he made chains in the oracle") and 2 Chr. xxvi. 21, ἐν οἴκῳ ἀφφουσιών υ. ἀφφουσιώθ (=R.V. "in a several house"). On the whole the LXX. gives but little help towards the criticism and exegesis of the book.

The *Peshitta* shews often the characteristics of a paraphrase rather than of a translation. Thus (1) it contains many interpretations of Haggadic character, e.g.

1 Chr. v. 12, "And Joel went forth at their head and judged them and taught them the scriptures well" (=R.V. "Joel the chief, and Shapham the second").

xii. 1, "They in their might were all servants of David; and if he had been willing, they would have killed Saul the son of Kish, for they were mighty men, and the men were warriors; and David was not willing to allow them to kill Saul" (=R.V. "they were among the mighty men, his helpers in war").

xxix. 15, "For we are made like the smoke of the pot, and we sojourn with thee" (=R.V. "For we are strangers before thee, and sojourners").

2 Chr. xxi. 11, "He gave the Nazarites of Jerusalem wine to

drink" (=R.V. "[He] made the inhabitants of Jerusalem to go a whoring").

xxxv. 23, "[Pharaoh-neco] shot Josiah with two arrows" (=R.V. "The archers shot at king Josiah").

(2) The Peshitta exhibits also some remarkable omissions (and substitutions); *e.g.*

2 Chr. iv. 10—22.

xi. 5—xii. 12, (1 Kin. xii. 25—30 followed by 1 Kin. xiv. 1—9 being substituted).

(N.B. 1 Chr. xxvi. 13—xxvii. 34, though omitted in printed editions of the Peshitta, is found in two good MSS. and doubtless belongs to the text.)

The *Authorised English Version* of Chronicles is (like Ezra-Nehemiah and Daniel) a poor example of the translators' work. The translation itself is generally good, but the English style is decidedly inferior to that of the better known books of the Old Testament, and the diction is characterised by a larger admixture of words derived from the Latin.

#### (A) MODERN PHRASES AND WORDS.

1 Chr. vii. 4, "bands of soldiers" (R.V. "bands of the host").  
xvi. 30, "the world also shall be stable" (Ps. xcvi. 10, "shall be established").

xix. 5, "told David how the men were served."

xxvii. 34, "the general of the king's army" (cp. 2 Sam. xix. 13, "captain of the host").

xxviii. 4, "he liked me" (R.V. "he took pleasure in me").

#### (B) LATINISED DICTION.

1 Chr. xvii. 11, "when thy days be expired" (2 Sam. vii. 12, "be fulfilled").

xviii. 10, "to congratulate him" (2 Sam. viii. 10, "to bless him").

xix. 6, "they had made themselves odious" (2 Sam. x. 6, "they stank").

ver. 13, "let us behave ourselves valiantly" (2 Sam. x. 12, "let us play the men").

2 Chr. iv. 12, "pommels" (1 Kin. vii. 41, "bowls").

xviii. 12, "with one assent" (1 Kin. xxii. 13, "with one mouth").

xxi. 8, "from under the dominion of Judah" (2 Kin. viii. 20, "from under the hand of Judah").

Some careless or cumbrous constructions (*e.g.* 2 Chr. xviii. 10, xxxi. 6) occur, and some uncouth words, *e.g.* "terribleness" (1 Chr. xvii. 21) and "magnifical" (*ib.* xxii. 5).

#### NOTE.

For the present edition of Chronicles I have consulted with advantage the following works:—

Bertheau, *Chronik*, 2<sup>te</sup> Auflage, 1873.

S. Oettli, *Chronik*, 1889.

R. Kittel, *Chronicles* (Critical edition of the Hebrew text), 1895.

Francis Brown, *Chronicles* (in Hastings' *Dictionary of the Bible*, 1898).

A. Klostermann, *Chronik* (in Hauck's *Realencyclopädie*, 1898).

H. E. Ryle, *Ezra and Nehemiah*, 1893.

S. R. Driver, *Introduction* (pp. 484—507 with Appendix, pp. 540, 541).

Idem, *The Speeches in Chronicles*, in the *Expositor*, April, 1895.

G. Buchanan Gray, *Hebrew Proper Names* (pp. 172—242), 1896.

J. Wellhausen, *Prolegomena* (pp. 177—237).

A. T. Chapman, *Index of Proper Names* (*Cambridge Companion to the Bible*, pp. 559—606).

An excellent summary of what is known with regard to Chronicles is to be found in W. R. Smith, CHRONICLES, *Encyclopædia Britannica*, ed. ix (1876).

THE FIRST BOOK  
OF THE  
CHRONICLES.

ADAM, Sheth, Enosh, Kenan, Mahalaleel, Jered, Henoch, <sup>1</sup> <sup>2, 3</sup>  
Methuselah, Lamech, Noah, Shem, Ham, and Japheth. <sup>4</sup>

CH. I. THE GENEALOGIES OF THE PEOPLES.

1—4. A GENEALOGY FROM ADAM TO THE SONS OF NOAH.

THE history proper does not begin till the death of Saul, but the historian acts in accordance with Eastern custom in connecting his history with the remote past by means of genealogies.

This first genealogy is taken from Gen. v. 3—32. The extremely concise form in which it is given is instructive as shewing how far the Chronicler could go in abbreviating his authorities.

1. *Sheth, Enosh*] “Seth, Enos,” the spellings given in Gen. (A.V.) are less correct. Generally speaking the forms of names in Genesis (A.V.) are derived from the Latin Vulgate, which in turn took them from the LXX., which again (owing to the shortcomings of the Greek alphabet as compared with the Hebrew) did not reproduce the Hebrew forms accurately.

2. *Kenan, ... Jered*] “Cainan, Jared,” the spellings given in Gen. (A.V.) are less correct.

3. *Henoch*] “Enoch,” the spelling given in Gen. (A.V. and R.V.) is less correct. In ver. 33 the R.V. gives the still better form “Hanoch,” but it does not venture to alter the form of the name of the famous Enoch (Gen. v. 21).

5—23. THE “GENEALOGY” OF THE NATIONS.

The table which follows is taken from Gen. x. 2—29. In the A.V. several variations between Gen. and Chron. occur in the spelling of proper names. In the R.V. the spelling has been made uniform.

The table is geographical rather than ethnological, i.e. neighbouring nations are regarded as having the same descent. The world, as known to the writer, is divided into three zones, of which the Northern is assigned to the Sons of Japheth (5—7), the Southern to the Sons of Ham

5 The sons of Japheth ; Gomer, and Magog, and Madai, (8—16), and the Central to the Sons of Shem (17—23). Had the arrangement been according to descent the Semitic Zidonians and the (probably Mongoloid) Hittites would not have been equally described as the offspring of Ham (cp. Sayce, *Higher Criticism and the Monuments*, p. 122).

It must be noticed, moreover, that the passage contains a general table with two appendices. The General Table is derived from the so-called "Priestly" narrative (PC) of the Hexateuch, while the appendices have been inserted by a Redactor from an earlier narrative, the "Prophetical" (J) (cp. Driver, *Introduction*, p. 13). Thus we get the following scheme:—

|                |    |  |
|----------------|----|--|
| 1 Chr. I. 5—9. | PC | (General Table of the descendants of Japheth and Ham). |
| 10—16.         | J  | (Appendix to the descendants of Ham).                  |
| 17.            | PC | (General Table of the descendants of Shem).            |
| 18—23.         | J  | (Appendix to the descendants of Shem).                 |

It must be further noted that though the Priestly source is assigned in its main stock by critics to "the exilic or early post-exilic period," some elements in it belong to pre-exilic times. This table of the nations in particular agrees with the state of the world as referred to by Ezekiel, and is probably to be assigned to a date anterior to the destruction of Jerusalem by the Chaldeans. (Sayce in Hastings' *Dictionary of the Bible*, i. 347, suggests that the table is as early as the period of the Eighteenth and Nineteenth Egyptian dynasties, when Palestine was under Egyptian suzerainty.)

#### 5—7 (=Gen. x. 2—4). THE SONS OF JAPHETH.

5. *The sons of Japheth*] The writer begins with the Northern "zone."

*Gomer*] to be identified with the *Gimirrai* of the Assyrian monuments who in the seventh century B.C. inhabited the district afterwards called Cappadocia. Probably they are also to be identified with the *Κιμμέριοι* of the Greeks, who migrated from South Russia into Asia Minor under the pressure of the Scythians (Hdt. I. 103; IV. 11, 12; cp. Ezek. xxxviii. 6, R.V.; Sayce, *Higher Criticism and the Monuments*, p. 124).

*Magog*] In Ezek. xxxviii. judgement is denounced on "Gog, of the land of Magog, the prince of Rosh, Meshech and Tubal" (ver. 2, R.V.) who is represented as accompanied in his migration by the "hordes" of Gomer and Togarmah (ver. 6, R.V.), "all of them riding upon horses" (ver. 15). Magog represents therefore one of several tribes of Northern nomads (Scythians) known to Israel; see note below on *Tubal and Meshech*.

*Madaï*] first mentioned in an inscription of the Assyrian king Rammanirar (Rimmon-nirari III.), who reigned B.C. 812—783. They are probably the Medes who lived in small communities (κατὰ κώμας, Hdt. I. 96) without a central government in Azerbaijan and Irak Ajemi, i.e. in the N.W. provinces of modern Persia.

and Javan, and Tubal, and Meshech, and Tiras. And the 6  
sons of Gomer; Ashchenaz, and Riphath, and Togarmah.  
And the sons of Javan; Elishah, and Tarshish, Kittim, and 7  
Dodanim.

*Javan*] the Ionians (*Ἰάφοες*) who were already settled on the West coast of Asia Minor at the dawn of Greek history. Being a seafaring nation and having a slave-trade with Tyre (Ezek. xxvii. 13; Joel iii. [Heb. iv. 6 "Grecians"]), they became known to Israel at an early date. In the Book of Daniel the title "king of Javan" (viii. 21) is used of Alexander the Great; cp. "kingdom of Javan" (xi. 2) of the Macedonian Empire.

*Tubal and Meshech*] mentioned together Ezek. xxvii. 13, xxxii. 26, xxxviii. 2, 3, xxxix. 1; and to be identified with the "Tabal" and "Muski" of the monuments, who in the times of the later Assyrian Empire lived as neighbours in the country N.E. of Cilicia; see Kiepert's map in Schrader's *Keilinschriftliche Bibliothek*, vol. II. This Meshech is to be distinguished from the Meshech son of Shem mentioned in ver. 17. At a later period the *Τυβαρῆνοι* (= Tubal) lived in Pontus, and the *Μόσχοι* (= Meshech) further E. towards the Caspian. They were in the nineteenth nome of the Persian Empire (Hdt. III. 94).

*Tiras*] No probable identification has been proposed for this name.

6. *Ashchenaz*] R.V. **Ashkenaz**, as in Gen. x. 3. In Jer. li. 27 "the kingdoms of Ararat, Minni and Ashkenaz" are to be summoned against Babylon. Ararat being Armenia, and Minni (= Mannai of the Assyrian monuments) being a neighbour of Armenia, Ashkenaz also is probably a neighbour of Armenia and to be sought on the N. or E. of Cappadocia, the seat of its "father" Gomer.

*Riphath*] so LXX. and Vulg. R.V. **Diphath**, following the Heb. text which however has a note added that another reading is "Riphath." The letters *D* and *R* are easily confused in Hebrew. Nothing certain is known of either Riphath or Diphath.

*Togarmah*] In Ezek. xxvii. 14 Togarmah is mentioned (after "Javan, Tubal, and Meshech," ver. 13) as trading with Tyre in horses, war-horses and mules, and in xxxviii. 6 mention is made of "the house of Togarmah in the uttermost parts of the north, and all his hordes" in connexion with "Gomer and all his hordes." The geographical position of Togarmah is unknown, but it must have been a neighbour of Gomer, Tubal and Meshech.

7. *Elishah*] Ezekiel (xxvii. 7) addressing Tyre, "Blue and purple from the isles of Elishah was thine awning." Elishah clearly denotes some islands or coastlands near the territory of Javan, but no closer identification is at present possible. If it be the *Alashya* of the Tell-el-Amarna Letters (cp. Flinders Petrie, *Syria and Egypt*, p. 161), it may be *Cyprus* or *some part of Cyprus*; cp. note on *Kittim*.

*Tarshish*] Probably Tarsus in Cilicia is meant, for the next people mentioned are its near neighbours, the Kittim, i.e. the inhabitants of Cyprus. Tarsus was early colonised by the Greeks and was the capital of the country as early as the close of the fifth century B.C.

- 8 The sons of Ham; Cush, and Mizraim, Put, and Canaan.  
 9 And the sons of Cush; Seba, and Havilah, and Sabta, and

It is to be distinguished from the Tarshish (=Tartessus in the south of Spain) of Ezek. xxvii. 12.

*Kittim*] spelt in A.V. *Chittim* (R.V. *Kittim*) in Num. xxiv. 24; Is. xxiii. 1, 12; Jer. ii. 10; Ezek. xxvii. 6, and Dan. xi. 30. The inhabitants of Cyprus are meant, and "Kittim" may be a reminiscence of Citium, the name of one of its oldest towns. In later times Kittim (Chittim) is used vaguely of Western nations; "the ships of Kittim" (Dan. xi. 30) are the Roman ships; "the land of Chittim" (Xερριελμ, 1 Macc. i. 1) is Macedonia (*ib.* viii. 5).

*Dodanim*] R.V. *Rodanim*, so Heb. and LXX. (Ῥόδιοι). In the A.V. the spelling is made to agree with that of Gen. x. 4, where, however, the LXX. has again Ῥόδιοι. No doubt the Rhodians are meant; their island was celebrated even in the days of Homer. For the confusion of reading between *D* and *R* see note on *Riphath*, ver. 6.

#### 8, 9 (=Gen. x. 6, 7). THE SONS OF HAM.

8. *The sons of Ham*] Passing over for the present the Central "zone," the writer now describes the Southern.

*Cush*] The Heb. name here transliterated *Cush* is several times translated "Ethiopia" (e.g. 2 Kin. xix. 9; Is. xviii. 1) no doubt rightly. On the inscriptions of Assur-bani-pal frequent mention is made of Ku-su (Ku-u-su) "Ethiopia" in connexion with Mu-ṣur "Egypt." The Cushites were not Negroes but a brown race like the modern Nubians (Soudanese).

*Mizraim*] is without doubt Egypt. In form the word seems to be dual, and it is generally said to mean the two Egypts, Upper and Lower. A singular "Mâzôr" is translated "Egypt" in 2 Kin. xix. 24 (R.V.). Neither form is the native name of the kingdom.

*Put*] In Gen. x. 6 "Phut" (R.V. Put). This people is mentioned among the helpers of Egypt in Jer., in Ezek. (twice) and in Nahum; "the Libyans" A.V. In Ezek. xxvii. 10 it appears among the auxiliary troops of Tyre; "Phut" A.V. In all these passages R.V. has "Put." "Put" is probably the Punt of the Egyptian monuments, i.e. the Somali coast with the parts of the coast of Arabia nearest to it.

*Canaan*] In Gen. ix. 25—27 "Canaan" is not the son of Ham, but takes Ham's place among the sons of Noah. Canaan ("lowland") is applied to the whole country W. of Jordan including the Hill Country of Judah and Ephraim, but perhaps the name was originally given to the sea-coast only. This coastland (including both Philistia and Phœnicia) had close political connexions with Egypt, being indeed Egypt's highway to the E., and hence Canaan is described as the brother of Mizraim, although no near ethnological relationship existed between the mass of the population of Canaan and the Egyptians.

9. *the sons of Cush*] According to some authorities Seba and Havilah are to be sought in Africa on the W. coast of the Red Sea and the Gulf of Aden, while Sabta, Raamah, and Sabtecha (R.V. *Sabteca*)

Raamah, and Sabtecha. And the sons of Raamah; Sheba, and Dedan. And Cush begat Nimrod: he began to be <sup>10</sup> mighty upon the earth. And Mizraim begat Ludim, and <sup>11</sup> Anamim, and Lehabim, and Naphtuhim, and Pathrusim, <sup>12</sup> and Casluhim, (of whom came the Philistines,) and Caphthorim. And Canaan begat Zidon his firstborn, and Heth, <sup>13</sup>

are to be sought in Arabia. According to another view (Sayce, *Higher Criticism*, p. 133) all five tribes belonged to Arabia.

*Seba*] In Is. xliii. 3 and xlv. 14 Seba (the Sabeans) is mentioned along with Egypt and Cush, and in Ps. lxxii. 10 along with Sheba. The first two passages suggest Africa, the third Arabia as Seba's home.

*Sheba and Dedan*] The same two names occur together in ver. 32 as descendants of Shem through Jokshan. Possibly the same two tribes are meant in both places, and Sheba and Dedan were of mixed origin, Hamitic and Semitic.

10—16 (=Gen. x. 8—18 b). APPENDIX. OTHER DESCENDANTS OF HAM.

10. *And Cush begat Nimrod*] In the parallel passage of Gen. Nimrod is described as having founded a kingdom in Babylonia and as having subsequently occupied Assyria (x. 10, 11, R.V.). In ver. 17 (=Gen. x. 22) however, the inhabitants of these two countries ("Asshur, Arphaxad") are assigned to Shem. Either Nimrod represents the pre-Semitic inhabitants who were perhaps Hamitic, or Cush the father of Nimrod is wrongly identified with Cush son of Ham. The latter supposition is more probable, and Cush may stand for the "Kasi" who gave a dynasty to Babylonia which lasted (it is said) from B.C. 1806 to 1230 (Sayce, *Higher Criticism*, p. 148).

*began to be mighty upon the earth*] Cp. Gen. x. 9—12.

11. *Ludim*] reckoned in Jer. xlvi. 9 and Ezek. xxx. 5 (R.V. "Lud") among the auxiliary troops of Egypt; they are no doubt the Lydians. Gyges of Lydia in the seventh century B.C. helped to make Egypt independent by sending forces to help Psammetichus; and Lydians were permanently retained in the bodyguard of the Egyptian king. See also ver. 17, note on *Lud*. Of the *Anamim*, *Lehabim*, and *Naphtuhim*, nothing is certainly known.

12. *Pathrusim*] the inhabitants of Pathros (Is. xi. 11), i.e. Upper Egypt.

*Casluhim*] not identified.

*of whom came the Philistines*] R.V. **from whence**. Elsewhere (Jer. xvii. 4; Amos ix. 7; cp. Deut. ii. 23) the Philistines are said to have come from Caphtor; and it is possible that this clause has been misplaced and that it should follow *Caphtorim*.

*Caphtorim*] R.V. **Caphtorim**. Perhaps Crete is meant by *Caphtor*, and the inhabitants of Crete by *Caphtorim*, but nothing is certainly known of either word.

13. *Canaan begat Zidon his firstborn*] From the time of David downwards Tyre takes precedence of Zidon in any mention of the

14, 15 the Jebusite also, and the Amorite, and the Gargashite, and  
 16 the Hivite, and the Arkite, and the Sinite, and the Arvadite,  
 and the Zemarite, and the Hamathite.

17 The sons of Shem; Elam, and Asshur, and Arphaxad,  
 and Lud, and Aram, and Uz, and Hul, and Gether, and

Phœnician cities in the O. T., but Zidon may still have been the older of the two cities, as indeed the Roman historian Justin (xviii. 3) asserts. So we find the Phœnicians in the earlier books of the O. T. called Zidonians, not Tyrians (e.g. Judg. iii. 3; 1 Kin. v. 6).

*Heth*] i.e. the Hittites, who for centuries were the great power of Northern Syria, having their capital at Kadesh in the Orontes valley and a territory reaching from the Orontes to the Euphrates. Only an offshoot from them seems to have settled in Palestine.

14. *the Jebusite*] Judg. i. 21; 2 Sam. v. 6.

*the Amorite*] Num. xiii. 29; xxi. 21; Judg. i. 35.

15. *the Hivite*] In Josh. xi. 3, the Hivites are placed in the extreme N. of the land, "the Hivite under Hermon" (Heb. *not* LXX.). The Arkite and Sinite lived in Lebanon, the Arvadite (cp. Ezek. xxvii. 8) on the sea-coast N. of Gebal (Byblus), the Zemarite a little to the S. of the Arvadite, and the Hamathite furthest to the north on the Orontes.

#### 17 (=Gen. x. 22, 23). THE SONS OF SHEM.

17. *The sons of Shem*] These occupied the middle geographical "zone."

*Elam*] "Semites neither in blood nor in speech" (Sayce, *Higher Criticism*, p. 122). If this be so, the reason of their being reckoned to Shem must be that they were in the geographical zone which belonged to the Semites.

*Asshur*] The Assyrians, who spoke a Semitic dialect and were doubtless Semites.

*Arphaxad*] R.V. *Arpachshad*. The second half of the word ("chshad") contains the name of the Casdim, the "Chaldeans" or "Chaldees" of the A.V.

*Lud*] Perhaps the Lydians. In ver. 11, which is an extract from an earlier document ("J"), Ludim ("the Lydians") are reckoned as the children of Mizraim (Egypt). Lydia itself was in the Japhetic "zone," but the people may have been recognised as Semites independently of their geographical position.

*Aram*] the "Syrians" of the A.V.; better called Aramaeans. In Damascus they held an independent power for centuries and were constantly at war with Israel. Further north they seem to have been under the hegemony of the Hittites.

*Uz*] From Gen. x. 23 it appears that in Chron. the words "And the children of Aram<sup>1</sup>" have dropped out, so that "Uz" etc. appear as the immediate descendants of Shem.

Neither Uz nor the three following names have been satisfactorily identified. For "Meshech" Gen. x. 23 (Heb. *not* LXX.) reads "Mash."

<sup>1</sup> The Alexandrine MS (A) of the LXX. has the words.

Meshech. And Arphaxad begat Shelah, and Shelah begat 18  
 Eber. And unto Eber were born two sons: the name of 19  
 the one *was* Peleg; because in his days the earth was  
 divided: and his brother's name *was* Joktan. And Joktan 20  
 begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,  
 Hadoram also, and Uzal, and Diklah, and Ebal, and Abi- 21, 22  
 mael, and Sheba, and Ophir, and Havilah, and Jobab. All 23  
 these *were* the sons of Joktan.

Shem, Arphaxad, Shelah, Eber, Peleg, Rehu, Serug, 24, 25, 2  
 Nahor, Terah, Abram; the same *is* Abraham. The sons 27, 28  
 of Abraham; Isaac, and Ishmael.

These *are* their generations: The firstborn of Ishmael, 29  
 Nebajoth; then Kedar, and Adbeel, and Mibsam, Mishma, 30  
 and Dumah, Massa, Hadad, and Tema, Jetur, Naphish, 31  
 and Kedemah. These *are* the sons of Ishmael.

18—23 (= Gen. x. 24—29). THE DESCENT OF THE SOUTH  
 ARABIAN TRIBES.

18. *Eber*] The Heb. word usually means “the land beyond.”  
 Perhaps here we have a personification of the population beyond the  
 Euphrates.

19. *the earth was divided*] i.e. there was a great dispersion of the  
 population of the earth. *Peleg* means “Separation” or “Division.”

20. *Joktan begat Almodad*] All the names of the sons of Joktan  
 here given, so far as they have been identified, represent peoples  
 situated in S. Arabia or on the W. coast of the Red Sea lying over  
 against S. Arabia.

24—27. THE DESCENT OF ABRAHAM FROM SHEM.

These verses are compressed within the smallest limits from Gen. xi.  
 10—26. For another example of this extreme compression compare  
 vv. 1—4.

28—31. THE DESCENT OF THE ISHMAELITE TRIBES FROM  
 ABRAHAM (= Gen. xxv. 12—16).

29. *Nebajoth*] Cp. Is. lx. 7.

*Kedar*] Is. xxi. 13—17.

30. *Dumah*] Is. xxi. 11.

*Massa*] Prov. xxxi. 1 (R.V. marg.).

*Hadad*] The name begins with the Heb. letter *Hēth* and therefore  
 differs from the Hadad of ver. 46 and of ver. 50 and of 2 Chr. xvi. 2  
 in which the first letter is *Hē*.

*Tema*] Is. xxi. 14.

31. *Jetur, Naphish*] 1 Chr. v. 18—22.

- 32 Now the sons of Keturah, Abraham's concubine: she bare Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And the sons of Jokshan; Sheba, and
- 33 Dedan. And the sons of Midian; Ephah, and Epher, and Henoah, and Abida, and Eldaah. All these *are* the sons of Keturah.
- 34 And Abraham begat Isaac. The sons of Isaac; Esau and Israel.
- 35 The sons of Esau; Eliphaz, Reuel, and Jeush, and Jaalam, 36 and Korah. The sons of Eliphaz; Teman, and Omar, 37 Zephi, and Gatam, Kenaz, and Timna, and Amalek. The sons of Reuel; Nahath, Zerah, Shammah, and Mizzah.
- 38 And the sons of Seir; Lotan, and Shobal, and Zibeon, 39 and Anah, and Dishon, and Ezer, and Dishan. And the sons of Lotan; Hori, and Homam: and Timna *was* Lotan's

**32, 33.** THE DESCENT OF ARABIAN TRIBES FROM ABRAHAM THROUGH KETURAH (=Gen. xxv. 1—4).

**32.** *Medan, Midian*] Kindred tribes often bore names only slightly differing in form.

*Midian*] In Judg. viii. 24 the Midianites are reckoned as Ishmaelites.

*Sheba and Dedan*] The same two names occur in ver. 9 among the descendants of Ham. See note there.

**33.** *Ephah*] Is. lx. 6.

*Henoah*] R.V. **Hanoah**, as Gen. xxv. 4. Cp. ver. 3.

**34—37.** THE DESCENT OF THE TRIBES OF EDOM FROM ABRAHAM (Cp. Gen. xxxvi. 10—14).

**35.** *Jaalam*] R.V. **Jalam**.

**36.** *Teman*] Amos i. 11, 12; Hab. iii. 3. The word means South, and is applied in the first passage to Edom itself, in the second to the wilderness of Edom, both being south of Canaan.

*Zephi*] In Gen. xxxvi. 11, "Zepho."

*Kenaz*] perhaps the same person as the father of Othniel (1 Chr. iv. 13).

*Amalek*] Perhaps the eponymous ancestor of the Amalekites; cp. ver. 12 of Gen. xxxvi. with ver. 16.

**38—42.** THE GENEALOGY OF THE HORITE INHABITANTS OF SEIR (Cp. Gen. xxxvi. 20—27).

**38.** *The sons of Seir*] Chron. omits the further description given in Gen. "the Horite, the inhabitants of the land," words which shew clearly that these "sons of Seir" were not descendants of Esau, but aboriginal inhabitants of the land.

sister. The sons of Shobal; Alian, and Manahath, and 40  
Ebal, Shephi, and Onam. And the sons of Zibeon; Aiah,  
and Anah. The sons of Anah; Dishon. And the sons of 41  
Dishon; Amram, and Eshban, and Ithran, and Cheran.  
The sons of Ezer; Bilhan, and Zavan, *and* Jakan. The 42  
sons of Dishan; Uz, and Aran.

Now these *are* the kings that reigned in the land of Edom 43  
before *any* king reigned over the children of Israel; Bela  
the son of Beor: and the name of his city *was* Dinhabah.  
And when Bela was dead, Jobab the son of Zerah of 44  
Bozrah reigned in his stead. And when Jobab was dead, 45  
Husham of the land of the Temanites reigned in his stead.  
And when Husham was dead, Hadad the son of Bedad, 46  
which smote Midian in the field of Moab, reigned in his  
stead: and the name of his city *was* Avith. And when 47  
Hadad was dead, Samlah of Masrekah reigned in his stead.  
And when Samlah was dead, Shaul of Rehoboth *by* the 48  
river reigned in his stead. And when Shaul was dead, Baal- 49  
hanan the son of Achbor reigned in his stead. And when 50  
Baal-hanan was dead, Hadad reigned in his stead: and the  
name of his city *was* Pai; and his wife's name *was* Mehe-  
tabel, the daughter of Matred, the daughter of Mezahab.  
Hadad died also. And the dukes of Edom were; duke 51

40. *Aiah and Anah*] See Gen. xxxvi. 24.

43—51 a. THE EARLY KINGS OF EDMO. (Cp. Gen. xxxvi. 31—39.)

43. *in the land of Edom*] Edom continued to play an important part in the history of Israel till long after the Chronicler's lifetime. See (e.g.) 1 Macc. v. 65; 2 Macc. x. 14—17. Moreover the Herods were of Edomite descent.

46. *Midian in the field of Moab*] Perhaps the words point to a time when Midian and Moab were in alliance; cp. Num. xxii. 4, 7.

48. *Rehoboth by the River*] The Euphrates is meant. See Map 6 in the Cambridge *Companion to the Bible*.

50. *Hadad*] As in ver. 46; in Gen. xxxvi. 39, "Hadar."

51 a. *Hadad died also*] R.V. **And Hadad died**. The words are repeated by a copyist's error from ver. 47 (R.V. "And Hadad died," as here); they are not found in Genesis.

51 b—54. THE "DUKES" OF EDMO (Cp. Gen. xxxvi. 40—43).

51. *dukes*] The word means "leader of a thousand." The list which follows is probably topographical, not chronological. It seems to give the names of the "dukedom" into which Edom was divided at the time when the list was drawn up.

- 52 Timnah, duke Aliah, duke Jetheth, duke Aholibamah, duke  
 53 Elah, duke Pinon, duke Kenaz, duke Teman, duke Mibzar,  
 54 duke Magdiel, duke Iram. These *are* the dukes of Edom.  
 2 These *are* the sons of Israel; Reuben, Simeon, Levi, and  
 2 Judah, Issachar, and Zebulun, Dan, Joseph, and Benjamin,  
 Naphtali, Gad, and Asher.  
 3 The sons of Judah; Er, and Onan, and Shelah: *which*  
 three were born unto him of the daughter of Shua the  
 Canaanitess. And Er, the firstborn of Judah, was evil in  
 4 the sight of the LORD; and he slew him. And Tamar his  
 daughter in law bare him Pharez and Zerah. All the sons  
 5 of Judah *were* five. The sons of Pharez; Hezron, and  
 Hamul.  
 6 And the sons of Zerah; Zimri, and Ethan, and Heman,

*duke Timnah, etc.]* Render, **the duke of Timnah, etc.**  
*Aliah]* In Gen. xxxvi. 40, "Alvah."

#### CHAPTERS II.—VIII. THE GENEALOGIES OF THE TRIBES OF ISRAEL.

The Chronicler deals very unequally with the tribes in their genealogies; as the following table shews:

- ii. 1—iv. 23. Judah (102 verses).
- iv. 24—43. Simeon (20 verses).
- v. 1—26. Reuben, Gad, and Eastern Manasseh (26 verses).
- vi. 1—81. Levi (81 verses).
- vii. 1—40. Issachar, Benjamin, Naphtali, Eastern Manasseh (again), Ephraim, and Asher (40 verses).
- viii. 1—40. Benjamin, though already noticed in vii. 6—11 (40 verses).

Zebulun and (perhaps) Dan (cp. vii. 12, note) are omitted.

It may easily be seen that the tribes in which the Chronicler is really interested are the three southern tribes, Judah, Simeon, and Benjamin, together with the priestly tribe, Levi.

The order in which the tribes are mentioned is at first geographical, Judah and Simeon the southern tribes first, then the eastern tribes Reuben, Gad, Manasseh; the rest follow in no fixed order.

#### CH. II. 1, 2. THE SONS OF ISRAEL (Cp. Gen. xxxv. 22 b—26).

#### 3—17. THE DESCENT OF THE SONS OF JESSE FROM JUDAH.

4. *Pharez]* R.V. **Perez**.

5. *The sons of Pharez]* So Gen. xlvi. 12.

6. *the sons of Zerah]* This genealogy appears only in Chron.

*Zimri]* LXX (B) Ζαυβπει (β being merely euphonic) here and also Josh. vii. 1 where Heb. has "Zabdi." LXX. is probably right in

and Calcol, and Dara: five of them in all. And the sons 7  
of Carmi; Achar, the troubler of Israel, who transgressed  
in the thing accursed. And the sons of Ethan; Azariah. 8

The sons also of Hezron, that were born unto him; 9  
Jerahmeel, and Ram, and Chelubai. And Ram begat 10  
Amminadab; and Amminadab begat Nahshon, prince of  
the children of Judah; and Nahshon begat Salma, and 11  
Salma begat Boaz, and Boaz begat Obed, and Obed begat 12  
Jesse, and Jesse begat his firstborn Eliab, and Abinadab the 13  
second, and Shimma the third, Nethaneel the fourth, Raddai 14  
the fifth, Ozem the sixth, David the seventh: whose sisters 15, 16  
were Zeruah, and Abigail. And the sons of Zeruah;

identifying the two. Either form might arise from the other by easy textual corruption.

*Ethan...Dara*] Read, **Darda** with Vulg., Targ., Pesh. The same four names in the same order occur 1 Kings iv. 31 as the names of wise men whom Solomon surpassed in wisdom. They are there called sons of "Mahol" who may have been either a nearer or remoter ancestor than Zerah. Ethan however is there called the Ezrahite (=probably "son of Zerah"). [Pss. lxxxviii, lxxxix. bear respectively the names "Heman the Ezrahite," "Ethan the Ezrahite," but these (it seems) were *Levites* (1 Chr. xv. 17, 19).]

7. *the sons of Carmi*] Carmi is probably to be taken as the son of Zimri (=Zabdi, Josh. vii. 1). Targ. however has "Carmi who is Zimri." See note on *Zimri* ver. 6.

*Achar*] This form of the name (instead of "Achan" Josh. vii. 1) is used by the Chronicler to bring out better the play on the Heb. word for "troubler." The Heb. runs, "Achar ocher Israel."

9. *Jerahmeel*] For his descendants see vv. 25—41. The descendants of his younger brother Ram are given first because they include David and his family.

*Chelubai*] Another form of "Caleb"; see ver. 42.

10. *Ram*] The descent of David from Judah is given also Ruth iv. 18—22 and Matt. i. 3—6.

*Nahshon, prince, etc.*] See Num. i. 4, 7; ii. 3.

13. *Shimma*] R.V. **Shimea**, as in xx. 7. His name is written "Shammah" in 1 Sam. xvi. 9. In 2 Sam. xxi. 21 "Shimei" (R.V.).

14. *Nethaneel*] R.V. **Nethanel**. It is the same name as Nathanael (John i. 45). The fourth, fifth and sixth of David's brothers are not elsewhere named.

15. *David the seventh*] Jesse had eight sons (1 Sam. xvii. 12; cp. xvi. 10, 11). Here one seems deliberately passed over, perhaps because he had no children. (The Elihu "one of David's brethren" of 1 Chr. xxvii. 18 is probably to be identified with Eliab and not to be regarded as an eighth brother.)

16. *sons of Zeruah*] Joab and his brothers are always thus named

- 17 Abishai, and Joab, and Asahel, three. And Abigail bare Amasa: and the father of Amasa *was* Jether the Ishmeelite.
- 18 And Caleb the son of Hezron begat *children* of Azubah *his* wife, and of Jerioth: her sons *are* these; Jeshur, and
- 19 Shobab, and Ardon. And when Azubah was dead, Caleb
- 20 took unto him Ephrath, which bare him Hur. And Hur begat Uri, and Uri begat Bezaleel.
- 21 And afterward Hezron went in to the daughter of Machir the father of Gilead, whom he married when he *was* three-
- 22 score years old; and she bare him Segub. And Segub begat Jair, who had three and twenty cities in the land of
- 23 Gilead. And he took Geshur, and Aram, with the towns of Jair, from them, with Kenath, and the towns thereof, *even*

after their mother; probably their father died while they were young, or we may have a relic here of the ancient method of tracing kinship through the mother.

17. *Jether*] 2 Sam. xvii. 25, "Ithra," a small difference of spelling in the Heb.

*the Ishmeelite*] 2 Sam. xvii. 25, "the Israelite," a reading yielding no satisfactory sense.

#### 18—20. THE GENEALOGY OF BEZALEEL.

It is quite in accordance with the mind of the Chronicler to single out the artificer of the Tabernacle ("Tent of Meeting") and tell his family history (cp. Ex. xxxi. 2 ff.).

18. *begat children of Azubah his wife and of Jerioth*] So R.V., but the Heb. seems to be corrupt. Probably we should read, **took Azubah the wife of Jerioth.** LXX. gives no help.

#### 21—24. OTHER DESCENDANTS OF HEZRON.

22. *Fair*] He was one of the Judges (Judg. x. 3, 4 where thirty cities, not twenty-three, are assigned him).

*the land of Gilead*] This name is sometimes restricted to that part of the land E. of Jordan which lies S. of the Yarmuk; see *Camb. Companion*, Map 2. Here, as often, it is applied to all the land E. of Jordan occupied by Israel.

23. *And he took Geshur, and Aram, with the towns*] R.V. **And Geshur and Aram took the towns.** Geshur was a (probably Aramaean) kingdom E. of Jordan on the N.E. border of Manasseh. Aram, commonly translated "Syria" or "the Syrians" probably here signifies the kingdom of which Damascus was the capital. The conquest of Manassite territory by the Aramaeans ("Syrians") here described probably took place before the days of Ahab, for in his reign they were already established as far south as Ramoth-gilead (1 Kin. xxii. 3).

*the towns of Fair*] R.V. marg., **Havvoth Jair.** Cp. Deut. iii. 14;

threescore cities. All these *belonged to* the sons of Machir the father of Gilead. And after that Hezron was dead in 24 Caleb-ephatah, then Abiah Hezron's wife bare him Ashur the father of Tekoa.

And the sons of Jerahmeel the firstborn of Hezron were, 25 Ram the firstborn, and Bunah, and Oren, and Ozem, and Ahijah. Jerahmeel had also another wife, whose name *was* 26 Atarah; she *was* the mother of Onam. And the sons of 27 Ram the firstborn of Jerahmeel were, Maaz, and Jamin, and Eker. And the sons of Onam were, Shammai, and 28 Jada. And the sons of Shammai; Nadab, and Abishur. And the name of the wife of Abishur *was* Abihail, and she 29 bare him Ahban, and Molid. And the sons of Nadab; 30 Seled, and Appaim: but Seled died without children. And the sons of Appaim; Ishi. And the sons of Ishi; Sheshan. 31 And the children of Sheshan; Ahlai. And the sons of 32 Jada the brother of Shammai; Jether, and Jonathan: and Jether died without children. And the sons of Jonathan; 33 Peleth, and Zaza. These were the sons of Jerahmeel. Now 34 Sheshan had no sons, but daughters. And Sheshan had a

Judg. x. 4. The name perhaps means "the tent-villages of Jair," (Arab. *h'vâ* = "a collection of tents near together").

24. *And after that Hezron was dead in Caleb-ephatah* (R.V. ephrathah)]

The text of this passage is probably corrupt, for (1) "Caleb-ephathah" is a very strange combination to signify the name of a place, (2) Vulg. LXX. have a verb (*ingressus est, ἦλθεν*) instead of the preposition, "in". A few small changes in the Heb. would yield the sense, "**And after Hezron was dead Caleb went in to Ephrath** (ver. 19) **his father Hezron's wife and she bare him**" etc.

*Ashur*] R.V. Ashhur. Hur (ver. 19) the father of Bethlehem is described as the "firstborn of Ephrathah," so that Ashhur would be a younger brother (iv. 4).

*the father of Tekoa*] i.e. the founder of the town or the eponymous ancestor of its inhabitants. Cp. iv. 4, 14, 21 etc. For *Tekoa* see 2 Chr. xx. 20, note.

#### 25—41. THE GENEALOGY OF THE JERAHMEELITES.

25. *the sons of Jerahmeel*] Their settlements were in the S. of Judah; cp. 1 Sam. xxvii. 10; xxx. 29.

*Ozem, and Ahijah*] By a slight change in the Heb. we get **Ozem his brother** (so LXX.); cp. xxvi. 20 for a similar confusion of reading.

31. *the children of Sheshan; Ahlai*] Ahlai is perhaps a gentile name, not the name of an individual. Cp. ver. 34.

35 servant, an Egyptian, whose name *was* Jarha. And Sheshan gave his daughter to Jarha his servant to wife; and she  
 36 bare him Attai. And Attai begat Nathan, and Nathan  
 37 begat Zabad, and Zabad begat Ephlal, and Ephlal begat  
 38 Obed, and Obed begat Jehu, and Jehu begat Azariah,  
 39 and Azariah begat Helez, and Helez begat Eleasah,  
 40 and Eleasah begat Sisamai, and Sisamai begat Shallum,  
 41 and Shallum begat Jekamiah, and Jekamiah begat Eli-  
 shama.

42 Now the sons of Caleb the brother of Jerahmeel *were*,  
 Mesha his firstborn, which *was* the father of Ziph; and the  
 43 sons of Mareshah the father of Hebron. And the sons of  
 Hebron; Korah, and Tappuah, and Rekem, and Shema.  
 44 And Shema begat Raham, the father of Jorkoam: and  
 45 Rekem begat Shammai. And the son of Shammai *was*  
 46 Maon: and Maon *was* the father of Beth-zur. And Ephah,  
 Caleb's concubine, bare Haran, and Moza, and Gazez: and  
 47 Haran begat Gazez. And the sons of Jahdai; Regem, and  
 Jotham, and Geshan, and Pelet, and Ephah, and Shaaph.  
 48 Maachah, Caleb's concubine, bare Sheber, and Tirhanah.  
 49 She bare also Shaaph the father of Madmannah, Sheva the

35. *Sheshan gave his daughter to Jarha*] This was equivalent to making his servant his heir, an action not unknown in the East. Thus Abraham at first (Gen. xv. 2, 3) regarded Eliezer his steward as his heir. Cp. note on ver. 31.

#### 42—49. THE DESCENDANTS OF CALEB.

42. *Caleb the brother of Jerahmeel*] Called *Chelubai* (ver. 9) and *Caleb the son of Hezron* (ver. 18). There is nothing to shew what relationship existed between this Caleb and Caleb son of Jephunneh (iv. 15 and Num. xiii. 6). Perhaps they are to be identified; cp. ver. 49, note. Both are assigned to the tribe of Judah.

Several of the names, viz. Ziph (Josh. xv. 24 or 55), Mareshah (2 Chr. xi. 8), Hebron, Tappuah (Josh. xv. 34), Maon (Josh. xv. 55), and Beth-zur (Josh. xv. 58) are names of towns in the S. or S.W. of Judah, and consequently may represent here the respective populations of those towns, and not individual descendants of Caleb.

*Mesha*] The Moabite king whose deeds are recorded on the Moabite stone bore this name. It means *Victory, enlargement*. LXX. reads *Mareshah* (Μαρεσά) as in the latter part of the verse.

45. *Maon*] Nabal who was a Calebite lived at the town of Maon (1 Sam. xxv. 2, 3). It is improbable that *Maon* was ever used as the name of a person; cp. Buchanan Gray, *Hebrew Proper Names*, pp. 127, 8. See note on ver. 42.

father of Machbenah, and the father of Gibeah: and the daughter of Caleb was Achsah.

These were the sons of Caleb the son of Hur, the first-born of Ephratah; Shobal the father of Kirjath-jearim, Salma the father of Beth-lehem, Hareph the father of Beth-gader. And Shobal the father of Kirjath-jearim had sons; Haroeh, and half of the Manahethites. And the families of Kirjath-jearim; the Ithrites, and the Puhites, and the Shumathites, and the Mishraites; of them came the Zareathites, and the Eshtaulites. The sons of Salma; Beth-lehem, and the Netophathites, Ataroth, the house of Joab, and half of the Manahethites, the Zorites. And the families of the scribes which dwelt at Jabez; the Tirathites, the Shimeathites, and Suchathites. These are the Kenites that came of Hemath, the father of the house of Rechab.

49. *the daughter of Caleb was Achsah*] The Caleb of Judg. i. 12 (who according to Josh. xv. 13—19 was Caleb son of Jephunneh) also had a daughter Achsah.

50. *These were the sons of Caleb the son of Hur*] Read with LXX., *These were the sons of Caleb. The sons of Hur* (Cp. R.V.). Hur was the son of Caleb (ver. 19).

52. *Haroeh and half of the Manahethites*] R.V. Haroeh, half of the Menuhoth. If the text be sound, render, *Who provided for half the resting-places*, the description applying to Shobal, whose work apparently was to supervise some of the halting-stations of the caravans which passed through the territory of Judah. Cp. similar details in iv. 21—23. Seraiah (Jer. li. 59), who accompanied king Zedekiah to Babylon, bore the title of *Prince of the resting-places*, doubtless because he was entrusted with the duty of selecting the halting-places on the king's journey. Some however would read *Reaiah* as in iv. 2, and would find the name of another son concealed in the phrase *half of the Manahethites* (**Menuhoth**); cp. ver. 54, where however the Heb. word is different.

53. *Puhites*] R.V. rightly **Puthites**.

*Zareathites*] R.V. **Zorathites** as in iv. 2, where the same family is mentioned again.

54. *Ataroth, the house of Joab*] R.V. **Atroth-beth-Joab**.

55. *at Jabez*] *Jabez* occurs as the name of a man of the tribe of Judah in iv. 9.

*the Kenites that came*] Render, **the Kenites who came in**, i.e. attached themselves to Israel.

*of Hemath*] Render, **who were of Hammath**.

*the house of Rechab*] The Rechabites (2 Kings x. 15; Jer. xxxv. 2 ff.) are here traced to a non-Israelite source. On the incorporation of non-Israelites into Israel see Hastings' *Dictionary of the Bible*, ii. 508 a.

3 Now these were the sons of David, which were born unto him in Hebron; the firstborn Amnon, of Ahinoam the Jezreelitess; the second Daniel, of Abigail the Carmelitess: 2 the third, Absalom the son of Maachah the daughter of Talmai king of Geshur: the fourth, Adonijah the son of 3 Haggith: the fifth, Shephatiah of Abital: the sixth, Ithream 4 by Eglah his wife. *These* six were born unto him in Hebron; and there he reigned seven years and six months: and in 5 Jerusalem he reigned thirty and three years. And these were born unto him in Jerusalem; Shimea, and Shobab, and Nathan, and Solomon, four, of Bath-shua the daughter 6,7 of Ammiel: I Bhar also, and Elishama, and Eliphelet, and

CH. III. 1—24. THE GENEALOGY OF THE HOUSE OF DAVID.

1—4 (= 2 Sam. iii. 2—5). THE SONS BORN TO DAVID  
IN HEBRON.

1. *Daniel*] LXX. (B) Δαμνιήλ, (A) Δαλουιά. In 2 Sam. iii. 3 *Chileab*, but LXX. Δαλουιά. The real name of David's second son remains therefore uncertain.

2. *Geshur*] Cp. ii. 23, note.

3. *Eglah his wife*] In 2 Sam. iii. 5 "Eglah David's wife," where however *David* is probably a wrong reading for the name of a previous husband of Eglah.

5—9 (= ch. xiv. 4—7 and 2 Sam. v. 14—16). THE SONS BORN  
TO DAVID IN JERUSALEM.

5. *Shimea*] in xiv. 4 and 2 Sam. v. 14 (R.V.) *Shammua*.

*Nathan*] Through him our Lord's descent is traced in Luke iii. 31.

*Solomon*] Only here are other sons besides Solomon attributed to Bath-sheba.

*Bathshua*] is a slight variation in pronunciation (with a consequent variation in meaning) of Bath-sheba.

*the daughter of Ammiel*] of *Eliam* (perhaps a by-form of *Ammiel*) in 2 Sam. xi. 3. An Eliam son of Ahithophel, David's counsellor, is mentioned in 2 Sam. xxiii. 34; Bath-sheba may therefore have been grand-daughter to Ahithophel. Notice that the Chronicler does not call Bath-sheba *the wife of Uriah the Hittite*; he nowhere refers to David's great sin.

6. *Elishama*] in xiv. 5 and 2 Sam. v. 15 *Elishua*, no doubt the right reading, for otherwise (cp. ver. 8) we have two sons of David named *Elishama*.

*Eliphelet*] in xiv. 5 (R.V.) *Elpelet*; in 2 Sam. v. 15 the name is wanting. *Eliphelet* cannot be right, for it re-occurs as the name of the thirteenth son in ver. 8. On the other hand *Elpelet* may be right here and *Eliphelet* in ver. 8, for according to Hebrew custom two brothers might bear names of similar sound and significance.

Nogah, and Nepheg, and Japhia, and Elishama, and 8  
Eliada, and Eliphelet, nine. *These were* all the sons of 9  
David, beside the sons of the concubines, and Tamar their  
sister.

And Solomon's son *was* Rehoboam, Abia his son, Asa 10  
his son, Jehoshaphat his son, Joram his son, Ahaziah his 11  
son, Joash his son, Amaziah his son, Azariah his son, 12  
Jotham his son, Ahaz his son, Hezekiah his son, Manasseh 13  
his son, Amon his son, Josiah his son. And the sons of 14, 15  
Josiah *were*, the firstborn Johanan, the second Jehoiakim,  
the third Zedekiah, the fourth Shallum. And the sons of 16  
Jehoiakim: Jeconiah his son, Zedekiah his son.

7. *Nogah*] so xiv. 6; in 2 Sam. v. 15 the name is wanting.

8. *Eliada*] so in 2 Sam. v. 16, but in 1 Chr. xiv. 7 *Beeliada* (i.e. Baaliada). The original reading, probably *Baaliada* ("The Lord—the Baal—knows"), seems to have been changed to *Eliada* ("God knows") at the time at which the Hebrews ceased to apply the title *Baal* to Jehovah. From Hos. ii. 16 it appears that *Baal* once used as an epithet of Jehovah fell into disuse owing to its overpoweringly heathen associations. Cp. viii. 33, note.

#### 10—16. THE LINE OF DAVIDIC KINGS.

Two things are to be noted in this list: (1) Johanan's name is given in ver. 15, though he was never king, (2) Zedekiah's name appears to be *twice* given, once among the sons of Josiah (ver. 15) and again in his place according to the succession (ver. 16).

10. *Abia*] R.V. **Abijah**, as in 2 Chr. xiii. 1 ff. He is called *Abijam* in 1 Kin. xiv. 31, xv. 1 ff. *Abia* is the Greek form of the name; Matt. i. 7 (A.V.).

12. *Azariah*] This king is usually called *Uzziah*; see note on 2 Chr. xxvi. 1.

15. *the firstborn Johanan*] This son of Josiah never came to the throne, nor is anything known of him except from this passage. Perhaps he died before he grew up.

*Zedekiah*] Though reckoned third here, he was younger than Shallum (= Jehoahaz); cp. 2 Chr. xxxvi. 2 (= 2 Kings xxiii. 31) with 2 Chr. xxxvi. 11 (= 2 Kings xxiv. 18).

*Shallum*] To be identified with *Jehoahaz*; cp. 2 Chr. xxxvi. 1 with Jer. xxii. 11.

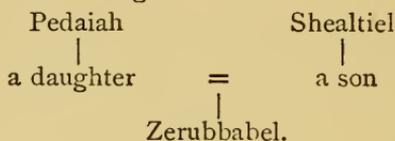
16. *Jeconiah*] This name is sometimes shortened to *Coniah* (Jer. xxii. 24) and written (with a slight change of meaning) *Jehoiachin* (2 Chr. xxxvi. 8, 9; 2 Kings xxiv. 6 ff.).

*Zedekiah his son*] Zedekiah was heir, not son, to Jeconiah, whom he succeeded in the kingdom. His relationship to Jeconiah was that of uncle.

17 And the sons of Jeconiah; Assir, Salathiel his son,  
 18 Malchiram also, and Pedaiah, and Shenazar, Jecamiah,  
 19 Hoshama, and Nedabiah. And the sons of Pedaiah *were*,  
 Zerubbabel, and Shimei: and the son of Zerubbabel; Me-

#### 17—19a. THE DAVIDIC LINE FROM JECONIAH TO ZERUBBABEL.

A difficulty arises from the fact that whereas Zerubbabel is here represented apparently as the son of Pedaiah and consequently *nephew of Salathiel* (= *Shealtiel*), he is elsewhere called the *son of Shealtiel* (Ezra iii. 2; Hag. i. 1, ii. 2; cp. Luke iii. 27—31). The LXX. solves the difficulty by reading *Salathiel* (= *Shealtiel*) in ver. 19. It may be however that the names given in ver. 18 (including *Pedaiah*) are the names of the sons of Shealtiel. Another possible solution is that Zerubbabel was *grand-son* both to Shealtiel and Pedaiah, according to such a scheme as the following:—



A minor difficulty arises from the fact that Salathiel (= *Shealtiel*) is here connected with David through Solomon, whereas in Luke iii. 27—31 his descent is traced through Solomon's brother Nathan. However, intermarriage at some point in the genealogy between the two Davidic families would explain the difficulty.

17. *the sons of Jeconiah; Assir, Salathiel*] R.V. **the sons of Jeconiah, the captive** (mg., Assir); **Shealtiel**. *Assir* is a significant name of Jeconiah given him after his removal to Babylon. *Salathiel* (cp. Luke iii. 27 A.V.) is the Greek form of *Shealtiel*.

It should be noted that the fact that Jeconiah had sons is not at variance with Jeremiah's denunciation of him (xxii. 30). That passage gives the answer to Jeconiah's expectation of a speedy return to his kingdom (*ib.* ver. 27); Jeremiah says that neither he nor any of his seed shall recover the lost throne: "Reckon him childless, for no son of his shall succeed him on his throne."

18. *Malchiram also*] R.V. **and Malchiram**.

*Shenazar, Jecamiah*] R.V. **Shenazzar, Jekamiah**.

19. *the sons of Zerubbabel*] R.V. = LXX.; A.V. = Heb.

#### 19b—24. THE DAVIDIC LINE FROM ZERUBBABEL.

The text of these verses is very uncertain. In ver. 20 the names of five sons are given, but their father's name (perhaps *Meshullam*) is wanting. In verses 21, 22 the LXX. differs from the Heb. in such a way as to affect the number of steps in the genealogy; the Heb. seems to reckon but *one* generation between Hananiah and Shemaiah, the LXX. on the contrary reckons *six*; the result on the whole genealogy being that the LXX. counts *eleven* generations after Zerubbabel as

shullam, and Hananiah, and Shelomith their sister: and Hashubah, and Ohel, and Berechiah, and Hasadiah, Jushabhesed, five. And the sons of Hananiah; Pelatiah, and Jesaiah: the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shechaniah. And the sons of Shechaniah; Shemaiah: and the sons of Shemaiah; Hattush, and Igeal, and Bariah, and Neariah, and Shaphat, six. And the sons of Neariah; Elioenai, and Hezekiah, and Azrikam, three. And the sons of Elioenai *were*, Hodaiah, and Eliashib, and Pellaiah, and Akkub, and Johanan, and Dalaiah, and Anani, seven.

The sons of Judah; Pharez, Hezron, and Carmi, and Hur, and Shobal. And Reaiah the son of Shobal begat Jahath; and Jahath begat Ahumai, and Lahad. These *are* the families of the Zorathites. And these *were of* the father

against *six* in the Heb. In ver. 22 again the sons of Shemaiah are reckoned to be six, but only *five* names are given both in Heb. and LXX.

19. *their sister*] R.V. **was their sister.**

20. *and Hashubah*] Probably we should read "The sons of Meshullam: Hashubah." See above.

*Jushab-hesed*] The name means "Mercy is restored." Many such significant names belong to the period of the Return.

21. *and Jesaiah...Shechaniah*] The LXX. reads (with some blunders in reproducing the names), "and Jesaiah his son, Rephaiah his son, Arnan his son, Obadiah his son, Shechaniah his son," thus adding five steps to the genealogy. The difference of reading in the Heb. text thus suggested is very slight. Probably the LXX. is to be followed.

23. *Elioenai*] A significant name meaning, "Mine eyes are towards Jehovah"; cp. *Jushab-hesed* (ver. 20).

*Hezekiah*] R.V. **Hizkiah.**

24. *Hodaiah*] R.V. **Hodaviah** (as in v. 24). Another significant name "Thank ye Jehovah."

#### CH. IV. 1—23. A GENEALOGY OF THE TRIBE OF JUDAH

(cp. ii. 3 ff.).

1. As Hezron was the son of Perez (ch. ii. 5) and (if the LXX. be right) Shobal was the son of Hur (ii. 50, note), we have in this verse five, if not six, generations.

*Pharez*] R.V. **Perez.**

*Carmi*] if a descendant of Hezron, then probably not the person mentioned in ii. 7.

2. *Reaiah*] Cp. note on ii. 52.

*the Zorathites*] Cp. note on ii. 53.

3. *these were of the father of Etam*] LXX. ("these were the sons of Etam"—*Ατράν*) yields better sense. *Etam* (ver. 32) was a place; the

of Etam; Jezreel, and Ishma, and Idbash: and the name  
 4 of their sister *was* Hazeleponi: and Penuel the father of  
 Gedor, and Ezer the father of Hushah. These *are* the sons  
 of Hur, the firstborn of Ephratah, the father of Beth-lehem.

5 And Ashur the father of Tekoa had two wives, Helah and  
 6 Naarah. And Naarah bare him Ahuzam, and Hephher, and  
 Temeni, and Haahashtari. These *were* the sons of Naarah.

7 And the sons of Helah *were*, Zereth, and Jezoar, and Ethnan.  
 8 And Coz begat Anub, and Zobebah, and the families of  
 Aharhel the son of Harum.

9 And Jabez was more honourable than his brethren: and  
 his mother called his name Jabez, saying, Because I bare  
 10 *him* with sorrow. And Jabez called on the God of Israel,  
 saying, Oh that thou wouldest bless me indeed, and enlarge  
 my coast, and that thine hand might be with me, and that  
 thou wouldest keep *me* from evil, that it may not grieve me.  
 And God granted *him that* which he requested.

11 And Chelub the brother of Shuah begat Mehir, which  
 12 *was* the father of Eshton. And Eshton begat Beth-rapha,

“sons of Etam” would be families which derived their origin from the place.

4. *Hur*] the first-born of Ephratah (R.V. **Ephrathah** = Ephrath) one of the wives of Caleb (ii. 19). Hur was *father of Bethlehem* through his son Salma (ii. 50, 51, LXX.). For the name of the city cp. Gen. xxxv. 19 (*Ephrath the same is Bethlehem*) and Mic. v. 2 (R.V. *Thou, Bethlehem Ephrathah*).

8. *And Coz*] R.V. **And Hakkoz** as in xxiv. 10, but there a different person (or family) is meant. The connexion of this verse with the preceding does not appear, and the names given are not otherwise known.

9. The connexion of this verse also does not appear, but according to Targ. (on ver. 13) *Jabez = Othniel*, the nephew of Caleb.

*And Jabez etc.*] Render, **And Jabez came to be honoured above his brethren, but his mother had called his name**, etc. The man with the ill-omened name staved off ill-fortune by his prayer. *Jabez* = “He bringeth sorrow.”

10. *my coast*] R.V. **my border**.

*that thou wouldest keep me from evil*] Lit. *that thou wouldest make... from evil*. Most probably the Heb. text is defective here, one or two words having fallen out, and we should supply the gap somewhat as follows, *that thou wouldest make [room (merhābh) for me, and wouldest redeem (phādīthā) me] from evil*.

*that it may not grieve me*] R.V. **that it be not to my sorrow**; cp. last note.

and Paseah, and Tehinnah the father of Irnahash. These *are* the men of Rechah. And the sons of Kenaz; Othniel, <sup>13</sup> and Seraiah: and the sons of Othniel; Hathath. And <sup>14</sup> Meonothai begat Ophrah: and Seraiah begat Joab, the father of the valley of Charashim; for they were craftsmen. And the sons of Caleb the son of Jephunneh; Iru, Elah, <sup>15</sup> and Naam: and the sons of Elah, even Kenaz. And the <sup>16</sup> sons of Jehaleleel; Ziph, and Ziphah, Tiria, and Asareel. And the sons of Ezra *were*, Jether, and Mered, and Ephher, <sup>17</sup> and Jalon: and she bare Miriam, and Shammai, and Ishbah the father of Eshtemoa. And his wife Jehudijah bare Jered <sup>18</sup> the father of Gedor, and Heber the father of Socho, and

12. *These are the men of Rechah*] LXX. (B), *the men of Rechab*; cp. ii. 55, note. Targ. *the men of the Great Synagogue*, reading perhaps *rabbah* ("great") for *Rechah*.

13. *Othniel*] the first of the Judges; cp. Judg. i. 13 and iii. 9—11.

14. *Meonothai*] perhaps a son of Othniel. *the valley of Charashim*] R.V. marg. **the valley of craftsmen**. It is mentioned Neh. xi. 35 along with *Lod* (the *Lydda* of Acts ix. 32) and therefore was probably near Lydda.

15. *Caleb the son of Jephunneh*] Cp. ii. 42, note.

*the sons of Elah, even Kenaz*] R.V. **the sons of Elah; and Kenaz**. The *sons of Elah* and *Kenaz* are co-ordinated, as each representing a family descended from Caleb.

16, 17. The connexion of these names with Judah does not appear. Ziph however is the name of a place in the south of Judah (1 Sam. xxiii. 15, 19).

17. *and Jalon: and she bare Miriam*] As the text stands *she* has no antecedent. It has therefore been proposed to transfer from ver. 18 the words *And these are the sons of Bithiah the daughter of Pharaoh, which Mered took*, and put them after *Jalon*. Bithiah then appears as the mother of *Miriam, Shammai* and *Ishbah*, and the difficulty of the absence of her sons' names from ver. 18 disappears. For *father of Eshtemoa* see ii. 24 note, and for *Eshtemoa* see Josh. xxi. 14.

18. *his wife*] the wife of Mered, if the transposition mentioned in the last note be accepted.

*his wife Jehudijah*] R.V. **his wife the Jewess** (so called in contrast to his Egyptian wife).

*Gedor*] Cp. ver. 4, where a different person is perhaps by a different tradition called father of Gedor. *Gedor* is to be identified with the ruins of Jedur on the road between Jerusalem and Hebron (*Bädeker*, p. 135).

*Socho*] R.V. **Soco**.

*Socho...Zanoah*] The two places are mentioned in the reverse order in Josh. xv. 34, 35 as situated in the lowland (Shephelah). Zânû'a still exists (*Bädeker*, p. 161).

Jekuthiel the father of Zanoah. And these *are* the sons of  
 19 Bithiah the daughter of Pharaoh, which Mered took. And  
 the sons of *his* wife Hodiah the sister of Naham, the father  
 of Keilah the Garmite, and Eshtemoa the Maachathite.  
 20 And the sons of Shimon *were*, Amnon, and Rinnah, Ben-  
 hanan, and Tilon. And the sons of Ishi *were*, Zoheth, and  
 Ben-zoheth.

21 The sons of Shelah the son of Judah *were*, Er the father  
 of Lecah, and Laadah the father of Mareshah, and the  
 families of the house of them that wrought fine linen, of the  
 22 house of Ashbea, and Jokim, and the men of Chozeba, and  
 Joash, and Saraph, who had the dominion in Moab, and  
 23 Jashubi-lehem. And *these are* ancient things. These *were*  
 the potters, and those that dwelt amongst plants and  
 hedges: there they dwelt with the king for his work.

*these are the sons of Bithiah*] See note on ver. 17.

19. *of his wife Hodiah*] R.V. of the wife of Hodiah.

*Keilah*] a town of the Shephelah (Josh. xv. 44), the scene of one of  
 David's exploits (1 Sam. xxiii. 1—5).

*Eshtemoa the Maachathite*] The epithet distinguishes this Eshtemoa  
 from that of ver. 17. *The Maachathite* may mean the descendant of  
 Maachah (ii. 48), the concubine of Caleb the brother of Jerahmeel.

21. *Shelah*] ii. 3.

*Lecah*] an unknown place.

*Mareshah*] ii. 42; 2 Chr. xi. 8; Josh. xv. 44 (mentioned with Keilah).  
 A town in the south of Judah.

*the house of Ashbea*] Nothing is known of such a family. We might  
 render, *Beth-Ashbea*, but nothing is known of such a place.

22. *and Joash, and Saraph, who* etc.] Targ. "and Joash who is  
 Mahlon and Seraph who is Chilion who took wives of the daughters of  
 Moab" (cp. Ruth i. 2, 4). There is little to be said for the identification,  
 which rests on the fact that the Hebrew word for *had dominion* might  
 be translated *married*. We find no other trace of these two as rulers of  
 Moab.

*and Jashubi-lehem*] Vulg. *who returned to Bethlehem*, a translation  
 which requires only an easy emendation of the present Hebrew text.  
 Mahlon and Chilion did *not* return. Joash and Saraph may have retired  
 to Moab either (like Mahlon and Chilion) because of a famine, or to  
 escape foreign oppression, e.g. that of the Chaldeans, married wives  
 there, and subsequently returned to their own country.

*these are ancient things*] R.V. *the records are ancient*.

23. *those that dwell amongst plants and hedges*] R.V. *The inhabit-*  
*ants of Netaim and Gederah*.

*there they dwell with the king for his work*] In the days of the  
 kingdom the inhabitants of these villages were clients of the king and did  
 his work; cp. 1 Kin. vii. 46. The simplicity of this statement seems to

The sons of Simeon *were*, Nemuel, and Jamin, Jarib, 24  
 Zerah, *and* Shaul: Shallum his son, Mibsam his son, Mishma 25  
 his son. And the sons of Mishma; Hamuel his son, 26  
 Zacchur his son, Shimei his son. And Shimei had sixteen 27  
 sons and six daughters; but his brethren had not many  
 children, neither did all their family multiply, like to the  
 children of Judah. And they dwelt at Beer-sheba, and 28  
 Moladah, and Hazar-shual, and at Bilhah, and at Ezem, 29  
 and at Tolad, and at Bethuel, and at Hormah, and at 30  
 Ziklag, and at Beth-marcaboth, and Hazar-susim, and at 31  
 Beth-birei, and at Shaaraim. These *were* their cities unto  
 the reign of David. And their villages *were*, Etam, and 32

have been a stumbling-block to the early translators; LXX. *They were strong in his kingdom and dwelt there*; Targ., *They made their dwelling there with the Shekinah of the King of the World for the practice of the Law.*

24—27. THE GENEALOGY OF SIMEON.

24. *The sons of Simeon*] In Gen. xvi. 10 and Ex. vi. 15 we have six sons of Simeon named as against five here;—*Jemuel* (here *Nemuel*), *Jamin* (as here), *Ohad* (not mentioned here), *Jachin* (here *Jarib*), *Zohar* (here *Zerah*), and *Shaul* (as here). In Num. xxvi. 12, 13 the same list is given as here (except that *Jachin* stands for *Jarib*), and descendants are ascribed to the five. Ohad is omitted from Num. and Chron., perhaps as having no children.

27. *six daughters*] LXX. *three daughters.*

28—33 (= Josh. xix. 1—8). THE TERRITORY OF SIMEON.

28. *Beer-sheba*] at the southern extremity of Palestine, as Dan was at the northern (1 Sam. iii. 20).

29. *Tolad*] In Josh. xix. 4 *Eltolad*, but *el* in this case is probably only the Arabic definite article.

30. *Bethuel*] The name is elsewhere (Gen. xxii. 22, 23; xxiv. 15) the name of a person. In Josh. xix. 4 *Bethul*.

*Hormah*] Num. xiv. 45; xxi. 3.

*Ziklag*] xii. 1, 20; 1 Sam. xxvii. 6; xxx. 1.

31. *Beth-marcaboth...Hazar-susim*] These names mean respectively, *House of chariots*, and *Court of horses*. They may have been royal chariot-cities, 1 Kin. ix. 19.

*Shaaraim*] 1 Sam. xvii. 52.

*These were their cities unto the reign of David*] This may be a reference to David's census, which doubtless shewed generally the possessions of tribes or families as well as their numbers. It does not necessarily mean that these cities ceased to belong to Simeon after David's day.

32. *And their villages were*] These *villages* (*hăçêrîm*) are called at

33 Ain, Rimmon, and Tochen, and Ashan, five cities : and all their villages that *were* round about the same cities, unto Baal. These *were* their habitations, and their genealogy.

34 And Meshobab, and Jamlech, and Joshah the son of  
35 Amaziah, and Joel, and Jehu the son of Josibiah, the son  
36 of Seraiah, the son of Asiel, and Elioenai, and Jaakobah,  
and Jeshohaiah, and Asaiah, and Adiel, and Jesimiel, and  
37 Benaiah, and Ziza the son of Shiphi, the son of Allon, the  
son of Jedaiah, the son of Shimri, the son of Shemaiah ;  
38 these mentioned by *their* names *were* princes in their  
families : and the house of their fathers increased greatly.  
39 And they went to the entrance of Gedor, *even* unto the east  
40 *side* of the valley, to seek pasture for their flocks. And they  
found fat pasture and good, and the land *was* wide, and  
quiet, and peaceable ; for *they* of Ham had dwelt there of  
41 old. And these written by name came in the days of  
Hezekiah king of Judah, and smote their tents, and the  
habitations that were found there, and destroyed them  
utterly unto this day, and dwelt in their rooms : because

the end of the verse *cities*, but sometimes *ḥăçêrîm* are described as un-walled (Lev. xxv. 31) and sometimes as dependencies of cities (ver. 33 of this ch.). In these two cases *ḥăçêrîm* would be distinguished from cities.

*Etam*] In the parallel passage, Josh. xix. 7, Etam is omitted and the villages ("cities") are reckoned as *four* not five.

33. *unto Baal*] *Baal* ("lord") standing by itself is an unlikely name for a town ; the parallel passage, Josh. xix. 8, reads *Baalath-beer, Ramah of the South* ("the mistress of the well, the high place of the South"), a better reading.

#### 34—43. THE HEROES OF SIMEON AND THEIR EXPLOITS.

38. *the house of their fathers*] R.V. **their fathers' houses**.

39. *the entrance of Gedor*] R.V. **the entering in of Gedor**. The Gedor of Josh. xv. 58 is identified with *Fedur, Ijdur* (north of Hebron, *Bädeker*, p. 135), the neighbourhood of which seems an unlikely scene in the days of Hezekiah for the exploit described in ver. 41. LXX. has *Gerar* (cp. Gen. xx. 1 ; xxvi. 1), perhaps rightly.

40. *they of Ham*] Canaanites who had not been dispossessed at the Conquest and therefore expected no disturbance at a later time.

41. *and the habitations*] R.V. **and the Meunim**. Cp. 2 Chr. xx. 1 (note) and xxvi. 7, R.V.

*destroyed them utterly*] R.V. **mg., devoted them** (cp. Josh. vi. 18, 21, R.V.).

*in their rooms*] R.V. **in their stead**. Cp. Luke xiv. 8, A.V. and R.V.

*there was* pasture there for their flocks. And *some* of them, <sup>42</sup> *even* of the sons of Simeon, five hundred men, went to mount Seir, having for their captains Pelatiah, and Neariah, and Rephaiah, and Uzziel, the sons of Ishi. And they <sup>43</sup> smote the rest of the Amalekites that were escaped, and dwelt there unto this day.

Now the sons of Reuben the firstborn of Israel, (for he <sup>5</sup> *was* the firstborn; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright. For Judah prevailed above his brethren, <sup>7</sup> and of him *came* the chief ruler; but the birthright *was* Joseph's :) the sons, *I say*, of Reuben the firstborn of Israel <sup>3</sup> *were*, Hanoch, and Pallu, Hezron, and Carmi. The sons <sup>4</sup>

43. *the rest of the Amalekites*] R.V. **the remnant of the Amalekites**, i.e. the descendants of those who had escaped from Saul (1 Sam. xv.). They had apparently found refuge in some part of the Edomite territory, for *Mount Seir* is a synonym for *the land of Edom*.

CH. V. 1—10. THE GENEALOGY OF REUBEN.

1. *he defiled*] Gen. xxxv. 22, xlix. 4.

*his birthright was given unto the sons of Joseph*] Cp. Gen. xlviii. 5, "Ephraim and Manasseh, even as Reuben and Simeon, shall be mine"; words of Jacob which might be interpreted to mean that Reuben and Simeon are to be disinherited, and that Ephraim and Manasseh are to take their places.

*the genealogy is not to be reckoned after the birthright*] i.e. though the birthright of Reuben has been given to Joseph, yet the genealogy of Joseph is not to be given before that of Reuben. In ver. 2 it is shewn that Joseph, though possessing the birthright, was excelled by Judah. In this confusion of claims the natural order is followed and the genealogy of Reuben is given first.

2. *Judah prevailed above his brethren*] Cp. Gen. xlix. 8 (Jacob to Judah) "Thy father's children shall bow down before thee."

*the chief ruler*] R.V. **the prince**. The Heb. word is *nāgīd*, translated "captain" (1 Sam. xiii. 14, A.V.) and "ruler" (2 Sam. vii. 8, A.V.). The prophets seem to prefer this word to *melech*, "king" as the title of the head of the Israelite state. The immediate reference is to David (Saul being virtually ignored by the Chronicler), but (since David is a typical character) a further reference in the words is possible. The Peshitta (a Judæo-Christian work) translates, *From him shall come forth* (acc. to another reading, *hath come forth*) *King Messiah*.

3. *The sons of Reuben*] The same four names (with one unimportant variation in spelling in A.V.) appear Gen. xlv. 9; Ex. vi. 14.

*Hanoch*] the correct spelling of the familiar name *Enoch*; cp. i. 3.

of Joel; Shemaiah his son, Gog his son, Shimei his son,  
 5,6 Micah his son, Reaia his son, Baal his son, Beerah his son,  
 whom Tilgath-pilneser king of Assyria carried away captive :  
 7 he *was* prince of the Reubenites. And his brethren by  
 their families, when the genealogy of their generations was  
 8 reckoned, *were* the chief, Jeiel, and Zechariah, and Bela the  
 9 son of Azaz, the son of Shema, the son of Joel, who dwelt  
 in Aroer, even unto Nebo and Baal-meon : and eastward he  
 inhabited unto the entering in of the wilderness from the  
 river Euphrates : because their cattle were multiplied in the  
 10 land of Gilead. And in the days of Saul they made war  
 with the Hagarites, who fell by their hand : and they dwelt  
 in their tents throughout all the east *land* of Gilead.  
 11 And the children of Gad dwelt over against them, in the  
 12 land of Bashan unto Salchah : Joel the chief, and Shapham

6. *Tilgath-pilneser*] called *Tiglath-pileser* (2 Kin. xv. 29), and no doubt identical with *Pul* (*ib.* ver. 19). See F. Hommel in Hastings' *Bible Dict.*, ASSYRIA, p. 185. The Chronicler is therefore in error in speaking of Pul and Tilgath-pilneser as two persons; cp. ver. 26.

7. *was reckoned, were the chief, Jeiel*] R.V. *was reckoned; the chief, Jeiel.*

8. *Aroer*] now 'Ar'âir, a heap of ruins near the *wâdy Mojib*, i.e. the *Arnon* (Josh. xii. 2). It passed from Sihon king of the Amorites into the hands of the Reubenites at the Conquest (*ib.* xiii. 16). See *Bädeker*, p. 191.

*Nebo and Baal-meon*] A line drawn due N. from Aroer (see last note), passes close first to *Ma'in* (which may be *Baal-meon*) and then to *Febel Nebâ*, which evidently preserves the name of Mount Nebo.

*Baal-meon*] called more correctly Beth-baal-meon Josh. xiii. 17.

10 *in the days of Saul*] Saul's great victory over the Ammonites (1 Sam. xi.) may have paved the way for the expansion of Israel east of Jordan.

*the Hagarites*] R.V. *the Hagarites* as Ps. lxxxiii. 6 (R.V. mg.). They were an Arab people. Details of the war are given vv. 18—22.

*the east land of Gilead*] R.V. *the land east of Gilead*, i.e. the land between Gilead and the Euphrates (cp. ver. 9).

#### 11—17. THE GENEALOGY AND SETTLEMENTS OF GAD.

11. *Bashan*] the wide district extending from the Jabbok on the S. to Hermon in the N. and from the Sea of Galilee on the W. to the mountains of Hauran on the E. Cp. ver. 23.

*Salchah*] R.V. *Salcah*, is probably represented at the present day by the ruins of *Salkhad* due S. of the *Febel Hauran* and almost due E. of Bostra.

the next, and Jaanai, and Shaphat in Bashan. And their<sup>13</sup> brethren of the house of their fathers *were*, Michael, and Meshullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber, seven. These *are* the children of Abihail the<sup>14</sup> son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jesishai, the son of Jahdo, the son of Buz; Ahi the son of Abdiel, the son of Guni, chief of the<sup>15</sup> house of their fathers. And they dwelt in Gilead in Bashan,<sup>16</sup> and in her towns, and in all the suburbs of Sharon, upon their borders. All these were reckoned by genealogies in<sup>17</sup> the days of Jotham king of Judah, and in the days of Jeroboam king of Israel.

12. *the next*] R.V. **the second.** Cp. 2 Kin. xxv. 18.

*and Jaanai, and Shaphat*] LXX, καὶ Ἰανεὶν ὁ γραμματεὺς, “and Janin the scribe”; Targ., “and Janai the judge.”

13. *of the house of their fathers...Fachan ..and Heber*] R.V. **of their fathers' houses...Jacan...and Eber.**

15. *chief of the house of their fathers*] R.V. **chief of their fathers' houses.**

16. *in Gilead in Bashan*] Read, **in Gilead, in Jabesh**; cp. x. 11, 12. The phrase *in Gilead in Bashan* yields no good sense, for *Gilead* means the southern, and *Bashan* the northern part of the territory of Israel east of Jordan.

*suburbs*] R.V. **mg., pasture lands** (as in xiii. 2).

*Sharon*] The well-known *Sharon* is to be identified with the maritime plain between Joppa and Caesarea. As however the text speaks here of the country E. of Jordan, some other *Sharon* at present unidentified, must be meant.

*upon their borders*] R.V. **as far as their borders.**

17. *reckoned by genealogy*] A specimen of this kind of reckoning is given in Neh. vii. 5—65.

*in the days of Jotham...and in the days of Jeroboam*] “Reckoning by genealogy” is a phrase used only in the writings of the Chronicler (Chron., Ezra, Neh.), but the practice probably resembled what is called in other books “numbering the people.” The object however was different and corresponded with the circumstances of the returned exiles, who found themselves in the midst of a Gentile population in Judaea. The people were “reckoned by genealogy” not so much to take a census of them, as to inquire into the purity of their Israelite descent. The ancient term “numbering” would probably be a more suitable description of a transaction belonging to the days of Jotham. For *Jotham* see 2 Chr. xxvii. and for *Jeroboam* 2 Kin. xiv. 23—29. The last years of the reign of Jeroboam II. synchronized with part at least of the reign of Jotham.

18 The sons of Reuben, and the Gadites, and half the tribe of Manasseh, of valiant men, men *able to* bear buckler and sword, and to shoot with bow, and skilful in war, *were* four and forty thousand seven hundred and threescore, that  
 19 went out *to* the war. And they made war with the Hagarites,  
 20 with Jetur, and Nephish, and Nodab. And they were helped against them, and the Hagarites were delivered into their hand, and all that *were* with them: for they cried to God in the battle, and he was intreated of them; because  
 21 they put their trust in him. And they took away their cattle; *of* their camels fifty thousand, and *of* sheep two hundred and fifty thousand, and *of* asses two thousand, and  
 22 *of* men an hundred thousand. For there fell down many slain, because the war *was* of God. And they dwelt in  
 23 their steads until the captivity. And the children of the half tribe of Manasseh dwelt in the land: they increased from Bashan unto Baal-hermon and Senir, and *unto* mount  
 24 Hermon. And these *were* the heads of the house of their fathers, even Epher, and Ishi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, mighty *men* of valour,  
 25 famous men, *and* heads of the house of their fathers. And they transgressed against the God of their fathers, and went

18—22. THE WAR OF THE TRANS-JORDANIC TRIBES AGAINST THE HAGRITES.

18. *forty and four thousand*] According to Josh. iv. 13 “about forty thousand” from these tribes crossed the Jordan with Joshua to aid in the Conquest.

*that went out to the war*] R.V. **that were able to go forth to war.**

19. *the Hagarites*] R.V. **the Hagrites** (cp. vv. 10, 20).

*Jetur, and Naphish, and Nodab*] *Jetur, Naphish, Kedemah* are given as sons of Ishmael in i. 31.

20. *they were helped*] with divine assistance; cp. xv. 26.

22. *was of God*] i.e. was prompted by God; cp. 1 Sam. xv. 2, 3.

23, 24. THE HALF TRIBE OF MANASSEH.

23. *Baal-hermon*] In Judg. iii. 3 a mount Baal-hermon is mentioned. Here probably a city is meant, possibly *Banias*.

*Senir*] the name given by the Amorites to Hermon (Deut. iii. 9, R.V.).

24. *of the house of their fathers*] R.V. **of their fathers' houses.**

25, 26. THE CAPTIVITY OF THE TRANS-JORDANIC TRIBES.

25. *they transgressed*] R.V. **they trespassed.** The Hebrew verb

a whoring after the gods of the people of the land, whom God destroyed before them. And the God of Israel stirred up the spirit of Pul king of Assyria, and the spirit of Tilgath-pilneser king of Assyria, and he carried them away, even the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them unto Halah, and Habor, and Hara, and to the river Gozan, unto this day.

The sons of Levi; Gershon, Kohath, and Merari. 6

has a special reference to unlawful or idolatrous worship and also to the violation of a consecrated thing; cp. Josh. xxii. 16, 20, 31.

*the people of the land*] R.V. **the peoples of the land.** Cp. R.V. *Preface*, pp. vi, vii.

26. *stirred up the spirit*] Cp. 2 Chr. xxi. 16; xxxvi. 22.

*Pul...and...Tilgath-pilneser*] Both here and in 2 Kin. xv. 19, 29 (*Pul ..Tiglath-pileser*) the two names are used as though two different persons were meant, but there is no doubt that *Pul* is the earlier and *Tiglath-pileser* the royal name of the same king. See note on ver. 6.

*unto Halah, etc.*] In 2 Kin. xv. 29 it is said only, *to Assyria*; in 2 Kin. xvii. 6 it is said that the *Western* tribes ("Samaria") were carried away and placed *in Halah and in Habor by the river of Gozan and in the cities of the Medes.*

*Halah*] probably a district of Mesopotamia, but it has been proposed to identify it with Cilicia which was known to the Assyrians and was under their influence in the later days of their empire.

*Habor*] a river flowing into the Euphrates from the E., known to the Greeks as Χαβώπας or Ἀβόππας.

*and Hara*] No place of this name is known; the reading may be corrupt for *and in the cities of the Medes* (2 Kin. xvii. 6, xviii. 11).

*the river Gozan*] R.V. **the river of Gozan.** Gozan was a province of Mesopotamia.

CH. VI. 1—15 (=v. 27—41 according to the Heb. division). THE DESCENT OF THE HIGH-PRIESTS FROM LEVI. THEIR LINE TO THE CAPTIVITY.

Clearly the list of highpriests given in vv. 4—14 is not exhaustive. (1) In the first place allowing 20 years for each generation mentioned we get a space of 440 years only from the Mosaic age to the Captivity. The real interval must have been not less (and was probably much more) than 700 years. (2) In the second place some priests (doubtless highpriests) mentioned in the course of history find no place here, e.g. Eli, Ahimelech (son of Ahitub), Abiathar (David's fellow-exile), Azariah (the contemporary of the leper-king Uzziah), Urijah (the contemporary of king Ahaz), and Azariah (2 Chr. xxxi. 10). The object of the list seems to be simply to shew the legitimacy of the position of Jehozadak whose son Jeshua continued the succession after the Return.

1. *The sons of Levi*] So Gen. xlv. 11; Ex. vi. 16.

- 2 And the sons of Kohath ; Amram, Izhar, and Hebron, and  
 3 Uzziel. And the children of Amram ; Aaron, and Moses,  
 and Miriam. The sons also of Aaron ; Nadab, and Abihu,  
 Eleazar, and Ithamar.
- 4,5 Eleazar begat Phinehas, Phinehas begat Abishua, and  
 6 Abishua begat Bukki, and Bukki begat Uzzi, and Uzzi  
 7 begat Zerariah, and Zerariah begat Meraioth, Meraioth  
 8 begat Amariah, and Amariah begat Ahitub, and Ahitub  
 9 begat Zadok, and Zadok begat Ahimaaz, and Ahimaaz begat  
 10 Azariah, and Azariah begat Johanan, and Johanan begat  
 11 Azariah, (he *it is* that executed the priest's office in the  
 12 temple that Solomon built in Jerusalem :) and Azariah  
 12 begat Amariah, and Amariah begat Ahitub, and Ahitub  
 13 begat Zadok, and Zadok begat Shallum, and Shallum begat  
 14 Hilkiah, and Hilkiah begat Azariah, and Azariah begat  
 15 Seraiah, and Seraiah begat Jehozadak, and Jehozadak went  
*into captivity*, when the LORD carried away Judah and  
 Jerusalem by the hand of Nebuchadnezzar.

2. *the sons of Kohath*] So Ex. vi. 18.

3. *Aaron and Moses*] The same order in Ex. vi. 20. Aaron was the elder (Ex. vii. 7).

*The sons also of Aaron*] So Ex. vi. 23.

*Nadab and Abihu*] These two elder sons perished childless ; Lev. x. 1—5.

4. *Phinehas*] Num. xxv. 7 ff., xxxi. 6 ; Josh. xxii. 13 ff.

8. *Ahitub begat Zadok*] From 2 Sam. viii. 17 ; xv. 29 ; xx. 25 it appears that there were two highpriests in David's day ; Zadok however is always mentioned before his colleague.

*Ahimaaz*] 2 Sam. xv. 27 ; xvii. 17—21 ; xviii. 19 ff.

9. *Azariah*] This Azariah rather than the Azariah of ver. 10 would have been contemporary with Solomon, and therefore the notice attached to the name Azariah in ver. 10 (*he it is that executed the priest's office in the house that Solomon built in Jerusalem*) may really belong to ver. 9. Cp. 1 Kin. iv. 2.

11. *Amariah*] apparently the contemporary of Jehoshaphat mentioned in 2 Chr. xix. 11.

13. *Hilkiah*] The highpriest who discovered the book of the Law in Josiah's reign ; 2 Kin. xxii. 8 ; 2 Chr. xxxiv. 14.

14. *Seraiah*] slain soon after the capture of Jerusalem by the Chaldeans ; 2 Kin. xxv. 18—21 ; Jer. lii. 24—27.

*Jehozadak*] *Jozadak* in Ezra iii. 2 ; v. 2. His son Jeshua was the first highpriest after the exile.

The sons of Levi; Gershom, Kohath, and Merari. And these *be* the names of the sons of Gershom; Libni, and Shimei. And the sons of Kohath *were*, Amram, and Izhar, and Hebron, and Uzziel. The sons of Merari; Mahli, and Mushi. And these *are* the families of the Levites according to their fathers.

Of Gershom; Libni his son, Jahath his son, Zimmah his son, Joah his son, Iddo his son, Zerah his son, Jeaterai his son.

The sons of Kohath; Amminadab his son, Korah his son, Assir his son, Elkanah his son, and Ebiasaph his son, and Assir his son, Tahath his son, Uriel his son, Uziah his son, and Shaul his son. And the sons of Elkanah; Amasai, and Ahimoth. *As for* Elkanah: the sons of Elkanah; Zophai his son, and Nahath his son, Eliab his son, Jeroham his son, Elkanah his son. And the sons of Samuel; the firstborn Vashni, and Abiah.

16—30 (=vi. 1—15 according to the Heb. division). THE THREE CLANS OF THE LEVITES. THE LEVITIC DESCENT OF SAMUEL THE PROPHET.

16. *Gershom*] elsewhere *Gershon*. *Gershom* was the name of Moses' son; Ex. ii. 22.

17. *Libni and Shimei*] Ex. vi. 17; *Libni* is called *Laadan* (R.V. "Ladan") in xxiii. 7; xxvi. 21.

18. *And the sons, etc.*] This verse is a repetition of ver. 2.

19. *Mahli, and Mushi*] xxiii. 21; xxiv. 26; Ex. vi. 19.

22. *Kohath; Amminadab...Korah*] In vv. 37, 38 the descent is traced as in Num. xvi. 1, Kohath, Izhar, Korah. Korah was the leader of the Levitic uprising against Moses.

26. *Zophai his son, etc.*] We have here one of the three genealogies of Samuel the prophet. Each list seems to have suffered in transcription; the three are given here for comparison.

I Chr. vi. 26—28

Zophai  
Nahath  
Eliab  
Jeroham  
Elkanah  
Samuel

[ ] and  
Abiah

ib. 33—35

Zuph  
Toah  
Eliel  
Jeroham  
Elkanah  
Samuel

Joel

I Sam. i. 1; viii. 2.

Zuph  
Tohu  
Elihu  
Jeroham  
Elkanah  
Samuel

Joel and  
Abijah

28. *The firstborn Vashni, and Abiah*] Render (from an emendation of the Heb. text) the firstborn Joel and the second Abijah (as I Sam. viii. 2).

29 The sons of Merari; Mahli, Libni his son, Shimei his  
30 son, Uzza his son, Shimea his son, Haggiah his son, Asaiah  
his son.

31 And these *are they* whom David set over the service of  
song *in* the house of the LORD, after that the ark had rest.

32 And they ministered before the dwelling place of the  
tabernacle of the congregation with singing, until Solomon  
had built the house of the LORD in Jerusalem: and *then*  
33 they waited on their office according to their order. And  
these *are* they that waited with their children.

Of the sons of the Kohathites: Heman a singer, the son  
34 of Joel, the son of Shemuel, the son of Elkanah, the son of  
35 Jeroham, the son of Eliel, the son of Toah, the son of Zuph,  
the son of Elkanah, the son of Mahath, the son of Amasai,  
36 the son of Elkanah, the son of Joel, the son of Azariah, the  
37 son of Zephaniah, the son of Tahath, the son of Assir, the  
38 son of Ebiasaph, the son of Korah, the son of Izhar,  
the son of Kohath, the son of Levi, the son of Israel.

39 And his brother Asaph, who stood on his right hand, *even*  
40 Asaph the son of Berachiah, the son of Shimea, the son of  
41 Michael, the son of Baaseiah, the son of Malchiah, the son  
42 of Ethni, the son of Zerah, the son of Adaiah, the son of  
43 Ethan, the son of Zimmah, the son of Shimei, the son  
of Jahath, the son of Gershom, the son of Levi.

31, 32 (=16, 17 according to the Heb. division). DAVID'S SINGERS.

31. *the ark had rest*] i.e. was brought into the city of David for a permanent resting-place.

32. *the dwelling-place of the tabernacle of the congregation*] R.V. **the tabernacle of the tent of meeting**. Cp. R.V. *Preface*, p. vi.

33—38 (=18—23 according to the Heb. division). THE DESCENT OF HEMAN, DAVID'S SINGER, THROUGH KOHATH FROM LEVI.

33. *a singer*] R.V. **the singer**.

*Shemuel*] R.V. **Samuel**, the well-known prophet being the person meant. *Samuel* is a form derived from the LXX. through the Latin Vulgate; but *Shemuel* is a more correct transliteration of the Hebrew name. Cp. vv. 26—28, notes.

37, 38. *the son of Korah, the son of Izhar*] Cp. ver. 22, note.

39—43 (=24—28 according to the Heb. division). THE DESCENT OF ASAPH, DAVID'S SINGER, THROUGH GERSHOM FROM LEVI.

39. *his brother*] i.e. his kinsman.

43. *Gershom*] Cp. ver. 16, note.

And their brethren the sons of Merari *stood* on the left<sup>44</sup> hand: Ethan the son of Kishi, the son of Abdi, the son of Malluch, the son of Hashabiah, the son of Amaziah, the<sup>45</sup> son of Hilkiyah, the son of Amzi, the son of Bani, the son of<sup>46</sup> Shamer, the son of Mahli, the son of Mushi, the son<sup>47</sup> of Merari, the son of Levi.

Their brethren also the Levites *were* appointed unto all<sup>48</sup> *manner of* service of the tabernacle of the house of God. But Aaron and his sons offered upon the altar of the burnt<sup>49</sup> offering, and on the altar of incense, *and were appointed* for all the work of the *place* most holy, and to make an atonement for Israel, according to all that Moses the servant of God had commanded. And these *are* the sons of Aaron; <sup>50</sup> Eleazar his son, Phineas his son, Abishua his son, Bukki <sup>51</sup> his son, Uzzi his son, Zerariah his son, Meraioth his son, <sup>52</sup> Amariah his son, Ahitub his son, Zadok his son, Ahimaaz <sup>53</sup> his son.

44—47 (= 29—32 according to the Heb. division). THE DESCENT OF ETHAN, DAVID'S SINGER, THROUGH MERARI FROM LEVI.

47. *Mahli, the son of Mushi*] Cp. xxiii. 23; xxiv. 30. Mushi had a son Mahli, named after his brother; ver. 19.

48, 49 (= 33, 34 according to the Heb. division). THE DISTINCTION BETWEEN LEVITES AND AARONITES.

48. *Their brethren also the Levites*] R.V. And their brethren the Levites, i.e. and the other Levites.

*appointed*] Heb. *given*, in allusion to Num. iii. 9; xviii. 6. *unto all manner of service*] R.V. *for all the service*.

49. *the altar of the burnt offering*] Ex. xxvii. 1—8.

*the altar of incense*] Ex. xxx. 1—10.

*to make an atonement*] R.V. *to make atonement*; Ex. xxx. 10; Lev. xvi.

50—53 (= 35—38 according to the Heb. division). THE LINE OF AARON TO AHIMAAZ.

This is a fragment, slightly changed in wording, of the genealogy given in vv. 4—14. It goes as far as the reign of David, or perhaps that of Solomon.

54—81 (= 39—66 according to the Heb. division). THE FORTY-EIGHT LEVITIC CITIES.

This section has been adopted with some rearrangement from the parallel passage in Joshua. In Joshua the number of cities taken from each group of tribes and given to its respective division of the Levites is first stated, no city being named; and next the names of the cities

54 Now these *are* their dwelling places throughout their  
 castles in their coasts, of the sons of Aaron, of the families  
 55 of the Kohathites: for theirs was the lot. And they gave  
 them Hebron in the land of Judah, and the suburbs thereof  
 56 round about it. But the fields of the city, and the villages  
 57 thereof, they gave to Caleb the son of Jephunneh. And to  
 the sons of Aaron they gave the cities of Judah, *namely*,  
 Hebron, *the city* of refuge, and Libnah with her suburbs,

are given under each division of the Levites and under the name of the tribe from which the cities were taken. In Chron. the cities given to the Aaronites are first mentioned by name and reckoned to be thirteen in number (vv. 55—60); next the cities given to each remaining division of the Levites are reckoned shortly by number only (vv. 61—63); lastly, these cities are separately reckoned at length by name only (vv. 66—81). This rearrangement is not happy; perhaps the Chronicler originally intended to give the Aaronite cities only by name as well as number, and so vv. 66—81 (containing the names of the non-Aaronite cities) may be a supplement to the original text. Notice that no names of cities taken from Simeon are given; cp. ver. 65; Josh. xxi. 9.

(CRITICAL NOTE ON 54—81.)

The text of the passage has suffered in transcription. In vv. 55—60 eleven names are given, but thirteen are reckoned (ver. 60), the explanation being that the names *Futtah* and *Gibeon* (Josh. xxi. 16, 17) have fallen out. In ver. 61, after or before *Manasseh* the names of *Ephraim* and *Dan* have fallen out (cp. ver. 66 and Josh. xxi. 5); Manasseh contributed only two out of the ten cities. Before ver. 69 we must restore from Josh. xxi. 23 the words, *And out of the tribe of Dan, Eltekeh with her suburbs, Gibbethon with her suburbs*. In ver. 77 or immediately before ver. 78 two names of cities of Zebulun have fallen out; cp. ver. 63 ("twelve cities") with vv. 77—81 (ten cities only are named).

54—60 (= Josh. xxi. 10—19). THE [THIRTEEN] CITIES OF THE AARONITES.

54. *throughout their castles*] R.V. according to their encampments. The Heb. word is used of the circular encampments of nomads.  
*their coasts*] R.V. their borders.

*the lot*] R.V. the first lot (cp. Josh. xxi. 4, 10).

*suburbs*] cp. xiii. 2, note.

56. *to Caleb*] Josh. xxi. 12; Judg. i. 20.

57. *the cities of Judah, namely, Hebron, the city of refuge*] Render (with a slight correction of the Hebrew) the city of refuge, Hebron (cp. Josh. xxi. 13), Hebron being the only city of refuge here mentioned (Josh. xx. 7).

*Libnah*] Josh. x. 29; 2 Kin. viii. 22, xix. 8. It was in the S.W. of Judah.

and Jattir, and Eshtemoa, with their suburbs, and Hilen<sup>58</sup> with her suburbs, Debir with her suburbs, and Ashan with<sup>59</sup> her suburbs, and Beth-shemesh with her suburbs: and out<sup>60</sup> of the tribe of Benjamin; Geba with her suburbs, and Alemeth with her suburbs, and Anathoth with her suburbs. All their cities throughout their families *were* thirteen cities.

And unto the sons of Kohath, which were left of the<sup>61</sup> family of *that* tribe, *were cities given* out of the half tribe, *namely, out of* the half tribe of Manasseh, by lot, ten cities. And to the sons of Gershom throughout their families out<sup>62</sup> of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteen cities. Unto the sons of<sup>63</sup> Merari *were given* by lot, throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities. And the children of<sup>64</sup>

*Eshtemoa*] the modern es-Semu'a, three and a half hours S. of Hebron.

58. *Hilen*] In Josh. xxi. 15 *Holon*.

*Debir*] called *Kiriath-sepher* (Judg. i. 11) and *Kiriath-sannah* (Josh. xv. 49). It was in the hill-country of Judah.

59. *Ashan*] Josh. xxi. 16, *Ain*.

*with her suburbs*] Josh. xxi. 16 adds, *And Futtah with her suburbs*. Cp. the Critical Note at the head of this section.

*Beth-shemesh*] Josh. xv. 10; 1 Sam. vi. 9; 2 Kin. xiv. 11, 13 (=2 Chr. xxv. 21, 23). A town in the S.W. of Judah, now *'Ain Shems*, situated at the point at which the hill-country of Judah begins, as one goes by the railway from Jaffa to Jerusalem (*Bädeker*, p. 13).

60. *of Benjamin, Geba*] In Josh. xxi. 17 *Gibeon and her suburbs* is inserted before *Geba*. Cp. the Critical Note at the head of this section.

*Alemeth*] In Josh. xxi. 18, *Almon*.

*thirteen cities*] Cp. the Critical Note at the head of this section.

61—65 (cp. Josh. xxi. 26, 33, 40). DISTRIBUTION OF THIRTY-FIVE OTHER CITIES TO THE REST OF THE LEVITES.

61. *the sons of Kohath which were left*] R.V. *the rest of the sons of Kohath*, i.e. the Kohathites who were not *sons of Aaron* (ver. 54).

*of the family, etc.*] R.V. *were given by lot, out of the family of the tribe, out of the half tribe, the half of Manasseh, ten cities*. The text is faulty; cp. the Critical Note on vv. 54—81.

62. *the tribe of Manasseh in Bashan*] i.e. the half tribe of Manasseh beyond Jordan.

63. *twelve cities*] The total number of Levitic cities (ver. 60 thirteen, ver. 61 ten, ver. 62 thirteen, ver. 63 twelve) was forty-eight (so

Israel gave to the Levites *these* cities with their suburbs.  
 65 And they gave by lot out of the tribe of the children of  
 Judah, and out of the tribe of the children of Simeon, and  
 out of the tribe of the children of Benjamin, these cities,  
 66 which are called by *their* names. And *the residue* of the  
 families of the sons of Kohath had cities of their coasts out  
 67 of the tribe of Ephraim. And they gave unto them, *of* the  
 cities of refuge, Shechem in mount Ephraim with her  
 68 suburbs; *they gave* also Gezer with her suburbs, and Jok-  
 meam with her suburbs, and Beth-horon with her suburbs,  
 69 and Aijalon with her suburbs, and Gath-rimmon with her  
 70 suburbs: and out of the half tribe of Manasseh; Aner with

Josh. xxi. 41), of which the Kohathites, as the largest division (cp. xv. 5, note), received twenty-three or nearly half.

65. *by lot*] as a means of gaining Divine sanction for the assignment of cities.

*which are called by their names*] R.V. **which are mentioned by name**, i.e. above and below.

66—70 (=Josh. xxi. 20—25). THE [TEN] CITIES OF THE  
 NON-AARONITE KOHATHITES.

66. *the residue of the families*] R.V. **some of the families.**  
*of their coasts*] R.V. **of their borders.**

67. *gave...of the cities of refuge, Shechem*] Render (with a slight correction of the Hebrew) **gave...the city of refuge, Shechem.** Cp. ver. 57, note.

*Shechem*] Gen. xii. 6, xxxiii. 18; Josh. xxiv. 1; Judg. ix. 1; 1 Kin. xii. 1. Shechem is the modern Nablus, situated almost in the middle of Palestine.

*Gezer*] Josh. xvi. 3; Judg. i. 29; 1 Kin. ix. 16. It is the modern Tell-Jezer about 18 miles N.W. of Jerusalem. Cp. *Bädeker*, p. 13.

68. *Jokmeam*] In Josh. xxi. 22 *Kibzaim*. The two words resemble one another more closely in Hebrew, and are to be taken as various readings of the same name. Nothing is known of a *Kibzaim* in Ephraim. A *Jokmeam* is mentioned 1 Kin. iv. 12.

*Beth-horon*] Josh. x. 10, 11, xvi. 3, 5; 1 Macc. iii. 24. There were two cities, a lower and an upper Beth-horon, to which at the present day a lower and an upper Beitur, an hour's journey apart, correspond. *Bädeker*, p. 18.

69. *And Aijalon*] *Aijalon* and *Gath-rimmon* were in Dan; cp. Josh. xxi. 23, 24, and see the Critical Note on vv. 54—81.

70. *the half tribe of Manasseh*] the western half tribe; the eastern is mentioned ver. 71.

*Aner*] Read **Taanach**, as in vii. 29; Josh. xxi. 25, R.V.); Judg. v. 19.

her suburbs, and Bileam with her suburbs, for the family of the remnant of the sons of Kohath.

Unto the sons of Gershom *were given* out of the family of <sup>71</sup> the half tribe of Manasseh, Golan in Bashan with her suburbs, and Ashtaroth with her suburbs: and out of the <sup>72</sup> tribe of Issachar; Kedesh with her suburbs, Daberath with her suburbs, and Ramoth with her suburbs, and Anem with <sup>73</sup> her suburbs: and out of the tribe of Asher; Mashal with <sup>74</sup> her suburbs, and Abdon with her suburbs, and Hukok <sup>75</sup> with her suburbs, and Rehob with her suburbs: and out of <sup>76</sup> the tribe of Naphtali; Kedesh in Galilee with her suburbs, and Hammon with her suburbs, and Kirjathaim with her suburbs.

Unto the rest of the children of Merari *were given* out <sup>77</sup> of the tribe of Zebulun, Rimmon with her suburbs, Tabor

*Bileam*] called Ibleam, Judg. i. 27; 2 Kin. ix. 27. In Josh. xxi. 25, *Gath-rimmon*.

71—76 (= Josh. xxi. 27—32). THE THIRTEEN CITIES OF THE  
SONS OF GERSHOM.

71. *Golan*] a city of refuge, Josh. xxi. 27. The name of this city is still preserved in *Jolan* (*Faulan*), the name of a district E. of Jordan extending from Hermon to the Jarmuk.

*Ashtaroth*] mentioned in Josh. ix. 10 as the capital of Og, king of Bashan.

72. *Kedesh*] Read **Kishion** with Josh. xxi. 28 (so *ibid.* xix. 20).

*Daberath*] the modern Dabûriyeh at the foot of Mount Tabor. Cp. *Bädeker*, p. 248.

73. *Ramoth*] *Farmuth* in Josh. xxi. 29.

*Anem*] Read **En-gannim** with Josh. xxi. 29. Probably the modern large village of *Jenîn* on the edge of the plain of Esdrelon. Cp. *Bädeker*, p. 227.

74. *Mashal*] *Mishal*, Josh. xxi. 30 (cp. Josh. xix. 26, R.V.).

75. *Hukok*] Read **Helkath** with Josh. xxi. 31 (cp. Josh. xix. 25).

76. *Kedesh in Galilee*] called *Kedesh-naphtali* in Judg. iv. 6; it is the modern *Kedes*, situated on a lofty plateau overlooking the waters of *Hûleh* (*Merom*). It was a city of refuge, Josh. xxi. 32.

*Hammon...Kirjathaim*] In Josh. xxi. 32, *Hammoth-dor...Kartan*.

77—81 (= Josh. xxi. 34—39). THE [TWELVE] CITIES OF THE  
SONS OF MERARI.

77. *Rimmon...Tabor*] Against these two names there are four in Josh. xxi. 34, 35; *Fokneam*, *Kartah*, *Dimnah* and *Nahalal*. As regards the number of the cities the text of Joshua is certainly right. See Critical Note on vv. 54—81.

*Tabor*] No city, but only a mountain named *Tabor* is known to us,

78 with her suburbs: and on the *other* side Jordan *by* Jericho, on the east *side* of Jordan, *were given them* out of the tribe of Reuben, Bezer in the wilderness with her suburbs, and  
 79 Jahzah with her suburbs, Kedemoth also with her suburbs,  
 80 and Mephaath with her suburbs: and out of the tribe of Gad; Ramoth in Gilead with her suburbs, and Mahanaim  
 81 with her suburbs, and Heshbon with her suburbs, and Jazer with her suburbs.

7 Now the sons of Issachar *were*, Tola, and Puah, Jashub, 2 and Shimron, four. And the sons of Tola; Uzzi, and Rephaiah, and Jeriel, and Jahmai, and Jibsam, and Shemuel, heads of their fathers' house, *to wit*, of Tola:

as having certainly existed in Old Testament times. A city however named *Tabor* existed on the Mountain as early as 218 B.C., and it may have been as old as the times of the Chronicler. Mount Tabor was in Zebulun. Cp. *Bädeker*, p. 248.

78. *by Jericho*] The crossing-place of the Jordan nearest to Reuben was at Jericho. For the phrase *Jordan by Jericho* cp. Josh. xvi. 1.

*in the wilderness*] further defined by the addition *in the table-land* (Deut. iv. 43, R.V. mg.). Bezer was among the high pasture lands of Reuben. It was a city of refuge.

*Jahzah*] also called *Jahaz*. Cp. Judg. xi. 20; Is. xv. 4.

80. *Ramoth in Gilead*] a city of refuge, Josh. xxi. 38. See 1 Kin. xxii. 3; 2 Kin. ix. 1.

*Mahanaim*] Gen. xxxii. 2.

81. *Heshbon*] Num. xxi. 25, 26; Is. xv. 4.

*Jazer*] Num. xxi. 32 (R.V.); Is. xvi. 8.

#### CHAP. VII. 1—40. GENEALOGIES OF SIX REMAINING TRIBES.

The treatment of different tribes is unequal in this chapter. In the case of Issachar (1—5), Benjamin (6—12), and Asher (30—40), genealogies are given and the number of fighting-men of each tribe is stated. To Naphtali is devoted a single verse, giving only the names of his sons. For Manasseh and Ephraim genealogies are given and their possessions are shortly enumerated. The mention of Dan is obliterated, owing to the state of the text of ver. 12.

##### 1—5. THE GENEALOGY OF ISSACHAR.

1. *the sons of Issachar*] Gen. xlvi. 13; Num. xxvi. 23, 24.

*Puah*] In Gen. and Num. *Puvah* (R.V.), but in Judg. x. 1 *Puah* as here. A descendant of *Puah* named *Tola* was one of the Judges.

*Jashub*] So in Num., but in Gen. *Iob* (not *Iyob* as in Job i. 1, R.V. mg.).

2. *of their fathers' house*] R.V. of *their fathers' houses*. Cp. vv. 4, 9, 40. *Fathers' houses* is an awkward term for "clans, patriarchal families" (Greek *πατριαί*).

*they were valiant men* of might in their generations; whose number *was* in the days of David two and twenty thousand and six hundred. And the sons of Uzzi; Izrahiah: and the 3 sons of Izrahiah; Michael, and Obadiah, and Joel, Ishiah, five: all of them chief *men*. And with them, by their 4 generations, after the house of their fathers, *were* bands of soldiers for war, six and thirty thousand *men*: for they had many wives and sons. And their brethren among all 5 the families of Issachar *were* men of might, reckoned in all by their genealogies fourscore and seven thousand.

*The sons of Benjamin; Bela, and Becher, and Jediael,* 6

*valiant men of might]* R.V. **mighty men of valour.**

*in their generations]* Render, **after** (or **according to**) **their generations**, the rendering given to the same Heb. phrase in Gen. x. 32; xxv. 13.

**their number]** The divisions of Issachar which claimed *Tola* as an ancestor amounted to 22,600 fighting men.

*in the days of David]* xxi. 1 ff. (= 2 Sam. xxiv. 1 ff.).

3. *five]* We can make up this number only by counting Izrahiah *one* and the sons of Izrahiah *four*. Reckoned thus the second *Izrahiah* would denote a fresh person.

4. *by their generations]* i.e. according to descent. Each head commanded men that were his kinsfolk.

*the house of their fathers]* R.V. **their fathers' houses.**

*of soldiers for war]* R.V. **of the host for war.**

5. *men of might]* R.V. **mighty men of valour** (as ver. 2).

*fourscore and seven thousand]* This was probably the strength of Issachar in David's day (cp. ver. 2). In Num. ii. 6 Issachar is reckoned at 54,400, and in Num. xxvi. 25 at 64,300.

6—12 (cp. ch. viii. 1—40). THE GENEALOGY OF BENJAMIN.

6. *The sons of Benjamin]* The Heb. word for *the sons of* being just like the beginning of the word *Benjamin* has fallen out through an error of transcription. The names of these are also given in viii. 1—5; Gen. xlvi. 21; Num. xxvi. 38—41. There are variations of reading and probably also variations of tradition in the different lists; e.g. here the sons of Benjamin are reckoned to be *three* in number, but in 1 Chr. viii. 2 to be *five*.

*Bela, and Becher, and Jediael]* These three names come from Gen. xlvi. 21, *Jediael* ("Known to God") being substituted for the heathen-sounding *Ashbel* (= *Ishbaal*, "Man of Baal"). The Chronicler (in this case conforms literally to the principle laid down in Hos. ii. 17. (See note on *Eshbaal*, viii. 33.) In 1 Chr. viii. 1 on the contrary the three names *Bela, Ashbel, Aharah* (= *Ahiram*) are taken from Num. xxvi. 38 without misgiving.

- 7 three. And the sons of Bela; Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five; heads of the house of *their* fathers, mighty *men* of valour; and were reckoned by their genealogies twenty and two thousand and thirty and
- 8 four. And the sons of Becher; Zemira, and Joash, and Eliezer, and Elioenai, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alameth. All these *are* the sons of
- 9 Becher. And the number of them, after their genealogy by their generations, heads of the house of their fathers, mighty
- 10 *men* of valour, *was* twenty thousand and two hundred. The sons also of Jediael; Bilhan: and the sons of Bilhan; Jeush, and Benjamin, and Ehud, and Chenaanah, and
- 11 Zethan, and Tharshish, and Ahishahar. All these the sons of Jediael, by the heads of *their* fathers, mighty *men* of valour, *were* seventeen thousand and two hundred *soldiers*,
- 12 *fit to go out for war and battle*. Shuppim also, and Huppim, the children of Ir, *and* Hushim, the sons of Aher.
- 13 The sons of Naphtali; Jahziel, and Guni, and Jezer, and Shallum, the sons of Bilhah.

7. *the sons of Bela*] These are differently stated in viii. 3—5. *and were reckoned by their genealogies*] R.V. **and they were reckoned by genealogy.**

8. *Anathoth, and Alameth*] both names of places; vi. 60 (45, Heb., "Allemeth"); Jer. i. 1. Descendants of Bela inhabited these towns.

9. *the number of them, after their genealogy by their generations*] R.V. **they were reckoned by genealogy, after their generations. of the house of their fathers**] R.V. **of their fathers' houses.**

11. *by the heads of their fathers*] R.V. **according to the heads of their fathers' houses.**

*soldiers, fit to go out for war and battle*] R.V. **that were able to go forth in the host for war.** The total armed strength of Benjamin acc. to verses 7, 9, 11 was 59,434; cp. Num. i. 37; xxvi. 41.

12. *Shuppim also, and Huppim*] These names appear in Num. xxvi. 39 as *Shephupham* and *Hupham*, and in 1 Chr. viii. 5 as *Shephuphan* and *Huram*.

*Ir*] In ver. 7 *Iri*.

*Hushim, the sons of Aher*] In Gen. xlvi. 23 (cp. Num. xxvi. 42), *the sons of Dan*; *Hushim*. In Chron. the word *Dan* is replaced by *Aher*, either the Chronicler himself or some copyist having found *Dan* illegible. The word *Aher* (lit. "another") is used in non-Biblical Hebrew to designate "a certain [unnamed] person."

### 13. THE GENEALOGY OF NAPHTALI.

13. *Jahziel...Shallum*] In Gen. xlvi. 24, *Jahzeel...Shilem*.

The sons of Manasseh; Ashriel, whom she bare: (*but* 14 his concubine the Aramites bare Machir the father of Gilead: and Machir took to wife *the sister* of Huppim and 15 Shuppim, whose sister's name *was* Maachah;) and the name of the second *was* Zelophehad: and Zelophehad had daughters. And Maachah the wife of Machir bare a son, 16 and she called his name Peresh; and the name of his brother *was* Sheresh; and his sons *were* Ulam and Rakem. And the sons of Ulam; Bedan. These *were* the sons of 17 Gilead, the son of Machir, the son of Manasseh. And his sister Hanmoleketh bare Ishod, and Abiezer, and Mahalah. And the sons of Shemida were, Ahian, and Shechem, and 19 Likhi, and Aniam.

And the sons of Ephraim; Shuthelah, and Bered his son, 20 and Tahath his son, and Eladah his son, and Tahath his

#### 14—17. THE GENEALOGY OF EASTERN MANASSEH.

A difficult section. The text is much disturbed in vv. 14, 15; and there is hardly any material available for the illustration of vv. 16, 17.

14. *Ashriel, whom she bare*] R.V. **Asriel, whom** his wife bare. Num. xxvi. 31.

*his concubine the Aramites*] The inhabitants of Gilead were thus in part Aramaeans (Syrians) by descent.

15. *took to wife the sister of Huppim and Shuppim*] R.V. **took a wife of H. and Sh.**, i.e. allied himself by marriage to these two families.

*whose sister's name*] Render, **and his** (Machir's) **sister's name**. The statement regarding Maachah is ethnographical, and means that the people of Maachah (a district at the foot of Hermon) were related by blood to Machir (the Eastern Manassites).

*Zelophehad had daughters*] Num. xxvii. 1—11.

17. *the sons of Ulam*] Sons of Ulam are mentioned (viii. 40) among the descendants of Benjamin. A variation in the tradition of their descent is possible.

#### 18, 19. THE FAMILIES OF WESTERN MANASSEH.

18. *Abiezer*] Gideon's family; Judg. vi. 11; cp. Josh. xvii. 2.

19. *Shechem*] This name represents the Israelite portion of the inhabitants of Shechem: the rest of the inhabitants were Hivites or Canaanites. See Judg. ix.

#### 20—27. THE LINE OF EPHRAIM TO JOSHUA.

20. *Shuthelah...Bered...Tahath...Eladah*] These four names are taken from Num. xxvi. 35, 36, where they appear to correspond with *Shuthelah...Becher...Tahan...Eran*.

21 son, and Zabad his son, and Shuthelah his son, and Ezer,  
 and Elead, whom the men of Gath that were born in *that*  
 land slew, because they came down to take *away* their  
 22 cattle. And Ephraim their father mourned many days,  
 23 and his brethren came to comfort him. And when he  
 went in to his wife, she conceived, and bare a son, and he  
 called his name Beriah, because it went evil with his house.  
 24 (And his daughter *was* Sherah, who built Beth-horon the  
 25 nether, and the upper, and Uzzen-sherah.) And Rephah  
*was* his son, also Resheph, and Telah his son, and Tahan  
 26 his son, Laadan his son, Ammihud his son, Elishama his  
 27 son, Non his son, Jehoshua his son.  
 28 And their possessions and habitations *were*, Beth-el and  
 the towns thereof, and eastward Naaran, and westward  
 Gezer, with the towns thereof; Shechem also and the towns  
 29 thereof, unto Gaza and the towns thereof: and by the

21. *they came down*] This phrase suits a descent from the hills of Ephraim, but not an invasion from Goshen. It therefore occurred probably after Israel was settled in Canaan, i.e. long after Ephraim was dead, and the conduct ascribed to Ephraim in vv. 22, 23 must be understood of the tribe personified in its ancestor. The clan Beriah became prominent after disaster had befallen the clans Ezer and Elead.

23. *Beriah, because it went evil*] Heb. **Beriah** because it went **beraah**, a play on the sound of the name. Cp. Gen. xxx. 11.

24. *Beth-horon*] See vi. 68, note.

27. *Non...Jehoshua*] R.V. gives the familiar form of these names, **Nun...Joshua**.

#### 28, 29. THE SEATS OF THE SONS OF JOSEPH.

It is difficult to say why the possessions of Ephraim (ver. 28) and Manasseh (ver. 29) are mentioned here, and also why having been mentioned, they are not more fully described.

28. *Beth-el*] Judg. i. 22—25; 1 Kin. xii. 29, 32. Beth-el is perhaps the modern Beitin (*Bädeker*, p. 213). The city was on the border of Ephraim and Benjamin and in Josh. xviii. 22 is assigned to Benjamin, but it was originally conquered by Ephraim (Judg. i. 22), and during the division of the kingdom it belonged to the North: cp. 2 Chr. xiii. 19, note.

*Naaran*] In Josh. xvi. 7, *Naarath* (R.V. *Naarah*).

*Gezer...Shechem*] See vi. 67, note.

*unto Gaza*] Gaza (Heb. *Azzah*) the well-known Philistine city was in the extreme south-west of Palestine and can hardly be intended here in a list of Ephraimite cities. Some Heb. MSS read *Ayyah*, a reading which is in part supported by LXX (B) ἕως Γαζάν.

borders of the children of Manasseh, Beth-shean and her towns, Taanach and her towns, Megiddo and her towns, Dor and her towns. In these dwelt the children of Joseph the son of Israel.

The sons of Asher ; Imnah, and Isuah, and Ishuai, and <sup>30</sup> Beriah, and Serah their sister. And the sons of Beriah ; <sup>31</sup> Heber, and Malchiel, who *is* the father of Birzavith. And <sup>32</sup> Heber begat Japhlet, and Shomer; and Hotham, and Shua their sister. And the sons of Japhlet ; Pasach, and Bimhal, <sup>33</sup> and Ashvath. These *are* the children of Japhlet. And <sup>34</sup> the sons of Shamer ; Ahi, and Rohgah, Jehubbah, and Aram. And the son of his brother Helem ; Zophah, and <sup>35</sup> Imna, and Shelesh, and Amal. The sons of Zophah ; Suah, <sup>36</sup> and Harnepher, and Shual, and Beri, and Imrah, Bezer, <sup>37</sup> and Hod, and Shamma, and Shilshah, and Ithran, and Beera. And the sons of Jether ; Jephunneh, and Pispah, <sup>38</sup> and Ara. And the sons of Ulla ; Arah, and Haniel, and <sup>39</sup> Rezia. All these *were* the children of Asher, heads of *their* <sup>40</sup> fathers' house, choice *and* mighty *men* of valour, chief of the princes. And the number throughout the genealogy of

**29.** *Beth-shean*] In 1 Sam. xxxi. 10, 12 spelt Beth-shan. It is the Greek *Scythopolis*, the modern *Beisan*. *Büdeker*, p. 222.

*Taanach*] See vi. 70, note on *Aner*.

*Megiddo*] Judg. v. 19 ; 2 Kin. xxiii. 29 ; Zech. xii. 11. A city (at present not certainly identified) which gave a name to the great plain watered by the Kishon and its tributaries.

*Dor*] Josh. xvii. 11.

*the children of Joseph*] The Ephraimites dwelt in the towns mentioned in ver. 28, and the Manassites in those mentioned in ver. 29.

### 30—40. THE GENEALOGY OF ASHER.

**30.** *the sons of Asher*] The names in vv. 30, 31 are derived from Gen. xlvi. 17 (cp. Num. xxvi. 44—46). There is no variation in the Heb. spelling of the names, but *Isuah* (R.V. *Ishvah*) is missing in Num.

*Isuah, and Ishuai*] R.V. *Ishvah, and Ishvi*.

**31.** *Birzavith*] R.V. *Birzaith*, probably the name of a place, "The well of the olive-tree."

**34, 35.** *Shamer...Helem*] Read perhaps *Shomer...Hotham*, to agree with ver. 32. In ver. 35 for *son* read *sons* (as R.V.).

**40.** *of their fathers' house*] R.V. *of the fathers' houses*.

*the number...to battle was*] R.V. *the number of them reckoned by genealogy for service in war was, etc.*

them *that were apt* to the war *and* to battle *was* twenty and six thousand men.

8 Now Benjamin begat Bela his firstborn, Ashbel the  
 2 second, and Aharah the third, Nohah the fourth, and  
 3 Rapha the fifth. And the sons of Bela were, Addar, and  
 4 Gera, and Abihud, and Abishua, and Naaman, and Ahoah,  
 5, 6 and Gera, and Shephuphan, and Huram. And these *are*  
 the sons of Ehud: these *are* the heads of the fathers of the  
 inhabitants of Geba, and they removed them to Manahath:  
 7 and Naaman, and Ahiah, and Gera, he removed them, and  
 8 begat Uzza, and Ahihud. And Shaharaim begat *children*  
 in the country of Moab, after he had sent them away;  
 9 Hushim and Baara *were* his wives. And he begat of  
 Hodesh his wife, Jobab, and Zibia, and Mesha, and  
 10 Malcham, and Jeuz, and Shachia, and Mirma. These *were*  
 11 his sons, heads of the fathers. And of Hushim he begat  
 12 Abitub, and Elpaal. The sons of Elpaal; Eber, and  
 Misham, and Shamed, who built Ono, and Lod, with the

*twenty and six thousand*] In xii. 36 the men of war of Asher are reckoned at forty thousand (cp. Num. i. 41; xxvi. 47, where still higher reckonings are given). The numbers here and in verses 5, 7, 9, 11 (as well as in ver. 2, which see) seem to refer to the time of David. The numbers may be based on family traditions, but it would be unsafe to draw any important conclusions from them.

CH. VIII. 1—40 (cp. vii. 6—12). THE GENEALOGY OF BENJAMIN.  
 THE BENJAMITE FAMILIES WHICH DWELT IN JERUSALEM.

1. *Bela...Ashbel...Aharah*] See vii. 6, notes.
3. *Addar*] perhaps to be read *Ard*, as Gen. xlv. 21; Num. xxvi. 40.
5. *Shephuphan and Huram*] See vii. 12, note.
6. *And these are the sons of Ehud*] *Ehud* (the deliverer of Israel from Moab) was descended from *Gera* (ver. 5; Judg. iii. 15). His genealogy is given somewhat fully.  
*they removed them*] R.V. **they carried them captive**. Probably some words have fallen out; we cannot say who carried whom captive.  
*to Manahath*] Targ. *to Manahath, to the land of the house of Esau*.
7. *he removed them*] R.V. **he carried them captive**. *He* seems to refer back to Ehud, but the words yield no satisfactory sense.
8. *sent them away; Hushim and Baara were his wives*] R.V. mg. **sent away Hushim and Baara his wives**.
10. *of the fathers*] R.V. **of fathers'** houses. See vii. 2, note.
12. *Ono, and Lod*] Ezra ii. 33; Neh. vii. 37; xi. 35. The two places were evidently well-known in post-exilic times, and were doubtless near together. *Lod* is the *Lydda* of the N.T. (Acts ix. 32). Targ.

towns thereof: Beriah also, and Shema, who *were* heads of <sup>13</sup>  
 the fathers of the inhabitants of Aijalon, who drove away  
 the inhabitants of Gath: and Ahio, Shashak, and Jeremoth, <sup>14</sup>  
 and Zebadiah, and Arad, and Ader, and Michael, and <sup>15, 16</sup>  
 Ispah, and Joha, the sons of Beriah; and Zebadiah, and <sup>17</sup>  
 Meshullam, and Hezeki, and Heber, Ishmerai also, and <sup>18</sup>  
 Jezliah, and Jobab, the sons of Elpaal; and Jakim, and <sup>19</sup>  
 Zichri, and Zabdi, and Elienai, and Zilthai, and Eliel, and <sup>20, 21</sup>  
 Adaiah, and Beraiah, and Shimrath, the sons of Shimhi;  
 and Ishpan, and Heber, and Eliel, and Abdon, and Zichri, <sup>22, 23</sup>  
 and Hanan, and Hananiah, and Elam, and Antothijah, and <sup>24, 25</sup>  
 Iphedeiah, and Penuel, the sons of Shashak; and Sham-  
 sheraï, and Shehariah, and Athaliah, and Jaresiah, and <sup>26</sup>  
 Elishah, and Zichri, the sons of Jeroham. These *were* heads <sup>27</sup>  
 of the fathers, by their generations, chief *men*. These <sup>28</sup>  
 dwelt in Jerusalem.

And at Gibeon dwelt the father of Gibeon; whose wife's <sup>29</sup>  
 name *was* Maachah: and his firstborn son Abdon, and <sup>30</sup>  
 Zur, and Kish, and Baal, and Nadab, and Gedor, and <sup>31</sup>

adds, *which the sons of Israel laid waste and burnt with fire, when they made war in Gibeah with the tribe of Benjamin.*

13. *of the fathers*] R.V. of fathers' houses, as in ver. 10.

*drove away*] R.V. put to flight. Probably an allusion to some fight the memory of which was kept alive in local song. Cp. vii. 21, 22.

*Aijalon*] Josh. x. 12; 1 Sam. xiv. 31.

14. *And Ahio*] LXX., and his brother. This verse is probably corrupt. If however we read *And Elpaal his brother* for *And Ahio* (cp. ver. 18), and *Jeroham* for *Jeremoth* (cp. ver. 27), we then find in ver. 13a and ver. 14 five names corresponding (with one transposition) with the five names of heads of families given below, viz., *Beriah* (ver. 16), *Elpaal* (ver. 18), *Shimei* (ver. 21, R.V., = *Shema*), *Shashak* (ver. 25), and *Jeroham* (ver. 27).

20. *Elienai*] Read, perhaps, *Elioenai*, a name meaning, "My eyes look towards Jehovah."

28. *of the fathers, by their generations*] R.V. of fathers' houses throughout their generations.

*These dwelt in Jerusalem*] i.e. in the writer's day the heads of families enumerated in vv. 15—27 dwelt in Jerusalem. Cp. ix. 2, 3; Neh. xi. 1—8. But the words may be a gloss brought in from ix. 34.

29—32 (=ch. ix. 35—38). THE GENEALOGY OF JEIEL.

29. *the father of Gibeon*] R.V. the father of Gibeon Jeiel; cp. ix. 35, R.V.

30. *and Baal*] Add with LXX. (A) and ix. 36 and Ner. LXX.

<sup>32</sup> Ahio, and Zacher. And Mikloth begat Shimeah. And these also dwelt with their brethren in Jerusalem, over against them.

<sup>33</sup> And Ner begat Kish, and Kish begat Saul, and Saul begat Jonathan, and Malchishua, and Abinadab, and <sup>34</sup> Eshbaal. And the son of Jonathan *was* Merib-baal; and <sup>35</sup> Merib-baal begat Micah. And the sons of Micah *were*, <sup>36</sup> Pithon, and Melech, and Tarea, and Ahaz. And Ahaz begat Jehoadah; and Jehoadah begat Alemeth, and Azma- <sup>37</sup> veth, and Zimri; and Zimri begat Moza, and Moza begat Binea: Rapha *was* his son, Eleasah his son, Azel his son: <sup>38</sup> and Azel had six sons, whose names *are* these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and <sup>39</sup> Hanan. All these *were* the sons of Azel. And the sons of

(B) shews that a word is missing after *Baal* for it reads Βααλακαίμ (= Βαῦλ καὶ Ν...?).

31. *and Zacher*] Read with ix. 37, and Zechariah, and Mikloth, the latter name having probably fallen out through homœoteleuton.

32. *with their brethren* etc.] i.e. with some of their brethren in Jerusalem over against other of their brethren in Gibeon and other places. Ver. 32 *b.* looks like the heading of a list which has been lost. *over against them*] R.V. *over against their brethren.*

### 33—40 (cp. ix. 39—44). THE GENEALOGY OF THE HOUSE OF SAUL.

33. *Abinadab*] So in 1 Sam. xxxi. 2, but in 1 Sam. xiv. 49 R.V., *Ishvi.*

*Eshbaal*] In 2 Sam. ii. 8 called *Ish-bosheth*. Cp. vii. 6, note on *Fediael* (= *Ashbel*). In the (more generally read) Sam. text the offensive name *Eshbaal* "Man of Baal" has been changed to *Ishbosheth*, "Man of the Shameful-thing" (i.e. of the idol), but it has been left standing in the less-used text of Chron. The title *Baal* ("Lord") was applied in early days (e.g. in the days of Saul) to the national God of Israel, but in later days (cp. Hos. ii. 17) the prophets objected to it because it was freely applied to Heathen gods. Thus to Saul and Samuel the name *Eshbaal* was acceptable as meaning "Man of the Lord," i.e. of Jehovah, while to the prophetic author or reviser of the book of Samuel it was offensive as signifying "Man of a Baal," i.e. of one of the gods worshipped by the neighbouring nations.

34. *Merib-baal*] A name meaning "Baal pleadeth"; in ch. ix. 40 *b* (Heb.) it is written *Meri-baal*, i.e. "Man of Baal." The person meant seems to be *Mephibosheth* (2 Sam. ix. 6, 12).

35. *Tarea*] In ix. 41, *Tahrea*.

36. *Jehoadah*] R.V. *Jehoaddah*. In ix. 42, *Jarah*.

37. *Rapha*] In ix. 43, *Rephaiah*.

Eshek his brother *were*, Ulam his firstborn, Jehush the second, and Eliphelet the third. And the sons of Ulam <sup>40</sup> were mighty men of valour, archers, and had many sons, and sons' sons, an hundred and fifty. All these *are* of the sons of Benjamin.

So all Israel were reckoned by genealogies; and behold, <sup>9</sup> they *were* written in the book of the kings of Israel and Judah, *who* were carried away to Babylon for their transgression.

Now the first inhabitants that *dwelt* in their possessions <sup>2</sup> in their cities *were*, the Israelites, the priests, Levites, and

### 39. *Jehush*] R.V. **Jeush**.

#### CH. IX. 1—17 (cp. Neh. xi. 1—19). THE HEADS OF THE FAMILIES WHICH DWELT IN JERUSALEM.

Verses 2—17 contain the list of the heads of families of Judah (3—6), of Benjamin (7—9), of the priests (10—13), of the Levites (14—16), and of the porters (17), who dwelt in Jerusalem at some period after the Return (cp. note on ver. 1). A similar list (with some variations which are recorded in their places in the following notes) occurs in Neh. xi. 3—19. The theory which best explains the partial agreement coupled with the partial divergence of the two lists, is that both are extracts independently made from the same document, which the Chronicler has inserted, one in Chron., the other in Neh., lest the peculiarities of either list should be lost. We may conclude from Neh. xi. 1, 2 that the two lists represent the population of Jerusalem, after Nehemiah had taken measures for increasing it. Cp. Ryle on Neh. xi. 3.

1. *they were written in the book*] This book is apparently referred to in v. 17.

*of Israel and Judah, who were carried away*] R.V. **of Israel: and Judah was carried away captive**. The statement that Judah was led captive calls attention to the fact that the list which follows refers to post-exilic times.

2. The text of this verse seems to be faulty, but the meaning is probably the same as in Ezra ii. 70 (cp. *ibid.* ver. 1). *Now those who first returned from Babylon to dwell in Judaea again, dwell (not in Jerusalem, but) in their own cities; this did they all whether they were laymen, priests, Levites, or Nethinim.*

*the first inhabitants*] The word "first" here corresponds with the phrase "the chiefs of the province" in Neh. xi. 3 (R.V.), and may be interpreted by it, for "first" gives no satisfactory sense if understood in reference to time. The list which follows (vv. 4 ff.) is a list of *chief men*.

were] They belonged to the following four classes:

*the Israelites*] R.V. **Israel**, i.e. laymen as distinguished from men of Levitical descent. According to ver. 3 *Israel* included at least Judah, Benjamin, Ephraim, and Manasseh (cp. Ps. lxxx, 2, where Judah—the

3 the Nethinims. And in Jerusalem dwelt of the children of  
 Judah, and of the children of Benjamin, and of the  
 4 children of Ephraim, and Manasseh; Uthai the son of  
 Ammihud, the son of Omri, the son of Imri, the son of  
 5 Bani, of the children of Pharez the son of Judah. And of  
 6 the Shilonites; Asaiah the firstborn, and his sons. And of  
 the sons of Zerah; Jeuel, and their brethren, six hundred  
 7 and ninety. And of the sons of Benjamin; Sallu the son  
 of Meshullam, the son of Hodaviah, the son of Hasenuah,

speaker—associates Ephraim, Benjamin, and Manasseh with herself in her appeal to the God of *Israel*). This is a totally different usage from that of earlier times, when *Israel* meant the Northern kingdom, and *Judah* the Southern.

*Levites*] R.V. the Levites.

*Nethinims*] R.V. *Nethinim*. These were a class of Temple servants reckoned as inferior to the Levites. Perhaps they were of foreign extraction and included the Gibeonites (cp. Josh. ix. 23). They are mentioned nowhere else in the Old Testament except in the books of Ezra and Nehemiah. See Ryle's note on Ezra ii. 43.

3—6 (cp. Neh. xi. 4—6). THE SONS OF JUDAH.

3. *And in Jerusalem dwelt* etc.] Jerusalem (cp. ver. 2) had hitherto been neglected, but *now under Nehemiah* (we must supply some such note of time) and in consequence of Nehemiah's measures the following families (vv. 4—17) took up their abode within the city.

*and of the children of Ephraim, and Manasseh*] This clause is not found in Neh. xi. 4.

4. *Uthai*] In Neh. *Athaiah*. The two words are more alike in Heb. than in English and are perhaps to be regarded as various readings of one name.

*Pharez*] R.V. *Perez*, as in ii. 4, 5 (R.V.); Gen. xxxviii. 29 (R.V.); and Neh. xi. 4 (A.V. also). We have here (vv. 4—6) a threefold division of the tribe of Judah into the descendants of Perez, Shelah, and Zerah, just as in Num. xxvi. 20.

5. *Shilonites*] Spelt more correctly *Shelanites* in Num. xxvi. 20; they were descendants of Shelah.

*Asaiah*] In Neh. xi. 5 *Maaseiah*, a kindred name.

6. *Jeuel*] In Neh. xi. 5 the "sons of Zerah" are missing.

*six hundred and ninety*] Cp. Neh. xi. 6 (*four hundred threescore and eight sons of Perez*).

7—9 (cp. Neh. xi. 7—9). THE SONS OF BENJAMIN.

7. *Sallu*] His genealogy is differently stated in Neh. xi. 7, but see next note.

*the son of Hodaviah, the son of Hasenuah*] Some critics would read "and Hodaviah the son of Hasenuah" and would identify this person with the "Judah the son of Has-senuah" of Neh. xi. 9.

and Ibneiah the son of Jeroham, and Elah the son of Uzzi, <sup>8</sup> the son of Michri, and Meshullam the son of Shephathiah, the son of Reuel, the son of Ibnijah; and their brethren, <sup>9</sup> according to their generations, nine hundred and fifty and six. All these men *were* chief of the fathers in the house of their fathers.

And of the priests; Jedaiah, and Jehoiarib, and Jachin, <sup>10</sup> and Azariah the son of Hilkiyah, the son of Meshullam, the <sup>11</sup> son of Zadok, the son of Meraioth, the son of Ahitub, the ruler of the house of God; and Adaiah the son of Jeroham, <sup>12</sup> the son of Pashur, the son of Malchijah, and Maasiai the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the son of Immer; and their <sup>13</sup> brethren, heads of the house of their fathers, a thousand

8. *Ibneiah, Elah, Meshullam*] Not mentioned in Neh. xi.

9. *nine hundred and fifty and six*] This number nearly agrees with the *nine hundred twenty and eight* of Neh. xi. 8.

*chief of the fathers in the house of their fathers*] R.V. *heads of fathers' houses by their fathers' houses.*

10—13 (cp. Neh. xi. 10—14). THE PRIESTS.

10. *Jehoiarib*] Spelt *Joiarib* in Neh. xi. 10. *Jehoiarib* and *Jedaiah* occur as names of the first and second courses of the priests in xxiv. 7; Neh. xii. 6, 19. The Maccabees were of the course of Joarib (= Jehoiarib); 1 Macc. ii. 1.

*Jachin*] The name of the twenty-first course; xxiv. 17.

11. *Azariah*] In Neh. xi. 11, *Seraiah*.

*the ruler of the house of God*] This title could perhaps be borne by the highpriest (2 Chr. xxxi. 10, 13), but in any case it was not confined to him (*ib.* xxxv. 8, where several such "rulers" are mentioned).

12. *Malchijah*] The name of the fifth course; xxiv. 9.

*Maasiai*] R.V. *Maasai*. The reading of Neh. xi. 13 *Amashai* (R.V. *Amashsai*) is corrupt. The form given in Chron. is open to suspicion. Probably the true reading is lost.

*Adiel*] In Neh. *Azareel*.

*Immer*] The name of the sixteenth course; xxiv. 14.

13. *heads of the house of their fathers*] R.V. *heads of their fathers' houses.*

*a thousand and seven hundred and threescore*] Only the five 'courses' of priests mentioned above (*viz.*, Jedaiah, Jehoiarib, and Jachin, ver. 10, and Malchijah and Immer, ver. 12) seem to be included in this reckoning. Some commentators however regard Azariah (= Seraiah) in ver. 11 as the name of a new course, which after the Exile took the place of one of the old courses reckoned in xxiv. 7—18. If this be right we have here the sum of *six* courses.

and seven hundred and threescore ; very able men *for* the work of the service of the house of God.

- 14 And of the Levites ; Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah, of the sons of  
 15 Merari ; and Bakkakkar, Heresh, and Galal, and Mattaniah  
 16 the son of Micah, the son of Zichri, the son of Asaph ; and Obadiah the son of Shemaiah, the son of Galal, the son of Jeduthun, and Berechiah the son of Asa, the son of Elkanah, that dwelt in the villages of the Netophathites.  
 17 And the porters *were*, Shallum, and Akkub, and Talmon,

In Neh. xi. 12—14 the number of the priests is given on a different plan ; *eight hundred and twenty-two* “did the work of the house” ; *two hundred and forty-two* were “chiefs of fathers’ houses” ; *an hundred and twenty-eight* were “mighty men of valour.” The total falls far short of the *thousand and seven hundred and threescore* of Chron. We have not sufficient data on which to base any attempt at reconciling the two totals.

*very able men*] Render, **mighty men of valour**. The Heb. is the same as in Neh. xi. 14. Cp. 2 Chr. xxvi. 17.

#### 14—16 (cp. Neh. xi. 15—18). THE LEVITES.

14. *of the sons of Merari*] In Neh. *the sons of Bunni*, which is probably a corruption of the reading of Chron. Otherwise of the three great Levitical families, Merari, Asaph and Jeduthun mentioned here, only the last two appear in Neh.

15. *Bakkakkar, Heresh, and Galal*] The reading appears to be corrupt, for the analogy of the latter half of the verse as well as of vv. 14, 16 leads us to expect something more than bare names. Neither the LXX. nor the Vulg. give any real help for emending the clause. The corresponding words in Neh. (xi. 17) are *Bakkukiah the second among his brethren*.

16. *Obadiah the son of Shemaiah*] In Neh. *Abda the son of Shammua*. Which was the reading of the original document cannot be determined.

*Jeduthun*] See note on xvi. 41.

*Berechiah...the son of Elkanah*] Not mentioned in Neh. He probably represented the Kohathite division of the singers ; cp. vi. 33—38 (18—23 *Heb.*), where the name *Elkanah* occurs several times in the genealogy of the Kohathites.

*the villages of the Netophathites*] Cp. Neh. xii. 28, 29 (R.V.), whence it appears that these villages were close to Jerusalem. The exact site is uncertain.

#### 17—27 (cp. Neh. xi. 19 ; 1 Chr. xxvi. 1—19). ORGANISATION AND DUTIES OF THE PORTERS (DOORKEEPERS).

17. *porters*] Render, **doorkeepers** as in xvi. 38 and xxvi. 1 (R.V.).

and Ahiman, and their brethren: Shallum *was* the chief; who hitherto *waited* in the king's gate eastward: they *were* 18 porters in the companies of the children of Levi. And 19 Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his brethren, of the house of his father, the Korahites, *were* over the work of the service, keepers of the gates of the tabernacle: and their fathers, *being* over the host of the LORD, *were* keepers of the entry. And Phinehas 20 the son of Eleazar was the ruler over them in time past, *and*

In Solomon's Temple there were "keepers of the threshold," three in number (2 Kin. xxv. 18), priests in rank (*ibid.* xii. 9).

*Shallum...Ahiman*] These two names are absent from Neh. xi. 19 together with the clause *Shallum was the chief*. This omission of all reference to Shallum must be accidental.

*Shallum, Akkub, and Talmon*] The three names represent families, not individuals; cp. Ezra ii. 42=Neh. vii. 45, where the fuller form is given, *the children of Shallum,...the children of Talmon, the children of Akkub....* These names persist in the five lists of porters which refer to post-exilic times; Ezra ii. 42=Neh. vii. 45; Neh. xi. 19=1 Chr. ix. 17 (*Shallum* is to be supplied in Neh. from Chron.); Neh. xii. 5 (*Meshulam=Shallum*). When however the reference is to the days of David the prominent names are *Meshelemiah=Shelemiah (=Shallum?)*, *Obededom*, and *Hosah*; 1 Chr. xv. 18, 24; xvi. 38; xxvi. 1, 4, 10.

*Ahiman*] Elsewhere in the O. T. this name occurs only among the names of the sons of Anak, and it is probable that the Chronicler (or some scribe) made here an error of transcription, and that AHIMAN has arisen from the word AHEIHEM "their brethren" which follows.

18. *who*] i.e. *Shallum* (ver. 17), called *Shelemiah* in xxvi. 14 (= *Meshelemiah*, *ib.* ver. 1). A family rather than an individual is meant.

*the king's gate eastward*] That the king had an entrance into the Temple named after him appears from 2 Kin. xvi. 18, and that this gate was on the East from Ezek. xlvi. 1, 2.

*in the companies*] R.V. **for the camp**. This expression is borrowed from Num. ii. 17, where it refers to the circumstances of the Wandering in the Wilderness.

19. *son of Ebiasaph*] By a misreading *Shallum (=Meshelemiah*; see above) is said to be "of the sons of Asaph" (read "Ebiasaph") in xxvi. 1.

*of the house of his father*] R.V. **of his father's house**.

*being over the host of the LORD, were keepers*] R.V. **had been over the camp of the LORD, keepers**. Nothing is said in the Pentateuch of "keepers of the entry to the tabernacle," and probably in the present passage the entry to the camp, not to the tabernacle, is meant. With this view agrees the mention of Phinehas (ver. 20), for it was the profanation of the camp, not of the tabernacle, which Phinehas avenged (Num. xxv. 6—8), thus earning a blessing (*ib.* 11—13).

21 the LORD *was* with him. *And* Zechariah the son of  
 22 Meshelemiah *was* porter of the door of the tabernacle of  
 the congregation. All these which were chosen to be  
 porters in the gates *were* two hundred and twelve. These  
 were reckoned by their genealogy in their villages, whom  
 David and Samuel the seer did ordain in their set office.  
 23 So they and their children had the oversight of the gates of  
 the house of the LORD, *namely*, the house of the tabernacle,  
 24 by wards. In four quarters were the porters, toward the  
 25 east, west, north, and south. And their brethren, *which*  
*were* in their villages, *were* to come after seven days from  
 26 time to time with them. For these Levites, the four chief

21. *Zechariah the son of Meshelemiah*] Cp. xxvi. 2, 14, according to which Zechariah's watch was on the North.

*the tabernacle of the congregation*] R.V. **the tent of meeting**. Cp. vi. 32, note. The Temple is not mentioned because the reference is to the time of David; cp. ver. 22.

22. *All these*] Cp. Ezra ii. 42 (=Neh. vii. 45); Neh. xi. 19. The discrepancy in numbers between Chron. and Neh. and also between Neh. vii. and Neh. xi. may be explained by supposing some difference in the manner of reckoning or some difference in the period referred to.

*in their villages*] Cp. note on ver. 16.

*David and Samuel the seer*] The Chronicler attributes to David the organisation of the priests (xxiv. 3), of the Levites (xxiii. 27; xxiv. 31), of the singers (xxv. 1 ff.), and of the doorkeepers (in this passage). *Samuel the seer* is here associated with David in the work, perhaps as having himself exercised the doorkeeper's office (1 Sam. iii. 15). We have however no evidence outside Chron. of Samuel's organising work for the sanctuary.

*set office*] R.V. *mg. trust*. The meaning is "office of trust"; cp. vv. 26, 31; 2 Chr. xxxi. 15, 18.

23. *namely, the house of the tabernacle*] R.V. **even the house of the tabernacle** (*mg. Tent*). A reminder that in David's days (ver. 22) the Temple was not yet built.

24. *In four quarters*] R.V. **on the four sides**. Fuller details are given in xxvi. 14—18.

25. *which were in their villages*] R.V. **in their villages**. No special villages inhabited by porters are mentioned, but perhaps porters as well as singers dwelt in the "villages of the Netophathites" (ver. 16; Neh. xii. 28, R.V.).

*after seven days*] R.V. **every seven days**.

*with them*] R.V. **to be with them**.

26. *For these Levites, the four chief porters, were in their set office*] R.V. **For the four chief porters, who were Levites, were in a set office**. It seems from this passage (and also from the structure of this chapter; cp. vv. 10, 14, 17) that the doorkeepers were not, as a body, Levites.

porters, *were* in *their* set office, and were over the chambers and treasuries of the house of God. And they lodged <sup>27</sup> round about the house of God, because the charge *was* upon them, and the opening *thereof* every morning pertained to them. And *certain* of them had the charge of the <sup>28</sup> ministering vessels, that they should bring them in and out by tale. *Some* of them also *were* appointed to oversee the <sup>29</sup> vessels, and all the instruments of the sanctuary, and the fine flour, and the wine, and the oil, and the frankincense, and the spices. And *some* of the sons of the priests made <sup>30</sup> the ointment of the spices. And Mattithiah, *one* of the <sup>31</sup>

Their leaders however, being Levites, were placed in positions of greater trust; cp. xxvi. 20—28. In 2 Chr. xxxiv. 9 Levites appear exercising the duties of doorkeepers, but this does not prove that all doorkeepers were Levites.

*chambers*] i.e. store-chambers in which tithes and sacred vessels were kept; cp. 2 Chr. xxxi. 5, 11, 12; Neh. xiii. 4—9. The chambers were probably built as outbuildings round the Court of the Temple; cp. xxiii. 28; xxviii. 12.

27. *because...to them*] R.V. because the charge thereof was upon them, and to them pertained the opening thereof morning by morning. The reference is to the four "chief porters" (ver. 26).

#### 28, 29. DUTIES OF THE LEVITES.

28. *And certain of them*] The reference is to the Levites. The contents of verses 28, 29 clearly refer to Levitical duties (cp. xxiii. 29), and the transition from porters to Levites is made easier by the fact that the four porters last mentioned (vv. 26, 27) are Levites.

*the ministering vessels*] R.V. the vessels of service.

*that they should bring them in and out by tale*] R.V. for by tale were they brought in and by tale were they taken out.

29. *to oversee the vessels*] R.V. over the furniture.

*all the instruments*] R.V. over all the vessels.

*the fine flour*] R.V. over the fine flour. Cp. xxiii. 29.

#### 30. A PRIESTLY DUTY.

30. *the sons of the priests*] This phrase means merely "members of the priesthood, priests." Cp. 2 Chr. xxv. 13, "the soldiers of the army" (lit. "the sons of the troop") and the common expression "the sons of the prophets."

*the ointment*] R.V. the confection. See Ex. xxx. 23—25. This "ointment" was peculiarly holy. The Levites might have charge of the oil and spices (ver. 29), but only the priests might make the confection. With the word "confection" cp. "confectionaries" (1 Sam. viii. 13, A.V. and R.V.), "perfumers" R.V. mg.

Levites, who *was* the firstborn of Shallum the Korahite, had the set office over the things that were made in the pans. And *other* of their brethren, of the sons of the Kohathites, *were* over the shewbread, to prepare *it* every sabbath. And these *are* the singers, chief of the fathers of the Levites, *who remaining* in the chambers *were* free: for they were employed in *that* work day and night. These chief fathers of the Levites *were* chief throughout their generations; these dwelt at Jerusalem.

And in Gibeon dwelt the father of Gibeon, Jehiel, whose wife's name *was* Maachah: and his firstborn son Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab, and Gedor, and Ahio, and Zechariah, and Mikloth. And Mikloth begat Shimeam. And they also dwelt with their brethren at Jerusalem, over against their brethren.

### 31, 32. OTHER LEVITICAL DUTIES.

31. *who was the firstborn of Shallum*] In xxvi. 2 the firstborn of Mesheleiah (= Shallum) is called *Zechariah*. Probably *Mattithiah* and *Zechariah* represent *each* a household belonging to an elder branch of the great family of *Shallum*.

*made in the pans*] R.V. **baked in pans**. Cp. xxiii. 29.

32. *the shewbread*] Lit. *the bread of the Row* (or *of the Pile*), for it had to be arranged in order before the Lord (Lev. xxiv. 6).

*to prepare it every sabbath*] "Every sabbath he shall set it in order before the LORD continually" (Lev. xxiv. 8). In 2 Chr. ii. 4 (=ii. 3, *Heb.*) it is called *the continual shewbread* (lit. "the continual Row").

33. *And these are*] This verse may be intended as a colophon to verses 15, 16, for the names there given are those of singers; cp. Neh. xi. 17. On the other hand it may have been intended as the heading of such a list as appears in vi. 33—47 (=18—32, *Heb.*), the list itself on second thoughts being omitted.

*chief of the fathers of the Levites who remaining in the chambers were free*] R.V. **heads of fathers' houses of the Levites, who dwelt in the chambers and were free from other service.**

*in that work*] R.V. **in their work.**

*day and night*] Cp. Ps. cxxxiv. 1; Rev. iv. 8.

34. *These chief...generations*] R.V. **These were heads of fathers' houses of the Levites, throughout their generations, chief men.**

### 35—38 (=viii. 29—32). BENJAMITES LIVING IN GIBEON AND IN JERUSALEM.

See notes on viii. 29 ff. The passage is probably repeated here in order to serve as an introduction to the story of the death of Saul.

And Ner begat Kish; and Kish begat Saul; and Saul<sup>39</sup>  
 begat Jonathan, and Malchishua, and Abinadab, and Esh-  
 baal. And the son of Jonathan *was* Merib-baal: and<sup>40</sup>  
 Merib-baal begat Micah. And the sons of Micah *were*,<sup>41</sup>  
 Pithon, and Melech, and Tahrea, *and Ahaz*. And Ahaz<sup>42</sup>  
 begat Jarah; and Jarah begat Alemeth, and Azmaveth, and  
 Zimri; and Zimri begat Moza; and Moza begat Binea;<sup>43</sup>  
 and Rephaiah his son, Eleasah his son, Azel his son. And<sup>44</sup>  
 Azel had six sons, whose names *are* these, Azrikam,  
 Bocheru, and Ishmael, and Sheariah, and Obadiah, and  
 Hanan: these *were* the sons of Azel.

Now the Philistines fought against Israel; and the men<sup>10</sup>  
 of Israel fled from before the Philistines, and fell down slain  
 in mount Gilboa. And the Philistines followed hard after<sup>2</sup>  
 Saul, and after his sons; and the Philistines slew Jonathan,

**39—44 (=viii. 33—38). THE GENEALOGY OF THE HOUSE  
 OF SAUL.**

For notes see on viii. 33 ff.

**CH. X. 1—12 (=I Sam. xxxi. 1—13). THE DEFEAT, DEATH,  
 AND BURIAL OF SAUL.**

There are several variations between the text given here and the text  
 of I Sam., which are noticed as they occur in the following notes.

**1. in mount Gilboa]** In the campaign of Gilboa the Philistines  
 shewed new and skilful strategy. Instead of at once marching eastward  
 up the ravines which lead into Judah and Benjamin—in which there  
 was no room for their chariots (2 Sam. i. 6) to manœuvre—they first  
 marched northward along the sea-coast and then turned eastward just  
 before reaching Mount Carmel. This movement brought them into the  
 great fertile plain watered by the Kishon, ground over which chariots  
 could act with decisive effect. At the N.E. end of the plain rose the  
 heights of Gilboa. When Saul and his Benjamites advanced to meet  
 the Philistines, the latter succeeded in interposing themselves between  
 the Israelite army and its base in Benjamin—an easy achievement for  
 an enemy who by his chariots possessed a high degree of mobility.  
 Saul was therefore driven to take up his position on the *north* side of  
 the plain on Mount Gilboa, where he was attacked by the Philistines,  
 probably from the S.W., on which side the slopes of the mountain are  
 comparatively gentle. The Israelites cut off from their homes, out-  
 marched, outgeneralled, and probably outnumbered, were speedily  
 routed. The battle of Gilboa was won like Hastings by cavalry  
 (chariots) and archers (ver. 3) against infantry, which was obliged to  
 stand on the defensive, under pain of being cut to pieces if it ventured  
 to attack.

3 and Abinadab, and Malchi-shua, the sons of Saul. And the battle went sore against Saul, and the archers hit him,  
 4 and he was wounded of the archers. Then said Saul to his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and abuse me. But his armourbearer would not; for he was sore afraid.  
 5 So Saul took a sword, and fell upon it. And when his armourbearer saw that Saul was dead, he fell likewise on  
 6 the sword, and died. So Saul died, and his three sons, and all his house died together.  
 7 And when all the men of Israel that *were* in the valley saw that they fled, and that Saul and his sons were dead, then they forsook their cities, and fled: and the Philistines  
 8 came and dwelt in them. And it came to pass on the morrow, when the Philistines came to strip the slain, that  
 9 they found Saul and his sons fallen in mount Gilboa. And when they had stripped him, they took his head, and his armour, and sent into the land of the Philistines round about, to carry tidings unto their idols, and to the people.

2. *Malchi-shua*] This is the correct spelling, not *Melchi-shua*.

3. *the archers hit him, and he was wounded of the archers*] R.V. **the archers overtook him; and he was distressed by reason of the archers.**

4. *to his armourbearer*] Cp. Judg. ix. 54 (the death of Abimelech). One function of an armourbearer was to give the "coup de grâce" to fallen enemies (1 Sam. xiv. 13), but sometimes the same office had to be executed for friends.

*and abuse me*] i.e. wreak their cruel will upon me; cp. Judg. i. 6. *a sword*] R.V. **his sword.**

5. *fell likewise on the sword*] R.V. **likewise fell upon his sword.**

6. *all his house*] In Samuel "his armourbearer and all his men." The reference is rather to Saul's servants than to his family.

7. *that were in the valley*] The "valley of Jezreel" (Hos. i. 5), called in later times the "plain of Esdraelon" (Esdraelon) is meant. Even those who lived east of Jordan took to flight; 1 Sam. xxxi. 7.

*forsook their cities*] Among these was no doubt Beth-shan (Beisan) "the key of Western Palestine" (see G. A. Smith, *Hist. Geog.* p. 358 f.), where Saul's body was exposed (1 Sam. xxxi. 12).

*and dwell in them*] Only perhaps until Abner reconquered this district for Ish-bosheth the son of Saul; cp. 2 Sam. ii. 9, "[Abner] made him (Ish-bosheth) king over...*Jezreel*."

9. *And when they had stripped him, they took*] R.V. **And they stripped him, and took.**

*to carry tidings unto their idols*] In Samuel, "to publish it *in the*

And they put his armour *in* the house of their gods, and fastened his head *in* the temple of Dagon. And when all Jabesh-gilead heard all that the Philistines had done to Saul, they arose, all the valiant men, and took away the body of Saul, and the bodies of his sons, and brought them to Jabesh, and buried their bones under the oak in Jabesh, and fasted seven days. So Saul died for his transgression

*house (or houses) of their idols*"; cp. 1 Sam. xxxi. 10. The news was published by the exhibition of trophies of the victory in the Philistine temples. The reading in Chron. is inferior.

10. *in the house of their gods*] In Samuel (more definitely) "in the house (or houses) of Ashtaroth," Ashtaroth being the plural of *Ashtoreth*, a goddess, who seems here to bear a martial character. She was apparently consort of the Phœnician Baal (Judg. ii. 13; x. 6).

*fastened his head in the temple of Dagon* (lit. *Beth-Dagon*)] In Sam. *fastened his body to the wall of Beth-shan*. The reading of Chron. is almost certainly a misreading of the text of Sam., yet the fact stated by the Chronicler is probably true. Saul's body was fixed to the wall of Beth-shan (Sam.), but his head (lit. *his skull*) and his armour (Chron.; cp. 1 Sam. xxxi. 9) were probably sent into Philistia to be distributed as trophies among the Philistine temples. Beth-shan is N.E. of Gilboa, about four miles distant from the Jordan, and about a day's march (1 Sam. xxxi. 12) from Jabesh (ver. 11), which was situated on the other side of Jordan in Gilead.

11. *Jabesh-Gilead*] See 1 Sam. xi. 1—11; 2 Sam. ii. 4—7.

12. *took away*] i.e. from the walls of Beth-shan (so Pesh.).

*to Jabesh*] Samuel adds "and burned them there." The Chronicler omits this statement perhaps because the bones were not *destroyed* by this burning; cp. 2 Sam. xxi. 12—14 (the bones of Saul and Jonathan brought from Jabesh in David's reign and re-interred in the family sepulchre). Burning was not a usual funeral rite among the Jews (cp. 2 Chr. xvi. 14, note), and probably the perfunctory burning carried out by the men of Jabesh was merely a ruse to give the Philistines the impression that Saul's remains were destroyed and that therefore it was useless to disturb his grave.

*under the oak*] R.V. mg., *under the terebinth*. Large trees, being rare in Palestine, frequently serve as landmarks; cp. Judg. iv. 5; 1 Sam. xxii. 6 ("tamarisk tree" R.V.).

*fasted seven days*] Fasting involved abstinence from food during daylight. David fasted "till the evening" in mourning for Saul (2 Sam. i. 12) and for Abner (*ib.* iii. 35). The fast of Jabesh was a sevenfold fast.

13, 14 (peculiar to Chron.). THE MORAL OF THE OVERTHROW OF THE HOUSE OF SAUL.

Such reflexions as these are characteristic of the Chronicler; cp. 2 Chr. xii. 2 (note); xxii. 7; xxiv. 24; xxv. 27. They are not so frequent in Sam. and Kings.

13. *his transgression*] R.V. *his trespass*; cp. 2 Chr. xxvi. 16. The

- which he committed against the LORD, *even* against the word of the LORD, which he kept not, and also for asking  
 14 *counsel of one that had a familiar spirit, to inquire of it*; and inquired not of the LORD: therefore he slew him, and turned the kingdom unto David the son of Jesse.
- 11 Then all Israel gathered themselves to David unto Hebron, saying, Behold, we *are* thy bone and thy flesh.  
 2 *And* moreover in time past, even when Saul was king, thou *wast* he that leddest out and broughtest in Israel: and the LORD thy God said unto thee, Thou shalt feed my people Israel, and thou shalt be ruler over my people Israel.  
 3 Therefore came all the elders of Israel to the king to Hebron; and David made a covenant with them in Hebron before the LORD; and they anointed David king

reference is to Saul's sacrifice (1 Sam. xiii. 13, 14), and disobedience (*ib.* xv. 23).

*even against the word*] R.V. **because of the word.**

*also for asking*] R.V. **also for that he asked.**

*to inquire of it*] R.V. **to inquire thereby**; cp. 1 Sam. xxviii. 8.

14. *and inquired not of the LORD*] Cp. xiii. 3. The Chronicler does not count inquiries made too late; cp. 1 Sam. xxviii. 6 (Saul inquires of the Lord, but receives no answer).

#### CH. XI. 1—3 (=2 Sam. v. 1—3). DAVID MADE KING OVER ALL ISRAEL.

1. *Then*] Render, **And**. Chron. has nothing here corresponding to 2 Sam. i.—iv., chapters which cover a period of seven years (2 Sam. v. 5). David's earlier coronation by the men of Judah (2 Sam. ii. 4), the reign of Ish-bosheth over Northern and Eastern Israel (*ib.* ii. 8 ff.), and the "long war" (*ib.* iii. 1) with the house of Saul are omitted. Some reference to the civil war however occurs in xii. 23, 29.

*we are thy bone and thy flesh*] The phrase is not to be taken strictly as implying kinship, for only the tribe of Judah could say "The king is near of kin to us" (2 Sam. xix. 42). The other tribes mean that they will obey David as though he were their own kin.

2. *And moreover*] Omit these words with R.V.

*thou wast he that leddest out*] R.V. **it was thou that leddest out**; cp. 1 Sam. xviii. 16.

*the LORD thy God said*] Cp. vv. 3, 10; 1 Sam. xvi. 1—13.

*ruler*] R.V. **prince**; cp. v. 2, note.

3. *made a covenant*] i.e. gave them a charter in which he promised to respect existing rights; cp. 1 Sam. x. 25 (Samuel writes the "manner" of the kingdom).

*before the LORD*] One method of entering into a covenant "before the LORD" was to pass between the parts of a sacrificed animal; cp. Jer. xxxiv. 18, 19.

over Israel, according to the word of the LORD by Samuel.

And David and all Israel went to Jerusalem, which is<sup>4</sup> Jebus; where the Jebusites were, the inhabitants of the land. And the inhabitants of Jebus said to David, Thou<sup>5</sup> shalt not come hither. Nevertheless David took the castle of Zion, which is the city of David. And David said, Who-<sup>6</sup>soever smiteth the Jebusites first shall be chief and captain. So Joab the son of Zeruiah went first up, and was chief.

Chron. has nothing here corresponding with 2 Sam. v. 4, 5; but cp. xxix. 27.

4—9 (= 2 Sam. v. 6—10). THE "CITY OF DAVID" CAPTURED AND MADE A ROYAL RESIDENCE.

4. *David and all Israel*] In Samuel (more accurately) "The king and his men," i.e. his household and body-guard; cp. x. 6, note. A picked force, not a large one, was necessary.

*which is Jebus*] R.V. (the same is Jebus). Jerusalem (or Jebus) consisted, it seems (cp. ver. 8; Judg. i. 21), of a citadel inhabited by Jebusites and of a lower city inhabited by a mixed population of Jebusites and Benjamites. It was the citadel only which David stormed.

*where the Jebusites were, the inhabitants of the land*] R.V. and the Jebusites, the inhabitants of the land, were there. The Jebusites are called "inhabitants of the land," because they were one of the "seven nations" dispossessed by Israel at the conquest (Deut. vii. 1).

5. *Thou shalt not come hither*] A longer speech of defiance is given in 2 Sam. v. 6 (see R.V. mg.) in which the Jebusites assert that their city is so strong by nature that a garrison of blind and lame is sufficient for its defence.

*the castle of Zion*] R.V. the strong hold of Zion. The site of this (afterwards "the city of David") is on the S.E. of the present city, on the S. of the Haram (the Temple area), and on a level lower than that of the Haram (Socin-Benzinger in *Bädeker*, p. 22; Sir C. Wilson in *Smith's Bible Dict.* ed. 2, "Jerusalem," p. 1648). For the less probable view that the stronghold of Zion was on the S.W. of the present city see C. R. Conder in *Hastings' Bible Dict.*, Art. "Jerusalem," vol. ii. p. 591.

6. *Whosoever smiteth the Jebusites first shall be chief and captain*] The Chronicler has simplified the very difficult phrase which occurs in the parallel passage (2 Sam. v. 8).

*Joab the son of Zeruiah*] Zeruiah was David's sister (ii. 16). It is not said in Samuel that Joab first became commander-in-chief on this occasion; on the contrary he appears in command (2 Sam. ii. 13) during the civil war against the house of Saul. Perhaps he was first formally acknowledged as commander at the capture of Jebus.

- 7 And David dwelt in the castle ; therefore they called it the  
 8 city of David. And he built the city round about, even  
 from Millo round about : and Joab repaired the rest of the  
 9 city. So David waxed greater and greater : for the LORD of  
 hosts *was* with him.  
 10 These also *are* the chief of the mighty *men* whom David

7. *the castle*] R.V. **the strong hold** (as in ver. 5).

8. *even from Millo round about*] R.V. **from Millo even round about.** *Millo*, usually "the Millo," meaning perhaps "The filling up," was some part of the defences of the "city of David," either a *solid* tower or perhaps an armoury, or a piece of supplementary work intended to strengthen an existing wall (LXX. 2 Chron. xxxii. 5, ἀνάλημμα, "support").

*repaired*] Render **spared** or **kept alive**; cp. Ex. i. 17. Pesh. translates: "Joab gave his right hand to the rest of the men who were in the city." The "rest (remnant) of the city" included Benjamites as well as Jebusites (Judg. i. 21).

#### 10—41 a (= 2 Sam. xxiii. 8—39). DAVID'S MIGHTY MEN AND THEIR DEEDS.

(The names of twelve of these heroes reappear in chap. xxvii. as the commanders of David's twelve "courses.")

This section seems to consist of elements drawn from different sources and brought together (probably by the author of Samuel) in order to give as complete a list as possible of the heroes who at different times in David's career did good service to Israel.

Vv. 11—14 (= 2 Sam. xxiii. 8—12) deal with two (in Sam. three) heroes otherwise unknown.

Vv. 15—19 (= *ibid.* 13—17) are independent of the foregoing and narrate an exploit of three unnamed heroes.

Vv. 20—25 (= *ibid.* 18—23) seem in turn to be independent of 15—19, and vv. 21, 25 in particular seem to be quoted from some lost poem. These verses contain the eulogy of Abishai and Benaiah.

Vv. 26—41 a (= 2 Sam. xxiii. 24—39) contain thirty names of heroes whose exploits are not recorded. It is to be noted that Chron., vv. 41 b—47, adds some sixteen names at the end which are not given in Samuel.

Joab is not included in the formal list because he has been already mentioned (ver. 6).

Lists of names are favourite features in Oriental Histories. Thus ibn Hishâm in his life of Mohammed gives a list of the 83 Moslems who took refuge in Abyssinia from the persecution of the Koreish, of the 75 inhabitants of Medina who swore allegiance to the Prophet before the Hegira, and even of the 314 Moslems who were present at the battle of Bedr.

10. *These also*] R.V. **Now these.** This verse is the Chronicler's own heading which he prefixes to the list of heroes taken from Sam., while retaining (in ver. 11) the original heading given in Sam.

had, who strengthened themselves with him in his kingdom, *and* with all Israel, to make him king, according to the word of the LORD concerning Israel. And this *is* the 11 number of the mighty *men* whom David had; Jashobeam, a Hachmonite, the chief of the captains: he lift up his spear against three hundred slain *by him* at one time. And after 12 him *was* Eleazar the son of Dodo, the Ahohite, who *was* 13 *one* of the three mighties. He was with David at Pasdammim, and there the Philistines were gathered together to

*who strengthened themselves with him*] Render with R.V. *mg.*, **who held strongly with him.** Cp. xii. 23.

*and with all Israel*] R.V. **together with all Israel.**

**11.** *this is the number*] More suitably in Samuel, "These be the names."

*Jashobeam*] Called "Jashobeam the son of Zabdiel" in xxvii. 2. The name "Jashobeam" is however uncertain. In 2 Sam. (xxiii. 8, R.V.) it appears as "Josheb-basshebeth," which is certainly wrong. LXX. (B) varies in reproducing the name, but it seems to have read "Ish-bosheth" in Samuel, and "Ish-baal" (Esh-baal) in both places of Chron. These readings are probably right. For the identity of the names "Ish-bosheth," "Esh-baal" see viii. 33, note.

*a Hachmonite*] R.V. **the son of a Hachmonite**; cp. xxvii. 32. In Samuel (wrongly) "a Tahchemonite."

*chief of the captains*] So Heb. (K'rî), but the C'thîb (which the R.V. follows) reads, *chief of the thirty*. Neither A.V. nor R.V. gives satisfactory sense. In 2 Sam. xxiii. 8 the LXX. gives, *chief of the third part [of the army]*, cp. *ib.* xviii. 2; and this is perhaps right; the Heb. text of Sam. (if not faulty) probably bears the same sense.

*he lift up his spear*] Lit. "he aroused his spear" (a poetic expression). *Lift* is an obsolete form of the past tense.

*against three hundred*] Samuel "against eight hundred"; so Pesh. (good MSS.) of Chron. Some light is thrown on this exploit by 1 Sam. xviii. 25—27; the two hundred Philistines slain by David and his men were carefully counted and reckoned to the credit of David personally.

*slain by him at one time*] R.V. **and slew them at one time.**

**12, 13.** These verses answer in part to vv. 9 and 11 of Samuel, but since ver. 10 and parts of vv. 9, 11 of Sam. have no equivalent in Chron., two incidents are confounded, and the name of a hero (Shammah) is omitted, his exploit being ascribed to Eleazar.

**12.** *Eleazar the son of Dodo*] Probably to be identified with "Dodai the Ahohite," the commander of the second "course"; xxvii. 4.

*the three mighties*] R.V. **the three mighty men**, i.e. the three who were with David on the occasion mentioned in 2 Sam. xxiii. 9.

**13.** *at Pasdammim*] The same place under the name "Ephesdammim" is mentioned in 1 Sam. xvii. 1 as the gathering-place of the Philistines. It was in the S.W. of Judah.

battle, where was a parcel of ground full of barley; and the  
 14 people fled from before the Philistines. And they set  
 themselves in the midst of *that* parcel, and delivered it, and  
 slew the Philistines; and the LORD saved *them* by a great  
 15 deliverance. Now three of the thirty captains went down  
 to the rock to David, into the cave of Adullam; and the  
 host of the Philistines encamped in the valley of Rephaim.  
 16 And David *was* then in the hold, and the Philistines'  
 17 garrison *was* then at Beth-lehem. And David longed, and  
 said, Oh that one would give me drink of the water of the  
 18 well of Beth-lehem, that *is* at the gate. And the three  
 brake through the host of the Philistines, and drew water  
 out of the well of Beth-lehem, that *was* by the gate, and  
 took *it*, and brought *it* to David: but David would not  
 19 drink of it, but poured it out to the LORD, and said, My  
 God forbid it me, that *I* should do this *thing*: shall I drink

*a parcel of ground*] R.V. a **plot of ground**. The same use of "parcel"  
 occurs Gen. xxxiii. 19; Ruth iv. 3; John iv. 5 (even in R.V.).

*barley*] Samuel "lentils." The two words resemble each other in  
 Heb. and might be confused by an unwary scribe.

14. *set themselves*] R.V. **stood**, i.e. "took their stand" (cp. 1 Sam.  
 xvii. 16 "presented himself"). The subject of the verb in 2 Sam. xxiii.  
 12 is Shammah, here David and Eleazar together.

15. *the thirty captains*] R.V. **the thirty chief**.

*to the rock*] Samuel "in the harvest-time." Perhaps both readings are  
 wrong, the original reading being the name of a place. LXX. (B) in  
 Sam. has εἰς Καδών.

*the cave of Adullam*] Perhaps we should read here (and in 1 Sam.  
 xxii. 1; 2 Sam. xxiii. 13) "strong hold of Adullam." It is called "the  
 hold" (strong hold) in 1 Sam. xxii. 4. G. A. Smith (*Hist. Geog.* p. 229)  
 suggests an identification with a commanding hill in the Shephelah  
 called 'Aid-el-ma. It is about twelve miles to the S.W. of Beth-lehem.

*the valley of Rephaim*] Probably the broad depression traversed by  
 the road from Jerusalem to Beth-lehem. See Josh. xv. 8 ("vale of  
 Rephaim" R.V.; "valley of the giants" A.V.).

16. *in the hold*] Cp. note on *the cave of Adullam* (ver. 15).

*the Philistines' garrison*] R.V. **the garrison of the Philistines**. The  
 word may however mean "the Philistine governor" (so read in 1 Sam.  
 xiii. 3, 4 for the same Heb. word). The parallel passage however  
 (2 Sam. xxiii. 14) has "the garrison of the Philistines."

17. *give me drink of the water*] R.V. **give me water to drink**.

*that is at*] R.V. **which is by** (so Sam.).

18. *brake through the host*] The word "host" in the Hebrew means  
 a host encamped, not a host embattled. Perhaps this exploit took place  
 by night; compare the deed of David and Abishai (1 Sam. xxvi. 6—12).

the blood of these men that have put their lives in jeopardy? for with *the jeopardy* of their lives they brought it. Therefore he would not drink it. These *things* did *these* three mightiest. And Abishai the brother of Joab, he <sup>20</sup> was chief of the three: for lifting up his spear against three hundred, he slew *them*, and had a name among the three. Of the three, he was more honourable than the two; for he <sup>21</sup> was their captain: howbeit he attained not to the *first* three. Benaiah the son of Jehoiada, the son of a valiant <sup>22</sup> man of Kabzeel, who had done many acts; he slew two lionlike men of Moab: also he went down and slew a lion in a pit in a snowy day. And he slew an Egyptian, <sup>23</sup> a man of *great* stature, five cubits *high*; and in the

19. *these men that...brought it*] Render, **these men? With the jeopardy of their lives, yea, of their lives they brought it.**  
*three mightiest*] R.V. **three mighty men** (so Sam.).

20. *chief of the three*] In 2 Sam. xxiii. 18 (C'thīb) Abishai is called by the same title (Heb. *rōsh hasshālīshī*) as Josheb-basshebeth (*ib.* ver. 8). This title probably means *chief of the third part [of the army]*; cp. ver. 11, note. *Chief of the three* is a faulty reading.

*for lifting up his spear*] R.V. **for he lifted up his spear**; cp. ver. 11, note.

*had a name among the three*] Cp. ver. 24, where the same thing is said of Benaiah. The three meant are either the three of vv. 15—19 or else an unknown three; cp. next note.

21. *Of the three he was more honourable than the two*] R.V. mg. "Of the three in the second rank he was the most honourable." The word, translated "in the second rank," is however certainly corrupt (cp. 2 Sam. xxiii. 19), and should be corrected. We then translate: **He was more honourable than the three.** The verse probably comes from a lost poem. What is meant by the *three* and by *the first three* cannot be determined owing to the loss of the context.

22. *Benaiah*] See 2 Sam. viii. 18; 1 Kin. i. 8 ff., ii. 25—35.

*Kabzeel*] It was in the south of Judah; Josh. xv. 21.

*done many acts*] R.V. **done mighty deeds.**

*he slew two lionlike men of Moab*] R.V. "*the two sons of Ariel of Moab*" (so LXX. of 2 Sam. xxiii. 20). The phrase however is very difficult to interpret. Another translation is "he slew the two champions of Moab." A fourth (perhaps the best) is "he smote the two altar-pillars of Moab," i.e. he overthrew the two high columns on which the sacred fire of the Moabites was kept (Robertson Smith, *Religion of the Semites*, Additional Note L). To injure or defile the sacred place of an enemy was a common practice in ancient war.

*in a snowy day*] R.V. **in time of snow.**

23. *of great stature*] Heb. "of measurement." Samuel has a

Egyptian's hand *was* a spear like a weaver's beam; and he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own  
 24 spear. These *things* did Benaiah the son of Jehoiada, and  
 25 had the name among the three mighties. Behold, he was honourable among the thirty, but attained not to the *first*  
 three: and David set him over his guard.

26 Also the valiant *men* of the armies *were*, Asahel the brother of Joab, Elhanan the son of Dodo of Beth-lehem,  
 27, 28 Shammoth the Harorite, Helez the Pelonite, Ira the son of

better reading, "a goodly man" (man of presence), "goodliness" according to the Hebrews consisting in being well-built for warlike exercises.

*a staff*] Heb. 'shebhet,' i.e. the "rod" or "club" carried by shepherds as a defence against wild-beasts; Ps. ii. 9 ("rod"); xxiii. 4 ("rod"); 2 Sam. xviii. 14 ("darts"). This "rod" had a point at one end, so that it could on occasion be used as a stabbing weapon.

24. *had the name among the three mighties*] R.V. **had a name among the three mighty men**; cp. v. 20.

25. *he was honourable among the thirty*] R.V. (cp. ver. 21), **he was more honourable than the thirty**. The verse probably comes from some poem written in praise of Benaiah. Cp. xxvii. 6.

*but attained not to the first three*] Cp. note on ver. 21.

*guard*] The same Heb. word, *mishma'ath*, is translated "council" in 1 Sam. xxii. 14. The literal meaning of the word is "obedience"; it seems both here and in Sam. (*l.c.*) to designate those who executed the king's commands, i.e. his ministers. (*Minister* = "servant.")

26. *Also the valiant men of the armies were, Asahel*] Render, **And the valiant men of might; Asahel**. Cp. ii. 16; 2 Sam. ii. 18 ff., iii. 27.

*Elhanan*] Called here (= 2 Sam. xxiii. 24) "son of Dodo," but probably to be identified with "Elhanan the son of Jair" of xx. 5 (= 2 Sam. xxi. 19) "son of Jaare-oregim," for "Jaare-oregim" is not to be taken as his father's name, and the "Jair" of Chron. appears to be a corruption of "Jaare." Elhanan was son of Dodo and belonged to a place the name of which was something like Jaare-oregim.

27. *the Harorite*] Read, **the Harodite** (so Sam.). Cp. Judg. vi. 23; vii. 1, whence it appears that Harod was in (or near) the valley of Jezreel. Cp. also 1 Chr. xxvii. 8 ("Shamhuth the Izrahite"), where the same person seems to be meant. "Elika the Harodite" (Sam.) is not found in Chron.

*Helez the Pelonite*] Cp. xxvii. 10, where he is described as a captain of the children of Ephraim. In 2 Sam. xxiii. 26 however it is Helez *the Paltite*, i.e. (apparently) "the inhabitant of Beth-pelet" in the south of Judah (Josh. xv. 27).

28. *Ira the son of Ikkesh the Tekoite*] Cp. xxvii. 9. For *Tekoa* see 2 Chr. xx. 20, note.

Ikkesh the Tekoite, Abi-ezer the Antothite, Sibbecai the<sup>29</sup>  
 Hushathite, Ilai the Ahohite, Maharai the Netophathite,<sup>30</sup>  
 Heled the son of Baanah the Netophathite, Ithai the<sup>31</sup>  
 son of Ribai of Gibeah, that pertained to the children  
 of Benjamin, Benaiah the Pirathonite, Hurai of the<sup>32</sup>  
 brooks of Gaash, Abiel the Arbathite, Azmaveth the<sup>33</sup>  
 Baharumite, Eliahba the Shaalbonite, the sons of Hashem<sup>34</sup>

*Abi-ezer the Antothite*] R.V. **Abi-ezer the Anathothite**; xxvii. 12 and 2 Sam. xxiii. 27. Anathoth was in Benjamin; it was Jeremiah's village (Jer. i. 1; xi. 21 ff.), now *Anâta*, 2½ miles N.N.E. of Jerusalem.

29. *Sibbecai*] So xxvii. 11, but in 2 Sam. xxiii. 27 "Mebunnai."

*the Hushathite*] *Hushah* is probably the name of some place near Beth-lehem (iv. 4). *Shuah* (*ib. ver.* 11) is perhaps another form of the name.

*Ilai*] In 2 Sam. xxiii. 28 "Zalmon." The two words are more alike in Hebrew than in English, and seem to be various readings of the name which originally appeared in the list.

*the Ahohite*] He was of a Benjamite family; viii. 4 ("Ahoah").

30. *Maharai the Netophathite*] So in xxvii. 13, with "of the Zerahites" (R.V.) added. A *Netophathite* might come either from Netophah (a village in Judah not far from Beth-lehem), or from the "villages of the Netophathites" (ix. 16, note).

*Heled*] In xxvii. 15 "Heldai," a name found in Zech. vi. 10. "Heleb" in 2 Sam. xxiii. 29 is probably a wrong reading.

31. *Ithai*] In 2 Sam. xxiii. 29 "Ittai," the same name as in 2 Sam. xv. 19; xviii. 2, but a different person is meant.

*that pertained to*] R.V. of.

*Benaiah the Pirathonite*] So in xxvii. 14; 2 Sam. xxiii. 30. Pirathon was a town in Ephraim; Judg. xii. 15. Probably the place is mentioned also in 1 Macc. ix. 50 (*τὴν Θαμνάθα Φαραθών*).

32. *Hurai*] In 2 Sam. xxiii. 30, "Hiddai." The true form of the name is uncertain; neither form occurs elsewhere.

*Gaash*] A mountain in Ephraim; Judg. ii. 9 (= Josh. xxiv. 30).

*Abiel*] In 2 Sam. xxiii. 31 "Abi-albon." "Arbathite" means "inhabitant of Beth Arabah"; Josh. xv. 6, a town on the border between Judah and Benjamin.

33. *Baharumite*] In 2 Sam. xxiii. 31 "Barhumite." We should read in both places, **Bahurimite**, i.e. "inhabitant of Bahurim," a town of Benjamin (2 Sam. iii. 16).

*Shaalbonite*] i.e. "inhabitant of Shaalvim" (Judg. i. 35), or "Shaal-abbin" (Josh. xix. 42), a town in Dan.

34. *the sons of Hashem the Gizonite*] The corresponding clause in 2 Sam. xxiii. 32 is simply "the sons of Jashen." The text is corrupt in both places. LXX. (Chron.) for *the sons of* has the proper name "Benaiah." Read perhaps "Jashen the Gunite" (cp. Num. xxvi. 48) omitting *the sons of* (Heb. *bēnē*) as arising from a mistaken repetition of the last three letters of Shaalbonite (Heb. form).

the Gizonite, Jonathan the son of Shage the Hararite,  
 35 Ahiam the son of Sacar the Hararite, Eliphai the son of  
 36 Ur, Hephher the Mecherathite, Ahijah the Pelonite, Hezro  
 37 the Carmelite, Naarai the son of Ezbai, Joel the brother of  
 38 the Carmelite, Naarai the son of Ezbai, Joel the brother of  
 39 Nathan, Mibhar the son of Haggeri, Zelek the Ammonite,  
 Naharai the Berothite, the armourbearer of Joab the son of  
 40, 41 Zeruah, Ira the Ithrite, Gareb the Ithrite, Uriah the Hittite,  
 42 Zabad the son of Ahlai, Adina the son of Shiza the Reubenite, a captain of the Reubenites, and thirty with him,

*Jonathan the son of Shage*] Cp. 2 Sam. xxiii. 32, 33, where the right reading seems to be "Jonathan the son of Shammah." Nothing is known of the meaning of "Hararite," nor is the reading certain.

35. *Sacar*] In 2 Sam. "Sharar."

35, 36. *Eliphai the son of Ur, Hephher the Mecherathite*] In 2 Sam. xxiii. 34 "Eliphelet the son of Ahasbai, the son of the Maachathite." Chron. has two heroes against one in 2 Sam.

36. *Ahijah the Pelonite*] A mutilated reading of 2 Sam. xxiii. 34, "Eliam the son of Ahithophel the Gilonite." For "Ahithophel" see xxvii. 33, note. "Gilonite" means "inhabitant of Giloh," a town in the hill country of Judah (Josh. xv. 51).

37. *Hezro*] So 2 Sam. xxiii. 35 (R.V. following the *C'thib*); but Hezrai (A.V. following the *Krī*).

*the Carmelite*] i.e. inhabitant of Carmel, a town in the hill country of Judah (1 Sam. xxv. 2 ff.).

*Naarai*] In 2 Sam. xxiii. 35, "Paarai." The true form of the name is lost.

*the son of Ezbai*] In 2 Sam. "the Arbite" (simply), i.e. (probably) "inhabitant of Arab" (Josh. xv. 52), a town in the hill country of Judah.

38. *Joel the brother of Nathan, Mibhar*] *Mibhar* is a corruption of a word ("of Zobah") belonging to the first clause of the verse; cp. 2 Sam. xxiii. 36, "Igal the son of Nathan of Zobah." For "Zobah" cp. xviii. 3.

*the son of Haggeri*] In 2 Sam. "Bani the Gadite."

39. *the Berothite*] Spelt generally "Beerothite." Beeroth was a Benjamite town; 2 Sam. iv. 2.

40. *the Ithrite*] i.e. "member of the family (or 'clan') of Jether." Cp. ii. 17, note.

41. *Uriah the Hittite*] Cp. 2 Sam. xi. 3. The list in 2 Sam. xxiii. closes with this name and with the note "thirty and seven in all." In Chron. the list is extended to include sixteen additional names.

#### 41 b—47 (no parallel in 2 Sam). CONTINUATION OF THE LIST OF DAVID'S MIGHTY MEN.

42. *and thirty with him*] This clause is probably a marginal note taken into the text at the wrong place. It was apparently meant to stand after the name of Uriah the Hittite (ver. 41) by some scribe who followed our present text and referred "the sons of Hashem" (ver. 34) to Azmaveth and Eliahba (ver. 33), thus reckoning just thirty names

Hanan the son of Maachah, and Joshaphat the Mithnite, <sup>43</sup>  
 Uzziā the Ashterathite, Shama and Jehiel the sons of <sup>44</sup>  
 Hothan the Aroerite, Jediael the son of Shimri, and Joha <sup>45</sup>  
 his brother, the Tizite, Eliel the Mahavite, and Jeribai, and <sup>46</sup>  
 Joshaviah, the sons of Elnaam, and Ithmah the Moabite,  
 Eliel, and Obed, and Jasiel the Mesobaite. <sup>47</sup>

Now these *are* they that came to David to Ziklag, while <sup>12</sup>  
 he yet kept himself close because of Saul the son of Kish:  
 and they *were* among the mighty *men*, helpers of the war.  
*They were* armed with bows, and could use both the right <sup>2</sup>  
 hand and the left in *hurling* stones and *shooting* arrows out

from Asahel to Uriah. The clause should be read *either* "and up to him are thirty" or "and all of them are thirty" (cp. 2 Sam. xxiii. 39).

44. *the Ashterathite*] i.e. inhabitant of Ashtaroth (vi. 71 [56 *Heb.*]), a city of Manasseh east of Jordan.

*and Jehiel the sons of Hothan*] R.V. and Jeiel the sons of Hotham. *the Aroerite*] i.e. inhabitant of Aroer. There were two cities of this name, both east of Jordan; cp. Josh. xiii. 16, 25.

46. *the Mahavite*] Read perhaps, "the Mahanite," i.e. inhabitant of Mahanaim, a town east of Jordan; cp. 2 Sam. xvii. 27.

47. *the Mesobaite*] R.V. the Mezobaite. Read perhaps, "of Zobah"; cp. ver. 38, note.

#### CH. XII. 1—22 (not in Samuel). DAVID'S ADHERENTS IN EXILE.

The statements (drawn probably from family traditions) given in these verses throw light on the last campaign of Saul and in part explain the catastrophe of Gilboa. The king, it seems, after his rupture with David grew continually weaker through the desertion of some of the boldest spirits of the nation who joined the exiled hero. Some of Saul's own tribe attached themselves to David at Ziklag (vv. 1, 2). During the campaign of Gilboa men of Manasseh joined David when he was actually following the Philistines to battle against Saul (ver. 19). An Israel divided against itself could not stand.

#### 1—7. BENJAMITE ADHERENTS OF DAVID.

1. *to Ziklag*] David at Ziklag was a client of Achish, king of Gath (1 Sam. xxvii. 5, 6), so that the Benjamites in joining him were putting themselves under their hereditary enemies the Philistines. The yoke of Saul seemed heavy even to his own tribe (cp. 1 Sam. viii. 11—18).

*while he yet kept himself close*] Render, **while he was yet shut up**. David was shut in, as in a prison, and unable to move freely through the land of Israel.

*helpers of the war*] R.V. **his helpers in war**.

2. *both the right hand and the left*] On the occasion described in Judg. xx. the Benjamites are said to have had seven hundred men *lefthanded* who could sling stones at a hair and not miss (*ib.* ver. 16). Cp. Judg. iii. 15.

3 of a bow, *even* of Saul's brethren of Benjamin. The chief  
*was* Ahiezer, then Joash, the sons of Shemah the Gibeathite ;  
 and Jeziel, and Pelet, the sons of Azmaveth ; and Berachah,  
 4 and Jehu the Antothite, and Ismaiah the Gibeonite, a  
 mighty *man* among the thirty, and over the thirty ; and  
 Jeremiah, and Jahaziel, and Johanan, and Josabad the  
 5 Gederathite, Eleuzai, and Jerimoth, and Bealiah, and  
 6 Shemariah, and Shephatiah the Haruphite, Elkanah, and  
 Jesiah, and Azareel, and Joezer, and Jashobeam, the Kor-  
 7 hites, and Joelah, and Zebadiah, the sons of Jeroham of  
 8 Gedor. And of the Gadites there separated themselves  
 unto David into the hold to the wilderness men of might,

*even of Saul's brethren of Benjamin*] R.V. **they were of Saul's brethren of Benjamin.** *Brother* is used in Heb. and Arabic for *fellow-tribesman* ; cp. 2 Sam. xix. 12.

3. *The chief was A., then J.*] Read (cp. LXX.) **A. the chief, J. the son** (sing.) **of Shemaah.**

*Jehu the Antothite*] R.V. **the Anathothite**, i.e. man of Anathoth. See xi. 28, note.

4. *among the thirty and over the thirty*] Ismaiah's name does not occur among *the thirty* (2 Sam. xxiii. 24—39) ; the phrase is therefore perhaps only a kind of superlative ; Ismaiah was worthy to be ranked with *the thirty* or even above them. Probably however the list in ch. xi. and that in ch. xii. belong to different times.

*the Gederathite*] i.e. the man of Gederah. The only Gederah known was in the Judæan Shephelah (Josh. xv. 36), so that it would seem that some men of Judah are reckoned along with the Benjamites in these verses. Similarly in ver. 7 men of the Judæan town of *Gedor* (iv. 4 ; Josh. xv. 58) are mentioned. It is possible that some words introducing the names of Judæan heroes have dropped out.

6. *the Korhites*] R.V. **the Korahites.** Probably not the Levitic but the Calebite *sons of Korah* (ii. 43), who belonged to Judah, are meant.

### 8—15. GADITE ADHERENTS OF DAVID.

8. *And of the Gadites*] The Gadites had the name of marauders (Gen. xlix. 19), and David's mode of life would attract them. Chronologically ver. 8 should precede ver. 1 ; David was first "in the hold" and afterwards in Ziklag.

*separated themselves*] i.e. left their brethren E. of Jordan and came W. to join David.

*into the hold to the wilderness*] R.V. **to the hold in the wilderness.** It is uncertain whether this *hold* be or be not the *cave of Adullam*. See xi. 15, 16, notes.

*men of might, and men of war fit for the battle*] R.V. **mighty men of valour, men trained for war.**

*and* men of war *fit* for the battle, that could handle shield and buckler, whose faces *were like* the faces of lions, and *were* as swift as the roes upon the mountains: Ezer the 9 first, Obadiah the second, Eliab the third, Mishmannah 10 the fourth, Jeremiah the fifth, Attai the sixth, Eliel the 11 seventh, Johanan the eighth, Elzabad the ninth, Jeremiah 12, 13 the tenth, Machbanai the eleventh. These *were* of the 14 sons of Gad, captains of the host: one of the least *was* over an hundred, and the greatest over a thousand. These 15 *are* they that went over Jordan in the first month, when it had overflowed all his banks; and they put to flight all *them of* the valleys, *both* toward the east, and toward the west. And there came of the children of Benjamin and 16 Judah to the hold unto David. And David went out to 17 meet them, and answered and said unto them, If ye be

*that could handle*] Lit. "ordering."

*shield and buckler*] R.V. **shield and spear**. A.V. follows a mistake of several early editions of the printed Heb. text. There is hardly any MS. authority for *buckler*. The reference is to the manner of fighting in David's day. At the threat of an attack an army was drawn up in close array, shield touching shield and spears at the charge. Only in a high state of discipline could men quickly and effectively handle shield and spear thus (1 Sam. xvii. 2, 8, 21). See Smith, *Bib. Dict.*, ed. 2, pp. 875, 6 for illustrations.

*and were as swift*] R.V. **and they were as swift**.

*as the roes*] In David's lament (2 Sam. 1) Jonathan is compared to a lion (ver. 23) and to a gazelle (ver. 19 marg., the same Heb. word as for roe here).

10. *Jeremiah the fifth*] Cp. ver. 13, *Jeremiah the tenth*. A very slight difference of spelling distinguishes the two in the Heb.

14. *These...the host*] R.V. **These of the sons of Gad were captains of the host**.

*one of the least, etc.*] R.V. **he that was least was equal to an hundred, and the greatest to a thousand**. Cp. Lev. xxvi. 8; Is. xxx. 17.

15. *in the first month*] In Nisan (the month of harvest) when the snow was melting and filling all streams; cp. Josh. iii. 15.

*all them of the valleys*] i.e. all inhabitants of the valleys who in the interest of Saul sought to bar their march westward to join David.

#### 16—18. AMASAI AND HIS COMPANIONS.

16. *to the hold*] See ver. 8, notes.

17. *David went out to meet them*] Instead of letting himself be surprised he took up a favourable position in advance from which he could hold parley with them. The south of Judah with its ravines and cliffs affords many such positions.

come peaceably unto me to help me, mine heart shall be knit unto you: but if *ye be come* to betray me to mine enemies, seeing *there is* no wrong in mine hands, the God of  
 18 our fathers look *thereon*, and rebuke *it*. Then the spirit came upon Amasai, *who was* chief of the captains, *and he said*,

Thine *are we*, David,  
 And on thy side, thou son of Jesse:  
 Peace, peace *be* unto thee,  
 And peace *be* to thine helpers;  
 For thy God helpeth thee.

Then David received them, and made them captains of  
 19 the band. And there fell *some* of Manasseh to David, when he came with the Philistines against Saul to battle: but they helped them not: for the lords of the Philistines upon advisement sent him away, saying, He will fall to his  
 20 master Saul to *the jeopardy* of our heads. As he went to

18. *the spirit came upon A.*] Lit. a spirit (i.e. from God) clothed itself with (i.e. entered into) Amasai. Cp. 2 Chr. xxiv. 20; Judg. vi. 34.

*Amasai*] Probably to be identified with "Amasa" (2 Sam. xvii. 25; xix. 13).

*chief of the captains*] So A.V. rightly, following the K'rî. The "captains" are Amasai's companions. R.V., following the C'thib, reads "chief of the thirty"; cp. xi. 15, 25.

*Thine are we, David, and on thy side*] Lit. "For thee, David, and with thee."

*for thy God helpeth thee*] The belief that David's frequent escapes from Saul were due to Divine protection influenced Amasai and his companions in joining David.

#### 19—22. MANASSITE ADHERENTS.

19. *And there fell some of Manasseh*] R.V. Of Manasseh also there fell away some.

*when he came with the Philistines*] See 1 Sam. xxviii. 1, 2; xxix. 1—11.

*but they helped them not*] David's men did not help the Philistines.

*upon advisement*] "After consideration"; lit. "by counsel." Cp. xxi. 12, "advise thyself."

*fall*] R.V. fall away.

*to the jeopardy of our heads*] Rather, at the price of our heads. David once became son-in-law to Saul at the price of the lives of two hundred of the Philistines (1 Sam. xviii. 27); their lords here (in Chron.) express their dread lest David reconcile himself to Saul by some act of treachery and slaughter done against his present Philistine patrons; cp. 1 Sam. xxix. 4 ("with" = "at the price of").

20. *As he went*] i.e. As he returned (1 Sam. xxx. 1).

Ziklag, there fell to him of Manasseh, Adnah, and Jozabad, and Jediahel, and Michael, and Jozabad, and Elihu, and Zilthai, captains of the thousands that *were* of Manasseh. And they helped David against the band *of the rovers*: for <sup>21</sup> they *were* all mighty *men* of valour, and were captains in the host. For at *that* time day by day there came to <sup>22</sup> David to help him, until it was a great host, like the host of God.

And these *are* the numbers of the bands that were ready <sup>23</sup> armed to the war, *and* came to David to Hebron, to turn the kingdom of Saul to him, according to the word of the LORD. The children of Judah that bare shield and spear <sup>24</sup>

*Jozabad*] This name occurs twice; possibly in the original list different patronymics were attached to the two mentions of the name.

*captains of the thousands*] R.V. **captains of thousands**; cp. xv. 25; Mic. v. 2. Tribes were divided into "thousands" which were subdivided into "hundreds." These divisions were of civil as well as of military significance.

<sup>21.</sup> *against the band of the rovers*] The reference is to the Amalekites who burnt Ziklag (1 Sam. xxx. 1 ff). The Heb. word *gēdūd*, here translated "band," is translated "troop" (*ib.* vv. 8, 15, R.V.).

*and were captains*] Render, **and they became captains**.

<sup>22.</sup> *For at that time day by day*] R.V. **For from day to day**.

*the host of God*] The phrase comes from Gen. xxxii. 2; cp. Ps. lxxviii. 15 (R.V.) "a mountain of God." The epithet "of God" is used to distinguish a thing as "very great."

**23—40 (cp. 2 Sam. v. 1). THE FORCES WHICH CAME TO HEBRON TO MAKE DAVID KING.**

<sup>23.</sup> *of the bands that were ready armed to the war, and came*] R.V. **of the heads of them that were armed for war, which came** ("heads" = "persons").

<sup>24.</sup> *The children of Judah, etc.*] The list which follows suggests two questions, (1) Whence did the Chronicler derive it? (2) Are the statements of numbers contained in it trustworthy?

In answer to the first question it may be confidently said that the list as it stands is the composition of the Chronicler himself, for the syntax and vocabulary of the passage are his. Its statements may, however, be based on those of some ancient document. As to the second question it must be confessed that the numbers given to the Northern tribes, especially the trans-Jordanic tribes, are surprisingly large, especially when compared with those of the Southern; thus while the totals of Judah, Simeon, Levi, and Benjamin taken together amount to 25,200 warriors, those of Zebulun, Naphtali, Dan, and Asher amount to 155,600. Yet compare the numbers given in 2 Sam. xxiv. 9 (800,000 men in Israel who drew sword).

were six thousand and eight hundred, ready armed to the  
 25 war. Of the children of Simeon, mighty *men* of valour for  
 26 the war, seven thousand and one hundred. Of the children  
 27 of Levi four thousand and six hundred. And Jehoiada  
 was the leader of the Aaronites, and with him were three  
 28 thousand and seven hundred; and Zadok, a young man  
 mighty of valour, and of his father's house twenty and two  
 29 captains. And of the children of Benjamin, the kindred  
 of Saul, three thousand: for hitherto the greatest part of  
 30 them had kept the ward of the house of Saul. And of the  
 children of Ephraim twenty thousand and eight hundred,  
 mighty *men* of valour, famous throughout the house of their  
 31 fathers. And of the half tribe of Manasseh eighteen thou-  
 sand, which were expressed by name, to come and make  
 32 David king. And of the children of Issachar, *which were*  
*men* that had understanding of the times, to know what  
 Israel ought to do; the heads of them were two hundred;  
 33 and all their brethren were at their commandment. Of  
 Zebulun, such as went forth to battle, expert in war, with

25. *Simeon*] The most southerly of the tribes (iv. 24—31). The tribes are mentioned in order from South to North.

27. *of the Aaronites*] R.V. **of the house of Aaron**. Jehoiada was not high-priest, but leader of the warriors of the house of Aaron. He may be the same person as the father of Benaiah (xi. 22). Leader (Heb. *nagid*) is the title given to the "Captain" of the Temple (ix. 11, A.V. "ruler").

28. *Zadok*] In xxvii. 17 he seems to occupy the position assigned to Jehoiada in ver. 27. Perhaps he succeeded him.

29. *hitherto*] i.e. up to the time referred to in 2 Sam. v. 1.

*kept the ward of the house of Saul*] R.V. **kept their allegiance to the house of Saul**.

30. *famous... fathers*] R.V. **famous men in their fathers' houses**.

31. *which were expressed by name*] The document followed by the Chronicler probably contained not the names of the 18,000 individuals, but the names of the heads of the families to which they belonged.

32. *which were men*] R.V. **men** (simply).

*that had understanding of the times*] Cp. Esth. i. 13, "which knew the times." "Times" are "opportunities," "vicissitudes" (cp. xxix. 30), "experiences," good or bad (cp. Ps. xxxi. 15). The phrase means, therefore, "men of experience, having knowledge of the world."

33. *went forth to battle, expert in war, with all instruments*] R.V. **were able to go out in the host, that could set the battle in array, with all manner of instruments**. This description is intended to

all instruments of war, fifty thousand, which could keep rank: *they were* not of double heart. And of Naphtali a thousand captains, and with them with shield and spear thirty and seven thousand. And of the Danites expert in war twenty and eight thousand and six hundred. And of Asher, such as went forth to battle, expert in war, forty thousand. And on the *other* side of Jordan, of the Reubenites, and the Gadites, and of the half tribe of Manasseh, with all *manner of* instruments of war for the battle, an hundred and twenty thousand. All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel: and all the rest also of Israel *were of* one heart to make David king. And there they were with David three days, eating and drinking: for their brethren had prepared for them. Moreover they *that were* nigh them, *even* unto Issachar and Zebulun and Naphtali, brought bread on asses, and on camels, and on mules, and on oxen, *and* meat, meal, cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly: for *there was* joy in Israel.

exclude mere lads (such as David appeared to be, 1 Sam. xvii. 33) who might be in attendance on the warriors.

*which could keep rank: they were not of double heart*] R.V. **that could order the battle array and were not of double heart**; i.e. who moved as one man in battle array; cp. ver. 8, note on *shield and buckler*. For "of double heart" cp. 2 Chr. xxx. 12, "one heart."

35. *expert in war*] R.V. **that could set the battle in array**; cp. ver. 33.

36. *went forth to battle, expert in war*] R.V. **were able to go out in the host, that could set the battle in array**; cp. ver. 33.

37. *an hundred and twenty thousand*] Evidently a round number, giving 40,000 to each tribe; cp. ver. 36.

38. *men of war, that could keep rank*] R.V. **being men of war, that could order the battle array.**

*with a perfect heart*] i.e. with whole, undivided heart.

39. *eating and drinking*] The feasting probably began with the sacrificial meal with which a covenant was usually ratified; cp. Gen. xxxi. 46, 54.

40. *they that were nigh unto them*] The relatives of the assembled warriors cared for their needs.

*even unto Issachar*] R.V. **even as far as Issachar**. Even those warriors who came from the northern districts were provisioned by their kinsfolk. *and meat, meal*] R.V. **victual of meal**.

*bunches of raisins*] R.V. **clusters of raisins**; as 1 Sam. xxv. 18; xxx. 12; cp. 2 Sam. xvi. 1.

13 And David consulted with the captains of thousands and  
 2 hundreds, *and* with every leader. And David said unto  
 all the congregation of Israel, If *it seem* good unto you,  
 and *that it be* of the LORD our God, let us send abroad  
 unto our brethren every where, that are left in all the land  
 of Israel, and with them *also to* the priests and Levites

CH. XIII. 1—14 (= 2 Sam. vi. 1—11). REMOVAL OF THE ARK  
 FROM KIRIATH-JEARIM TO THE HOUSE OF OBED-EDOM.  
 DEATH OF UZZAH.

The connexion of the removal of the ark with the preceding events is more clearly seen in the account given in Samuel. David captures the stronghold of Zion from the Jebusites (2 Sam. v. 7), makes it his capital (*ib.* ver. 9), builds himself a palace there (*ib.* ver. 11), increases his state by taking more wives (*ib.* ver. 13), beats off the Philistines, who attack him through fear of his growing power (*ib.* vv. 17—25), and then in an interval of rest seeks to obtain religious sanction for his new capital by bringing the ark into it (*ib.* vi. 1—19).

It is to be noticed that the Chronicler believes the Tabernacle (*Mishkan*) of the Lord (Ex. xxxv.—xl.) “which Moses made in the wilderness” (1 Chr. xxi. 29) to be in existence in David’s day and to be standing at Gibeon (xvi. 39). Yet when the ark was taken into the city of David it was placed, not in the *Mishkan*, but “in the tent (*Ohel*) which David pitched for it” (*ib.* ver. 1=2 Sam. vi. 17). Thus in Chron. the two holy things, the ark and the Tabernacle, are represented as separated, and a separate daily service is connected with each; Asaph and his brethren minister before the ark in the city of David (1 Chr. xvi. 37), and Zadok and his brethren before the Tabernacle at Gibeon (*ib.* ver. 39). Nothing however is said of this in Sam., and it is more probable that Moses’ Tabernacle was destroyed before David’s day, perhaps at the time of the death of Eli and his sons (cp. Ps. lxxviii. 60). The passage 1 Kin. viii. 4, which asserts that the “tabernacle of the congregation” (*tent of meeting*, R.V.) was “brought up by the Levites” with the ark at the dedication of Solomon’s Temple, is probably an interpolation, for neither the *tent of meeting* nor the *Levites* are mentioned elsewhere in Kings.

1. *David consulted with the captains*, etc.] The Chronicler is fond of associating the people with the king in religious measures so as to minimise the appearance of arbitrary power which is suggested by the language of the books of Samuel and of Kings; cp. ver. 4 (*the assembly said that they would do so*), also 2 Chr. xxx. 2, 4. Similarly in xxviii. 2 the king addresses the elders as *My brethren*. Doubtless the Chronicler had in mind Deut. xvii. 20.

2. *let us send abroad*] The Heb. phrase is peculiar; *let us send abroad widely, let the invitation be no limited one!*

*all the land of Israel*] R.V. *mg. lands*; cp. 2 Chr. xi. 23; xv. 5; xxxiv. 33. *the priests and Levites*] In Samuel no mention of the Levites is made in the account of the removal of the ark.

*which are in their cities and suburbs*, that they may gather themselves unto us: and let us bring again the ark of our God to us: for we inquired not *at it* in the days of Saul. And all the congregation said that *they* would do so: for the thing was right in the eyes of all the people. So David gathered all Israel together, from Shihor of Egypt even unto the entering of Hemath, to bring the ark of God from Kirjath-jearim. And David went up, and all Israel, to Baalah, *that is*, to Kirjath-jearim, which *belonged* to Judah, to bring up thence the ark of God the LORD, that dwelleth *between* the cherubims, whose name is called *on it*. And they carried the ark of God in a new cart out of the house of Abinadab: and Uzza and Ahio drave the cart. And

*in their cities and suburbs*] R.V. **mg. in their cities that have pasture-lands.** It is laid down in the Hexateuch that cities are to be assigned to the Levites with "suburbs for their cattle and for their substance, and for all their beasts." (Num. xxxv. 2—7; cp. Josh. xiv. 4; xxi. 2).

3. *we inquired not at it*] R.V. **we sought not unto it.** The meaning of the Heb. verb is *to seek with care, to care for.*

5. *from Shihor of Egypt*] R.V. **from Shihor the brook of Egypt.** *Shihor* (spelt elsewhere wrongly in A.V., *Sihor*) was the name of the brook (now wâdy el Arish) which divided Palestine from Egypt (Josh. xiii. 3; xv. 4; Jer. ii. 18).

*the entering of Hemath*] R.V. **the entering in of Hamath.** *Hamath* (now Hama) is on the Orontes. *The entering in of Hamath* is to be identified with the Bekâ'a, a broad valley between Lebanon and Anti-Libanus watered by the Orontes (*Bädeker*, pp. 305, 376). It is mentioned as on the northern frontier of Israel in Josh. xiii. 5 and elsewhere.

6. *to Baalah, that is, to Kiriath-jearim*] Cp. Josh. xv. 9; in Josh. xv. 60 *Kiriath-baal*. Its site has not been certainly identified; cp. Kirkpatrick's note on 2 Sam. vi. 2.

*that dwelleth between the cherubims*] R.V. **that sitteth upon the cherubim**; cp. Ezek. i. 26.

*whose name is called on it*] R.V. **which is called by the Name**; the God whose is the ark is here distinguished from the gods of the nations as the God who bears the ineffable Name.

7. *a new cart*] A new cart was chosen as one which had not been profaned by common work. So (Judg. xvi. 11, 12) new ropes "where-with no work hath been done" were used in the attempt to bind the consecrated man, Samson. So also (Mark xi. 2, 7) our Lord rode into Jerusalem on a colt "whereon no man ever yet sat."

*the house of Abinadab*] Here the ark had been for at least twenty years under the charge of a man sanctified to keep it (1 Sam. vii. 1, 2).

David and all Israel played before God with all *their* might, and with singing, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets. And when they came unto the threshing-floor of Chidon, Uzza put forth his hand to hold the ark; for the oxen stumbled. And the anger of the LORD was kindled against Uzza, and he smote him, because he put his hand to the ark: and there he died before God. And David was displeased, because the LORD had made a breach upon Uzza: wherefore that place is called Perez-uzza to this day. And David was afraid of God that day, saying, How shall I bring the ark of God *home* to me? So David brought not the ark *home* to himself to the city of David, but carried it aside into the house of Obed-edom the Gittite.

8. *played*] The Heb. word means *to sport, to dance* (cp. xv. 29). *with all their might, and with singing*] A better reading than that of 2 Sam. vi. 5, *with all manner of instruments made of fir wood, and with singing*] R.V. **even with songs.**

*psalteries*] The instrument here meant (Heb. *nēbhel*) "is generally identified at the present day with an instrument called the *santir* still in use among the Arabs. This consists of a long box with a flat bottom covered with a somewhat convex sounding-board over which the strings are stretched." (Nowack, *Hebräische Archäologie*, I. 275.) The "harp" (Heb. *kinnōr*) was a simpler instrument, a *lyre* rather than a true harp.

For a full discussion of *nēbhel* and *kinnōr* see Driver, *Amos*, p. 234.

9. *the threshing-floor of Chidon*] LXX. (B) omits *of Chidon*. In 2 Sam. vi. 6, *Nacon's threshing-floor.*

*to hold the ark*] The Chronicler from a feeling of reverence shrinks from saying, *and took hold of it* (2 Sam. vi. 6).

*stumbled*] R.V. *mg. threw it down*, but the meaning is perhaps rather, *let it go*, i.e. let the cart on which the ark was slip backwards. The same Heb. word is used 2 Kin. ix. 33; there Jehu in his mocking humour says not, *Throw her down*, but, *Let her go*, an ambiguous command meant to throw as much responsibility as possible upon those who obeyed it.

10. *before God*] In 2 Sam. vi. 7, *by the ark of God.*

11. *was displeased*] Rather, **was wrath**, presumably against his advisers for not warning him that the method adopted for the removal of the ark was wrong; cp. xv. 13.

*had made a breach*] R.V. **had broken forth**; cp. Ex. xix. 22.

13. *David brought not*] R.V. **David removed not.**

*Obed-edom the Gittite*] As *Gittite* means man of Gath, Obed-edom was doubtless of Philistine origin; perhaps he attached himself to David during David's sojourn among the Philistines. In xv. 18, 24; xvi. 38 an Obed-edom is mentioned who was a Levite and a porter

And the ark of God remained with the family of Obed-<sup>14</sup> edom in his house three months. And the LORD blessed the house of Obed-edom, and all that he had.

Now Hiram king of Tyre sent messengers to David, and <sup>14</sup> timber of cedars, with masons and carpenters, to build him a house. And David perceived that the LORD had con-<sup>2</sup> firmed him king over Israel, for his kingdom *was* lift up on high, because of his people Israel.

And David took ~~mo~~<sup>e</sup> wives at Jerusalem: and David <sup>3</sup> 2/ (doorkeeper) for the ark, but the Chronicler does not identify him with the Gittite of the same name.

14. *with the family of Obed-edom in his house*] Render, by (i.e. near) **the house of Obed-edom in its own house**. The Chronicler (regarding Obed-edom as a foreigner if not also an idolater) qualifies the expression found in 2 Sam. vi. 11, "in the house of Obed-edom the Gittite."

*blessed*] Targ. *blessed with sons and sons' sons*. The household, father, sons and grandsons amounted to 81 persons according to the Targ.

#### CH. XIV. (= 2 Sam. v. 11—25). DAVID AT JERUSALEM. TWO PHILISTINE ATTACKS REPULSED.

The Chronicler derives this ch. from Samuel but gives it in a setting of his own. To agree with Samuel it should immediately follow 1 Chr. xi. 9 and should immediately precede 1 Chr. xiii. 1. In Samuel the two attempts to remove the ark to the city of David, the first unsuccessful, the second successful, are related in immediate succession; the Chronicler interposes between them the double repulse of the Philistines.

##### 1, 2. HIRAM'S [FIRST] EMBASSY TO DAVID.

The dislocation of the narrative mentioned in the last note has concealed the occasion of Hiram's embassy. The narrative of 2 Sam. v. 9—11 suggests that Hiram heard of the building works which David was carrying on at Jerusalem and so sent materials and workmen to assist. David accepted the welcome offer (which ultimately led to an alliance) as a sign of Divine favour.

1. *Hiram*] Other forms of this name are *Huram* and (1 Kin. v. 10, 18) *Hirom*.

2. *confirmed him king...was lift up...because of his people Israel*] R.V. **established him king...was exalted...for his people Israel's sake** (cp. 2 Sam. v. 12).

##### 3—7 (= iii. 5—8 and 2 Sam. v. 13—16). DAVID'S FAMILY IN JERUSALEM.

3. *mo*<sup>e</sup> *wives*] In 2 Sam. v. 13 *more concubines and wives*. The Chronicler is inclined to omit or modify statements which tend to David's discredit. *mo*<sup>e</sup> = *more*.

4 begat mde sons and daughters. Now these *are* the names  
 of *his* children which he had in Jerusalem; Shammua, and  
 5 Shobab, Nathan, and Solomon, and I Bhar, and Elishua,  
 6,7 and Elpalet, and Nogah, and Nepheg, and Japhia, and  
 Elishama, and Beeliada, and Eliphalet.

8 And when the Philistines heard that David was anointed  
 king over all Israel, all the Philistines went up to seek  
 David. And David heard *of it*, and went out against them.  
 9 And the Philistines came and spread themselves in the  
 10 valley of Rephaim. And David inquired of God, saying,  
 Shall I go up against the Philistines? and wilt thou deliver  
 them into mine hand? And the LORD said unto him, Go  
 11 up; for I will deliver them into thine hand. So they came  
 up to Baal-perazim; and David smote them there. Then  
 David said, God hath broken in upon mine enemies by  
 mine hand like the breaking forth of waters: therefore they

4. *these are the names*] The names seem better preserved here than  
 in either of the parallel passages; cp. notes on iii. 5—8.

*Shammua...Solomon*] All these four are attributed to Bathshua  
 (= Bath-sheba) in iii. 5.

8—17 (= 2 Sam. v. 17—25). THE DOUBLE REPULSE OF THE  
 PHILISTINES.

8. *over all Israel*] in 2 Sam. v. 17, *over Israel*. In both passages  
 the reference is no doubt to the later anointing by the whole people  
 (2 Sam. v. 3).

*all the Philistines*] The Philistines were thoroughly alarmed at  
 finding all Israel reunited under a king of David's prowess, and so  
 invaded Judah in force.

*went up*] i.e. from their own low-lying territory by the sea into the  
 hill-country of Judah.

*went out against them*] R.V. mg. *went out before them*, i.e.  
 anticipated them, did not wait for them to attack him. In 2 Sam. v. 17  
 a different expression is used, *went down to the hold*, i.e. into some part  
 of the difficult hill-country of Judah in which he had long defied Saul.

9. *spread themselves*] R.V. *made a raid*. In fact both renderings  
 are right; the Philistines scattered themselves in search of spoil.

*the valley of Rephaim*] to be identified probably with the shallow  
 valley, now called Bel-â'a, across which runs the road from Jerusalem  
 to Beth-lehem (*Bädeker*, p. 120).

10. *inquired of God*] probably by means of Urim and Thummim.  
 Cp. Kirkpatrick's notes on 1 Sam. x. 22; xxiii. 6.

11. *Baal-perazim*] probably to be identified with the *Mount Perazim*  
 of Is. xxviii. 21, but the situation is unknown.

*like the breaking forth of waters*] R.V. *like the breach of waters*, i.e.

called the name of that place Baal-perazim. And when <sup>12</sup> they had left their gods there, David gave a commandment, and they were burnt with fire. And the Philistines yet <sup>13</sup> again spread themselves abroad in the valley. Therefore <sup>14</sup> David inquired again of God; and God said unto him, Go not up after them; turn away from them, and come upon them over against the mulberry trees. And it shall <sup>15</sup> be, when thou shalt hear a sound of going in the tops of the mulberry trees, *that* then thou shalt go out to battle:

like the breach made by waters. Probably the scene of the victory was a hill deeply scarred with water-courses. The force with which God broke through the army of the Philistines is compared with that of a torrent breaking its way through all obstacles. *Baal-perazim* = the place of breakings forth (R.V. mg.).

12. *And when they had left their gods there, David etc.*] R.V. **And they left their gods there; and David etc.**

*David gave a commandment, and they were burnt*] In 2 Sam. v. 21 (R.V.) *David and his men took them away*. The Law (Deut. vii. 5, 25) enjoined that graven images were to be burnt with fire.

13. *yet again*] This invasion of "all the Philistines" (ver. 8) was too serious to be repelled by a single defeat.

*spread themselves abroad*] R.V. **made a raid** (as ver. 9).

*in the valley*] in 2 Sam. v. 22, *in the valley of Rephaim*.

14. *Therefore David*] R.V. **And David**.

*Go not up*] R.V. **Thou shalt not go up**.

*Go not up after them*] In 2 Sam. v. 23 the words *after them* are connected with the following verb: *Thou shalt not go up: make a circuit behind them*. In Samuel the command is to assail the rear of the enemy, in Chronicles to avoid the rear (which was perhaps protected by a rear-guard) and to attack (presumably) the flank. The reading in Chronicles is to be preferred as a harder reading, which yields good sense on examination.

*from them*] The Heb. word suggests that David occupied a commanding position from which he would be tempted to attack.

*over against the balsam trees*] Render, **along, parallel to**. The line of David's attack is to be parallel to a line of balsam trees (or to a ridge on which balsam trees stood) situate probably at right angles to the line of the Philistine march. Thus David's advance would be concealed from the Philistines until the very moment of the attack, which would fall on the flank of the Philistine march.

*mulberry trees*] R.V. mg. **balsam trees**. Some kind of tree or shrub from which gum exudes seems to be meant.

15. *a sound of going*] R.V. **the sound of marching**. Targ. *the sound of angels coming to thy help*. LXX. *the sound of shaking*.

*thou shalt go out to battle*] Samuel has a more vivid phrase, *thou shalt bestir thyself*.

for God is gone forth before thee to smite the host of the  
 16 Philistines. David therefore did as God commanded him:  
 and they smote the host of the Philistines from Gibeon  
 17 even to Gazer. And the fame of David went out into all  
 lands; and the LORD brought the fear of him upon all  
 nations.

15 And *David* made him houses in the city of David, and  
 prepared a place for the ark of God, and pitched for it a  
 2 tent. 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.  
 3 And David gathered all Israel together to Jerusalem, to  
 bring up the ark of the LORD unto his place, which he had  
 4 prepared for it. And David assembled the children of  
 5 Aaron, and the Levites: of the sons of Kohath; Uriel the

*smote the host of the Philistines from Gibeon even to Gazer*] This  
 victory was decisive; the main army of the Philistines was routed.  
*Gazer*] R.V. *Gezer*. Cp. vi. 67, note.

#### CH. XV. 1—24. DAVID'S PREPARATIONS FOR BRINGING HOME THE ARK.

There is no parallel in Samuel to this section; on the other hand  
 Chronicles omits the reason given in 2 Sam. vi. 12 for the renewal of  
 David's attempt to bring home the ark, viz., that David heard of the  
 blessing which had befallen Obed-edom, in whose house the ark had  
 been left.

1. *made him houses*] Cp. 2 Sam. v. 9.  
*a tent*] a new tent, not the old tabernacle (xvi. 39). Cp. the pre-  
 fatory note to ch. xiii.

2. *None...but the Levites*] Num. i. 50; vii. 9. Nothing is said in  
 the parallel place (2 Sam. vi. 13) of the Levites, but bearers (and not a  
 cart) are spoken of with regard to this second attempt. Cp. 2 Chr. v. 4,  
 note.

3. *gathered all Israel together*] R.V. *assembled all Israel*. It was a  
 solemn religious *assembly* (Heb. *Qāhāl*, Greek *ἐκκλησία*).  
*his place*] R.V. *its place*, *his* being the obsolete genitive of *it*.

5. *the sons of Kohath: Uriel*] Kohath had four sons (Ex. vi. 18 =  
 1 Chr. vi. 18) Amram, Izhar, Hebron, and Uzziel. Here the des-  
 cendants of Amram (exclusive of the priests, the Aaronites) repre-  
 sented by Uriel head the list (ver. 5), and the descendants of Izhar,  
 Hebron, and Uzziel appear in vv. 8, 9, 10 respectively. *Elizaphan*  
 (ver. 8), either stands for the *Izhar* of Ex. vi. 18, or is the name of some  
 prominent descendant of Izhar after whom the whole family was named.  
 As regards number the Kohathites were 512 against 350 of the sons of  
 Merari and the sons of Gershom combined. In vi. 60—63 (45—48

chief, and his brethren an hundred and twenty : of the sons 6  
of Merari ; Asaiah the chief, and his brethren two hundred  
and twenty : of the sons of Gershom ; Joel the chief, and 7  
his brethren an hundred and thirty : of the sons of Eli- 8  
zaphan ; Shemaiah the chief, and his brethren two hundred :  
of the sons of Hebron ; Eliel the chief, and his brethren 9  
fourscore : of the sons of Uzziel ; Amminadab the chief, 10  
and his brethren an hundred and twelve.

And David called for Zadok and Abiathar the priests, 11  
and for the Levites, for Uriel, Asaiah, and Joel, Shemaiah,  
and Eliel, and Amminadab, and said unto them, *Ye are* 12  
the chief of the fathers of the Levites : sanctify yourselves,  
*both ye and your brethren*, that you may bring up the ark  
of the LORD God of Israel unto *the place that I have*  
prepared for it. For because ye *did it* not at the first, 13  
the LORD our God made a breach upon us, for that we  
sought him not after the due order. So the priests and the 14  
Levites sanctified themselves to bring up the ark of the

Heb. division) 23 cities are reckoned to Kohath against 25 to Merari and Gershom combined. The Kohathites formed the largest and most important of the three divisions of the Levites.

11. *Zadok and Abiathar*] This double priesthood (2 Sam. viii. 17 ; xv. 29, 35 ; xix. 11 ; xx. 25) came to an end in the reign of Solomon (1 Kin. ii. 27, 35). *Zadok* is always mentioned first as being descended from Eleazar the third son of Aaron, while Ithamar from whom *Abiathar* (Ahimelech) was descended through Eli (1 Kin. ii. 27) was the fourth son (xxiv. 1, 3). In two of the passages quoted in this note *Abiathar* (probably being confused with his father) is called *Ahimelech* or *Abimelech* (2 Sam. viii. 17 = 1 Chr. xviii. 16 ; 1 Chr. xxiv. 3). Conversely in Mark ii. 26 *Ahimelech* is called *Abiathar*. In the Chronicler's list of highpriests (vi. 4-14) *Zadok* alone is mentioned, the line of Eleazar alone being given. Cp. Kirkpatrick on 2 Sam. vi. (Prefatory Note) ; and on *ib.* viii. 17.

*the priests*] Only the two chief priests are mentioned here. Other priests blew with the trumpets in front of the ark (ver. 24).

12. *the chief of the fathers of the Levites*] R.V. **the heads of the fathers' houses of the Levites.**

*sanctify yourselves*] Cp. 2 Chr. xxix. 5. For the method of sanctifying cp. Ex. xix. 10, 15.

13. *ye did it not*] R.V. **ye bare it not.**

*made a breach*] xiii. 11 (cp. R.V.) ; xiv. 11 (cp. R.V. mg.).

*we sought him not*] Render, **we sought not unto it.** Cp. note on xiii. 3.

*after the due order*] R.V. **according to the ordinance.** Cp. ver. 15 for the observance of the ordinance.

- 15 LORD God of Israel. And the children of the Levites bare the ark of God upon their shoulders with the staves thereon, as Moses commanded according to the word of the
- 16 LORD. And David spake to the chief of the Levites to appoint their brethren *to be* the singers with instruments of musick, psalteries and harps and cymbals, sounding, by
- 17 lifting up the voice with joy. So the Levites appointed Heman the son of Joel; and of his brethren, Asaph the son of Berechiah; and of the sons of Merari their brethren,
- 18 Ethan the son of Kushaiah; and with them their brethren of the second degree, Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Elipheleh, and Mik-
- 19 neiah, and Obed-edom, and Jeiel, the porters. So the singers, Heman, Asaph, and Ethan, *were appointed* to sound
- 20 with cymbals of brass; and Zechariah, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and
- 21 Maaseiah, and Benaiah, with psalteries on Alamoth; and Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom,

15. *the Levites bare...upon their shoulders*] Num. i. 50; vii. 9. *the staves*] Ex. xxv. 13, 14.

16. *psalteries*] See note on xiii. 8.

*sounding, by lifting up*] R.V. **sounding aloud and lifting up.** So ver. 19; xvi. 42.

17. *Heman the son of Joel*] a descendant of Samuel the prophet; vi. 33 (vi. 18, Heb.). Cp. Ps. lxxxviii. (title). As *Heman* was descended from Kohath, *Asaph* from Gershom, and *Ethan* from Merari, each division of the Levites was represented by a chief musician. *Heman* was king's seer (xxv. 5).

*Asaph the son of Berechiah*] a descendant of Gershom; vi. 39—43 (24—28, Heb.). Asaph was the chief of the musicians; xvi. 5, 7. One of the small collections of Psalms from which our Psalter was compiled was named after him; cp. the titles of Pss. l., lxxxiii. —lxxxiii.

*Ethan the son of Kushaiah*] a descendant of Merari; vi. 44—47. Cp. Ps. lxxxix. (title). He is apparently called *Jeduthun* in xxv. 1—6.

18. *their brethren*] The names of these are repeated in vv. 20, 21, where they are distributed according to musical instruments.

*Ben*] This word, which means "son," seems to have slipped in by mistake.

*the porters*] R.V. **the doorkeepers**, the Heb. word being the same as in vv. 23, 24. See the notes on ix. 17.

19. *to sound*] R.V. **to sound aloud.**

20. *on Alamoth*] R.V. **set to Alamoth**; cp. Ps. xlvi. (title) R.V.

and Jeiel, and Azaziah, with harps on the Sheminith to excel. And Chenaniah, chief of the Levites, *was* for song : 22 he instructed about the song, because he *was* skilful. And 23 Berechiah and Elkanah *were* door-keepers for the ark. And Shebaniah, and Jehoshaphat, and Nethaneel, and 24 Amasai, and Zechariah, and Benaiah, and Eliezer, the priests, did blow with the trumpets before the ark of God : and Obed-edom and Jehiah were door-keepers for the ark.

So David, and the elders of Israel, and the captains over 25 thousands, went to bring up the ark of the covenant of the LORD out of the house of Obed-edom with joy. And it 26 came to pass, when God helped the Levites that bare the ark of the covenant of the LORD, that they offered seven bullocks and seven rams. And David *was* clothed with 27

21. *Azaziah*] a name not found in ver. 18.

*on the Sheminith to excel*] R.V. **set to the Sheminith to lead.** Cp. Ps. vi. (title, R.V. mg.).

22. *was for song*] The Heb. word (*massa*) used here twice for "song" (lit. "burden") means sometimes "burden" in a physical sense; hence R.V. mg. *was over the carrying of the ark.*

23. *were door-keepers for the ark*] The same statement is made in ver. 24 concerning Obed-edom and Jehiah.

24. *the priests*] In Num. x. 1—10 it is enjoined to make two silver trumpets to be blown by the priests on days of joy and on feast-days. This festal trumpet was different from the "cornet" (ver. 28), properly a ram's horn, which was freely used for secular purposes. See Driver, *Amos*, p. 144 ff. (with illustrations).

25—XVI. 3 (= 2 Sam. vi. 12—20). THE BRINGING HOME OF THE ARK. MICHAL DESPISES DAVID.

25, 26. *So David, and the elders...went...And it came to pass...that they etc.*] Render, **And it came to pass that David and the elders... who went to bring up the ark... It came even to pass when the Lord helped the Levites...that they** (i.e. David and the elders) **offered seven bullocks and seven rams.** The phrase, *it came to pass* (ver. 25) is repeated in ver. 26 because of the length of the parenthesis which separates it from the words, *that they offered*, which complete the construction. The awkwardness of the whole sentence arises from the fact that the Chronicler has filled out the briefer statement of 2 Sam. vi. 13.

26. *when God helped the Levites*] In 2 Sam. vi. 13, *when they that bare the ark of the Lord had gone six paces.* The Chronicler interprets the safe start as a sign of Divine assistance.

*seven bullocks and seven rams*] In Sam. *an ox and a fatling* (so R.V., not, *oxen and fatlings* as A.V.). The smaller sacrifice of Samuel is

a robe of fine linen, and all the Levites that bare the ark, and the singers, and Chenaniah the master of the song *with* the singers: David also *had* upon him an ephod of  
 23 linen. Thus all Israel brought up the ark of the covenant of the LORD with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with  
 29 psalteries and harps. And it came to pass, *as* the ark of the covenant of the LORD came to the city of David, that Michal the daughter of Saul looking out at a window saw king David dancing and playing: and she despised him in  
 16 her heart. So they brought the ark of God, and set it in the midst of the tent that David had pitched for it: and they offered burnt sacrifices and peace offerings before God.  
 2 And when David had made an end of offering the burnt offerings and the peace offerings, he blessed the people  
 3 in the name of the LORD. And he dealt to every one

represented as the king's own offering, the larger sacrifice of Chron. as that of the king and his elders combined.

27. *the master of the song*] R.V. mg., *the master of the carrying of the ark.* Cp. ver 22, note.

*an ephod of linen*] A linen ephod was the ordinary vestment for all priests (1 Sam. xxii. 18). The highpriest's ephod was a more elaborate garment (Ex. xxviii. 6—12), fitted with the means of divination (1 Sam. xxiii. 6, 9—12).

28. *with shouting*] The Heb. word (*tērū'ah*) is technical in the sense of a *blast* with the festal trumpets (Num. x. 1—10), and in this sense it should be taken here, since the Chronicler has expanded the account given in Samuel by introducing a mention of these trumpets.

29. *looking out at a window saw*] R.V. **looked out at the window and saw.**

*playing*] a synonym of *dancing*, obsolete in modern English. The closest rendering is perhaps, **leaping as in sport.** The unrestrained joyousness of this action might easily degenerate (as in idolatrous worship) into licence. The Chronicler omits to say that the dancing was "before the Lord" (2 Sam. vi. 16). David's subsequent interview with Michal (*ib.* vv. 20—23) is also passed over in Chron.

## CH. XVI.

1. *the tent*] Cp. xv. 1, note.

*they offered*] In 2 Sam. vi. 17, *David offered.* The Chronicler associates the elders with David as in xv. 26.

*burnt sacrifices*] R.V. **burnt offerings** (as ver. 2). Cp. Lev. i. 1—9.

*peace offerings*] The "peace offering" (Heb. *shelem*) was a thank-offering or an offering made in expiation of a vow; cp. Prov. vii. 14.

2. *blessed the people*] Cp. 2 Chr. vi. 3.

of Israel, both man and woman, to every one a loaf of bread, and a good piece *of flesh*, and a flagon *of wine*. And he appointed *certain* of the Levites to minister before <sup>4</sup> the ark of the LORD, and to record, and to thank and praise the LORD God of Israel: Asaph the chief, and next to <sup>5</sup> him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-edom: and Jeiel with psalteries and with harps; but Asaph made a sound with cymbals; Benaiah also and Jahaziel the priests <sup>6</sup> with trumpets continually before the ark of the covenant of God.

Then on that day David delivered first *this psalm* to <sup>7</sup> thank the LORD into the hand of Asaph and his brethren.

Give thanks unto the LORD, call upon his name, 8

Make known his deeds among the people.

Sing unto him, sing psalms unto him, 9

3. *a loaf of bread*] A flat round cake such as is still made in Egypt is meant.

*a good piece of flesh*] R.V. a portion of flesh (mg. "of wine"). The meaning of the Heb. word is unknown. *Of flesh* is rightly in italics here as in 2 Sam. vi. 19.

*a flagon of wine*] R.V. a cake of raisins. Cp. Is. xvi. 7 (R.V.) where the same Heb. word is used.

4—6 (cp. vv. 37, 38). DAVID'S ARRANGEMENTS FOR MINISTRATION BEFORE THE ARK.

4. *to record*] R.V. to celebrate. The literal meaning is *to call to mind*; cp. ver. 12 (*remember*). Cp. Pss. xxxviii., lxx. (titles).

5. *Asaph*] Cp. xv. 17, note.

*but Asaph made a sound with cymbals*] R.V. and Asaph with cymbals, sounding aloud. Cp. xv. 16, 19.

6. *Benaiah also and Jahaziel*] Two priests for the two trumpets.

*Benaiah*] In xxvii. 5, 6 a *Benaiah* son of Jehoiada the priest (R.V.) is mentioned who is identified with the Benaiah who was one of the thirty heroes (xi. 24, 25). Cp. also xii. 27.

#### 7—36. THE PSALM OF PRAISE.

7. *David delivered first this psalm to thank the LORD into the hand etc.*] R.V. did David first ordain to give thanks unto the LORD, by the hand etc. The psalm which follows consists of Pss. cv. 1—15, xcvi. 1 b—13 a, cvi. 1, 47, 48.

8—22 (= Ps. cv. 1—15).

8. *his deeds among the people*] R.V. his doings among the peoples.

9. *sing psalms*] R.V. sing praises.

- Talk you of all his wondrous works.  
 10 Glory ye in his holy name :  
 Let the heart of them rejoice that seek the LORD.  
 11 Seek the LORD and his strength,  
 Seek his face continually.  
 12 Remember his marvellous works that he hath done,  
 His wonders, and the judgments of his mouth ;  
 13 O ye seed of Israel his servant,  
 Ye children of Jacob, his chosen *ones*.  
 14 He *is* the LORD our God ;  
 His judgments *are* in all the earth.  
 15 Be ye mindful always of his covenant ;  
 The word *which* he commanded to a thousand genera-  
 tions ;  
 16 *Even of the covenant* which he made with Abraham,  
 And of his oath unto Isaac ;  
 17 And hath confirmed the same to Jacob for a law,  
*And* to Israel *for* an everlasting covenant,  
 18 Saying, Unto thee will I give the land of Canaan,  
 The lot of your inheritance ;  
 19 When ye were *but* few,

*talk you*] R.V. mg. *Meditate ye*. Meditation leads to fresh proclamation.

*wondrous works*] R.V. **marvellous works** (cp. ver. 12), i.e. works beyond man's expectation; cp. Gen. xviii. 14, *Is anything too hard (wonderful, R.V. mg.) for the LORD?*

11. *and his strength*] Perhaps (altering the points only of the Heb. word) **and be ye strong**. So LXX. *καὶ ἰσχύσατε* (in Ps. cv. 4 *καὶ κραταιώθητε*). A promise is sometimes expressed in Heb. by the imperative.

12. *his wonders*] i.e. the plagues of Egypt; Ps. cv. 27—36.  
*of his mouth*] Deut. iv. 33, 36.

13. *of Israel*] Ps. cv. 6, *of Abraham*.

14. *His judgements are in all the earth*] Cp. vv. 20—22.

15. *Be ye mindful*] Read (with Ps. cv. 8) **He hath remembered**. Cp. Ex. xxiv. 3—8; xxxiv. 10—27.

17. *for a law*] R.V. **for a statute**. The same Heb. word is translated *decree* in Ps. ii. 7.

18. *the lot*] The Heb. word ("hebel") means *a portion* not assigned by lot but *measured by line*; cp. R.V. mg. Canaan is co-extensive with Israel's inheritance.

*inheritance*] All nations receive an inheritance from God; Deut. xxxii. 8.

19. *when ye were*] Ps. cv. 12, *when they were*.

Even a few, and strangers in it.  
 And *when* they went from nation to nation, 20  
 And from *one* kingdom to another people ;  
 He suffered no man to do them wrong : 21  
 Yea, he reprov'd kings for their sakes,  
*Saying*, Touch not mine anointed, 22  
 And do my prophets no harm.  
 Sing unto the LORD, all the earth ; 23  
 Shew forth from day to day his salvation.  
 Declare his glory among the heathen ; 24  
 His marvellous works among all nations.  
 For great *is* the LORD, and greatly to be praised : 25  
 He also *is* to be feared above all gods.  
 For all the gods of the people *are* idols : 26  
 But the LORD made the heavens.  
 Glory and honour *are* in his presence ; 27  
 Strength and gladness *are* in his place.

*strangers*] R.V. *sojourners*. The patriarchs were not simply *strangers*, but strangers who made a long *sojourn* in Canaan.

20. *kingdom...people*] The "kingdom" is Egypt (Gen. xii.); the "people" the Canaanite and Perizzite (Gen. xiii.).

21. *he reprov'd kings*] Gen. xx. 3—7.

22. *mine anointed*] R.V. **mine anointed ones**; LXX. τῶν χριστῶν μου.

*my prophets*] Gen. xx. 7.

23—33 (= Ps. xcvi. 1—13).

23. *Sing unto the LORD*] In Ps. xcvi. 1, 2 this burden is thrice repeated; in Chron. it is once given. Note that 23 b corresponds with 2 b of the Ps.

24. *the heathen...all nations*] R.V. **the nations...all the peoples**.

25. *to be feared above all gods*] i.e. to be feared as being above all "that are called gods," these being "things of nought" (ver. 26, R.V. mg.). The real existence of false gods is not assumed.

26. *the people*] R.V. **the peoples**.

*made the heavens*] Cp. Jer. x. 11, *The gods that have not made the heavens...shall perish from the earth*.

27. *Glory and honour*] R.V. **Honour and majesty**.

*are in his presence*] R.V. **are before him**, i.e. are His, belong to Him as His attributes. Perhaps also *before him* refers to God's abode in heaven, while the parallel expression *in his place* (Ps. xcvi. 6, *in his sanctuary*) refers to His temple on earth.

*strength and gladness*] Ps. xcvi. 6, *strength and beauty*. The reference seems to be to the *strength and gladness* (or *beauty*) which God bestows on Israel (Ps. lxxviii. 35; Is. lxi. 3).

- 28 Give unto the LORD, ye kindreds of the people,  
Give unto the LORD glory and strength.
- 29 Give unto the LORD the glory due unto his name :  
Bring an offering, and come before him :  
Worship the LORD in the beauty of holiness.
- 30 Fear before him, all the earth :  
The world also shall be stable, that it be not moved.
- 31 Let the heavens be glad, and let the earth rejoice :  
And let *men* say among the nations, The LORD reigneth.
- 32 Let the sea roar, and the fulness thereof :  
Let the fields rejoice, and all that *is* therein.
- 33 Then shall the trees of the wood sing out at the presence  
of the LORD,  
Because he cometh to judge the earth.
- 34 O give thanks unto the LORD ; for *he is good* ;  
For his mercy *endureth* for ever.

*in his place*] Read with Ps. xcvi. 6, **in his sanctuary**. Cp. the two preceding notes.

28. *of the people*] R.V. **of the peoples**. An expectation that the Gentiles will turn to the worship of the true God is expressed not rarely in the Psalms; cp. Pss. xxii. 27; lxxviii. 31, 32.

29. *before him*] Ps. xcvi. 8, *into his courts*.  
*worship the LORD in the beauty of holiness*] Render, **worship the LORD for the majesty of [his] holiness**. God's beauty (majesty) is His holiness. To translate (as R.V. mg.) *in holy array*, attributing *the beauty of holiness* to the worshipper is no doubt wrong; cp. 2 Chr. xx. 21.

30. *Fear*] R.V. **Tremble**.  
*the world also shall be stable, that it be not moved*] In Ps. xcvi. 10 this clause is preceded by the words, *Say among the heathen that the Lord reigneth*, and followed by the words, *He shall judge the people righteously*.

*shall be stable*] R.V. **is established**.

31. *and let men say*] Ps. xcvi. 10, *say* [ye]. The clause is displaced in Chron.; cp. note on ver. 30.

*The LORD reigneth*] i.e. the LORD is claiming His kingdom over the earth by coming to judge the earth; cp. ver. 33. Contrast Hab. i. 14, where the prophet complains that Jehovah is not asserting Himself as ruler of men.

33. *to judge the earth*] The joy with which the coming judgement is greeted arises from the fact that the Hebrews regarded a judge as a champion of the oppressed and not as a pedantic interpreter of statutes.

34—36 (= Ps. cvi. 1, 47, 48).

34. *his mercy endureth for ever*] Cp. Ex. xx. 6, "shewing mercy unto a thousand generations of them that love me" (R.V. mg.).

And say ye,

35

Save us, O God of our salvation,

And gather us together, and deliver us from the heathen,

That *we* may give thanks to thy holy name,

*And* glory in thy praise.

Blessed *be* the LORD God of Israel for ever and ever.

36

And all the people said, Amen, and praised the LORD.

So he left there before the ark of the covenant of the

LORD Asaph and his brethren, to minister before the ark

continually, as every day's work required: and Obed-edom

with their brethren, threescore and eight; Obed-edom also

the son of Jeduthun and Hosah to be porters: and Zadok

the priest, and his brethren the priests, before the tabernacle

of the LORD in the high place that *was* at Gibeon, to offer

burnt offerings unto the LORD upon the altar of the burnt

offering continually morning and evening, and *to do* accord-

ing to all that is written in the law of the LORD, which he

commanded Israel; and with them Heman and Jeduthun,

35. *gather us together*] From this prayer one would judge that Ps. cvi. is not Davidic but post-exilic; and such no doubt is the case.

*the heathen*] R.V. **the nations.**

*that we may give thanks...And glory*] R.V. **to give thanks...And to triumph** (as Ps. cvi. 47).

36. *said, Amen, and praised the LORD*] **Render, said, Amen, and, Praise to the LORD!**

37—43. THE SERVICE BEFORE THE ARK AND THE SERVICE AT GIBEON.

As Zadok alone is mentioned in ver. 39 as "before the tabernacle," Abiathar (Ahimelech) the other highpriest may have been in charge of the ark. Cp. xv. 11, note.

The Deuteronomic law that there should be one sanctuary only was not yet recognised even by kings of a religious reputation. In 1 Kin. iii. Solomon is said to have sacrificed at Gibeon (ver. 4) and before the ark at Jerusalem (ver. 15).

38. *Obed-edom with their brethren*] Probably one or more names are missing after *Obed-edom*. LXX. however has *καὶ οἱ ἀδελφοὶ αὐτοῦ*, i.e. *and his brethren*.

*porters*] R.V. **doorkeepers**. See the notes on ix. 17.

39. *the tabernacle of the LORD in the high place that was at Gibeon*] See prefatory note to ch. xiii.

40. *the altar of the burnt offering*] 2 Chr. i. 5, 6.

*morning and evening*] Ex. xxix. 38, 39 (= Num. xxviii. 3, 4).

41. *Jeduthun*] Pss. xxxix., lxii., lxxvii. (titles). In vi. 33—47; xv. 17, 19 the names of the leading singers are given as *Heman*,

and the rest that were chosen, who were expressed by name, to give thanks to the LORD, because his mercy  
 42 *endureth* for ever; and with them Heman and Jeduthun  
*with* trumpets and cymbals for those that should make  
 a sound, and with musical instruments of God. And the  
 43 sons of Jeduthun *were* porters. And all the people de-  
 parted every man to his house: and David returned to  
 bless his house.

17 Now it came to pass, as David sat in his house, that  
 David said to Nathan the prophet, Lo, I dwell in a house  
 of cedars, but the ark of the covenant of the LORD *re-*  
 2 *maineth* under curtains. Then Nathan said unto David,

*Asaph* and *Ethan*; in xvi. 41; xxv. 1 ff. however *Jeduthun* seems to take the place of *Ethan*. Probably there was a variation in the tradition as to the third name, two families competing each for the honour of its own ancestor.

*to give thanks*] Cp. ver. 34.

42. *and with them* etc.] The words *with them* are probably repeated in error from ver. 41. Render, **And Heman and Jeduthun had trumpets and cymbals.** For *trumpets* cp. xv. 24 (note).

*make a sound, and with musical instruments of God*] R.V. **sound aloud, and with instruments for the songs of God;** xxiii. 5; 2 Chr. vii. 6, xxix. 27 (all R.V.).

*sons of Jeduthun*] Cp. ver. 38.

*were porters*] R.V. **to be at the gate.** David's organisation of the doorkeepers is given in xxvi. 1—19.

CH. XVII. 1—27 (= 2 Sam. vii. 1—29). GOD'S ANSWER TO DAVID'S EXPRESSED DESIRE TO BUILD A TEMPLE. DAVID'S THANKS-GIVING.

This passage is a reproduction with some omissions (cp. vv. 1, 5, 12, 13, 27) and variations (cp. vv. 5, 6, 9, 10, 11, 14, 17, 18, 19, 23, 27) of 2 Sam. vii. The text is generally smoother in Chron., and in some cases (e.g. in ver. 21) we cannot doubt that the Chronicler has emended the earlier text. Some variations given in the A.V. are not found in the Heb. text. Such variations are corrected in the R.V.

1. *as David sat*] R.V. **when David dwelt.**

*in his house*] Samuel adds, *and the Lord had given him rest round about from all his enemies.* The Chronicler omits these words probably because his next three chapters (xviii.—xx.) are devoted to wars (cp. 2 Sam. viii. and x.).

*of cedars*] R.V. **of cedar** (as Sam.).

*the ark of the covenant*] So called because it contained the two tables of the covenant, 1 Kin. viii. 9.

*remaineth*] R.V. **dwelleth** (as Sam.).

Do all that *is* in thine heart; for God *is* with thee. And <sup>3</sup> it came to pass the same night, that the word of God came to Nathan, saying, Go and tell David my servant, Thus <sup>4</sup> saith the LORD, Thou shalt not build me a house to dwell in: for I have not dwelt in a house since the day that <sup>5</sup> I brought up Israel unto this day; but have gone from tent to tent, and from *one* tabernacle *to another*. Where- <sup>6</sup> soever I have walked with all Israel, spake I a word to any of the judges of Israel, whom I commanded to feed my people, saying, Why have ye not built me a house of cedars? Now therefore thus shalt thou say unto my <sup>7</sup> servant David, Thus saith the LORD of hosts, I took thee from the sheepcote, *even* from following the sheep, that *thou* shouldest be ruler over my people Israel: and I have <sup>8</sup> been with thee whithersoever thou hast walked, and have cut off all thine enemies from before thee, and have made thee a name like the name of the great *men* that *are* in the earth. Also I will ordain a place for my people Israel, <sup>9</sup> and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them any more, as at the beginning, and since the time that I commanded judges *to be* over my <sup>10</sup> people Israel. Moreover I will subdue all thine enemies.

2. *in thine heart*] The heart according to Heb. thought is the seat of intention and purpose.

3. *the same night*] Gen. xx. 3; 1 Sam. iii. 2, 3; 1 Kin. iii. 5; Job iv. 12, 13.

5. *I brought up Israel*] i.e. *out of Egypt* (so Sam.).  
*but have gone from tent to tent and from one tabernacle to another*] Sam. *but have walked in a tent and in a tabernacle*. The Heb. text of Chron. defies translation; that of Sam. is better.

6. *the judges*] A better reading than *the tribes* (Sam.).  
*of cedars*] R.V. of cedar; cp. ver. 1.

7. *sheepcote*] Better as R.V. *mg. pasture*.  
*ruler*] R.V. *prince*. Cp. v. 2, note.

8. *thou hast walked*] R.V. *thou wentest* (as Sam.).  
*and have made thee*] R.V. *and I will make thee*.

9. *Also I will ordain...and they shall dwell in their place, and shall be moved...as at the beginning*] R.V. *And I will appoint...that they may dwell in their own place, and be moved...as at the first. waste them*] Sam. *afflict them*.

10. *and since the time...Israel. Moreover...Furthermore...]* R.V. *and as from the day...Israel; and...Moreover...*

Furthermore I tell thee that the LORD will build thee a  
 11 house. And it shall come to pass, when thy days be  
 expired that *thou* must go *to be* with thy fathers, that I  
 will raise up thy seed after thee, which shall be of thy  
 12 sons; and I will stablish his kingdom. He shall build me  
 13 a house, and I will stablish his throne for ever. I will  
 be his father, and he shall be my son: and I will  
 not take my mercy away from him, as I took *it* from *him*  
 14 that was before thee: but I will settle him in mine house  
 and in my kingdom for ever: and his throne shall be  
 15 established for evermore. According to all these words,  
 and according to all this vision, so did Nathan speak unto  
 David.

16 And David the king came and sat before the LORD, and  
 said, Who *am* I, O LORD God, and what *is* mine house,  
 17 that thou hast brought me hitherto? And *yet* this was a  
 small thing in thine eyes, O God; for thou hast *also* spoken  
 of thy servant's house for a great while to come, and hast  
 regarded me according to the estate of a man of high

*subdue all thine enemies*] Sam. (R.V.) *cause thee to rest from all thine enemies.*

*build thee a house*] Sam. *make thee an house*, the house meant being a dynasty, and not a building.

11. *be expired*] R.V. **be fulfilled**, as Sam.

*that thou must go to be with*] Sam. *and thou shalt sleep with.*

*which shall be of thy sons*] Sam. *which shall proceed out of thy bowels.*

12. *me a house*] Sam. *an house for my name.*

13. *my son*] Here Sam. adds, *If he commit iniquity, I will chasten him with the rod of men and with the stripes of the children of men.*

*as I took it from him that was before thee*] Sam. *as I took it from Saul whom I put away before thee.*

14. *I will settle him in mine house and in my kingdom for ever*] Sam. *And thine house and thy kingdom shall be established for ever before thee. in mine house*] Num. xii. 7; cp. 1 Tim. iii. 15.

16. *He had...came*] R.V. **Then...went in** (as Sam.), i.e. into the tent which he had pitched for the ark; xvi. 1.

*sat before the LORD*] So LXX. and 2 Sam. vii. 18. The Targ. rightly paraphrases, "and tarried in prayer before Jehovah." The same use of the verb "sit" to imply continuance is found in the Creeds; in which it is said that Christ "sitteth" on the right hand of the Father.

*hitherto*] R.V. **thus far.**

17. *and hast regarded me according to the estate of a man of high degree*] Better as in 2 Sam. vii. 19, *and this too after the manner of*

degree, O LORD God. What can David *speak* more to<sup>18</sup> thee for the honour of thy servant? for thou knowest thy servant. O LORD, for thy servant's sake, and according<sup>19</sup> to thine own heart, hast thou done all this greatness, in making known all *these* great things. O LORD, *there is*<sup>20</sup> none like thee, neither *is there any* God besides thee, according to all that we have heard with our ears. And<sup>21</sup> what one nation in the earth *is* like thy people Israel, whom God went to redeem *to be* his own people, to make thee a name of greatness and terribleness, by driving out nations from before thy people, whom thou hast redeemed out of Egypt? For thy people Israel didst thou make<sup>22</sup> thine own people for ever; and thou, LORD, becamest their God. Therefore now, LORD, let the thing that thou hast<sup>23</sup> spoken concerning thy servant and concerning his house be established for ever, and do as thou hast said. Let it<sup>24</sup> even be established, that thy name may be magnified for ever, saying, The LORD of hosts *is* the God of Israel, *even* a God to Israel: and *let* the house of David thy servant *be* established before thee. For thou, O my God, hast told<sup>25</sup>

*men* (an exclamation). The Heb. phrase is not quite the same in the two passages, and there is nothing in Sam. corresponding with the words of *high degree*, but the text of Chron. seems to be derived from that of Sam. David says that God deals with him with the sympathy with which one man might deal with another. No satisfactory translation or explanation has yet been given of the Heb. word translated of *high degree*.

18. *speak more*] R.V. *say yet more*.

*for the honour of thy servant*] R.V. *concerning the honour which is done to thy servant*. Samuel omits these words.

*thou knowest thy servant*] Approvest, acceptest; cp. Ps. i. 6, ci. 4; Jer. i. 5.

19. *for thy servant's sake*] 2 Sam. vii. 21, *for thy word's sake*, a better reading.

21. *what one nation in the earth is like thy people Israel*] Better as R.V. mg., *who is like thy people Israel, a nation that is alone in the earth*. Cp. Targ. *a people unique and chosen in the earth*.

*of greatness and terribleness*] R.V. *by great and terrible things*.

23. *let the thing...be established*] Lit. *let the word...be made Amen* (i.e. "sure.")

24. *Let it even be established, that thy name may be magnified*] Render with R.V. mg. *Yea, let it be established, and let thy name be magnified*.

25. *hast told*] R.V. *hast revealed to*, lit., *hast uncovered the ear of*.

thy servant that *thou* wilt build him a house: therefore thy  
 26 servant hath found *in his heart* to pray before thee. And  
 now, LORD, thou *art* God, and hast promised this goodness  
 27 unto thy servant: now therefore let it please thee to bless  
 the house of thy servant, that *it* may be before thee for  
 ever: for thou blessest, O LORD, and *it shall be* blessed  
 for ever.

18 Now after this it came to pass, that David smote the  
 Philistines, and subdued them, and took Gath and her

*hath... found... to pray*] i.e. hath found words and courage to pray.

26. *this goodness*] R.V. **this good thing.**

27. *now therefore let it please thee...that it may be...it shall be  
 blessed*] R.V. **and now it hath pleased thee...that it may continue...it  
 is blessed.**

*thou blessest, O LORD, and it shall be blessed*] 2 Sam. vii. 29, *thou, O  
 Lord GOD, hast spoken it; and with thy blessing let the house of thy  
 servant be blessed for ever.*

CH. XVIII. 1—17 (= 2 Sam. viii. 1—18). A SUMMARY OF DAVID'S  
 FOREIGN WARS. DAVID'S OFFICIALS.

This chapter like the last is taken from 2 Sam. with a few omissions  
 and variations. The Chronicler paraphrases (vv. 1, 17), omits (ver. 2),  
 has a different reading (vv. 4, 8, 10, 12). In some cases the better  
 reading is in Chron.

The campaigns (except perhaps that against Moab) seem to be  
 narrated in chronological order. David first makes sure of his most  
 pressing enemy the Philistines (ver. 1); then feeling safe towards  
 the S.W. he turns towards the N.E. to secure on the Euphrates a  
 station (valuable for trade) held by the Syrians of Zobah (ver. 3);  
 the Syrians of Damascus fearing to be excluded from the River by  
 David's success come to the help of their kinsmen (ver. 5); lastly  
 the Edomites, urged perhaps by the Syrians to make a diversion in  
 their favour and thinking it safe to attack Judah during the absence  
 of David, join in the war, but are signally defeated by a detachment  
 under Joab and Abishai (ver. 12).

The war with Moab (ver. 2) is surprising, if it took place at an early  
 date in David's reign, for he seems to have been on specially friendly  
 terms with the king of Moab during his exile; cp. 1 Sam. xxii. 3, 4 and  
 Kirkpatrick on 2 Sam. viii. 2.

CH. XVIII. 1—13 (= 2 Sam. viii. 1—14). A SUMMARY OF  
 DAVID'S FOREIGN WARS.

1. *after this*] The phrase is adopted from 2 Sam. viii. 1 and prob-  
 ably came originally from a still earlier book of annals, in which the  
 context may have been different. We cannot therefore say at what  
 period of David's reign the conquest of Gath took place.

*took Gath and her towns*] In 2 Sam. viii. 1, *took the bridle of the*

towns out of the hand of the Philistines. And he smote <sup>2</sup> Moab; and the Moabites became David's servants, and brought gifts. And David smote Hadarezer king of Zobah <sup>3</sup> unto Hamath, as he went to stablish his dominion by the river Euphrates. And David took from him a thousand <sup>4</sup> chariots, and seven thousand horsemen, and twenty thousand footmen: David also houghed all the chariot *horses*, but reserved of them an hundred chariots. And when the <sup>5</sup> Syrians of Damascus came to help Hadarezer king of Zobah, David slew of the Syrians two and twenty thousand men. Then David put *garrisons* in Syria-damascus; and <sup>6</sup> the Syrians became David's servants, and brought gifts.

*mother city* (R.V.), a poetical expression which the Chronicler has turned into prose.

2. *smote Moab*] The Chronicler at this point omits, as he often omits, some obscure words of Samuel. 2 Sam. viii. 2 seems to say that David put two-thirds of the Moabites (presumably the warriors) to death, but the meaning of the verse is uncertain.

*brought gifts*] R.V. **brought presents**, i.e. tribute. It is the action of an inferior acknowledging the superiority of another. The same Heb. phrase (translated "bring an offering") is used Ps. xcvi. 8 of sacrificing to Jehovah.

3. *Hadarezer*] So spelt in 2 Sam. x. 16—19, but in 2 Sam. viii. 3—12, *Hadadezer*, the right form (as inscriptions shew).

*Zobah unto Hamath*] Render as R.V. mg. **Zobah by Hamath**, the position of Zobah being fixed by the note that it was near Hamath.

*Hamath*] The modern Hama on the Orontes, midway between Antioch and Damascus, but somewhat further to the E. than either. *Bädeker*, p. 396; Kirkpatrick on 2 Sam. viii. 9.

*as he went to stablish his dominion*] *He* refers to *David*. 2 Sam. viii. 3 reads, *to recover his dominion* (R.V.). Saul had probably gained some dominion on the Euphrates in his war with Zobah (1 Sam. xiv. 47), which was lost in the confusion which followed his death. David now recovers it.

4. *a thousand chariots, and seven thousand horsemen*] Sam. *a thousand and seven hundred horsemen* (so Heb. but LXX. of Sam. agrees with Chron.). *Houghed* = "hamstrung."

5. *Damascus*] The name is variously written in Heb., *Darmesek* (Chron.), *Dammesek* (Gen., 1 Kin.), *Dummesek* (2 Kin. xvi. 10). In Arabic it is *Dimishk*. See *Bädeker*, p. 306 ff. and Kirkpatrick on 2 Sam. viii. 5.

*came to help*] By interposing between David and his own land and threatening his rear.

6. *put garrisons in Syria of Damascus*] To secure his rear in any future operations towards Hamath or towards the Euphrates.

*brought gifts*] See note on ver. 2.

Thus the LORD preserved David whithersoever he went.  
 7 And David took the shields of gold that were on the  
 servants of Hadarezer, and brought them to Jerusalem.  
 8 Likewise from Tibhath, and from Chun, cities of Hadarezer,  
 brought David very much brass, wherewith Solomon made  
 the brasen sea, and the pillars, and the vessels of brass.  
 9 Now when Tou king of Hamath heard how David had  
 10 smitten all the host of Hadarezer king of Zobah; he sent  
 Hadoram his son to king David, to inquire of his welfare,  
 and to congratulate him, because he had fought against  
 Hadarezer, and smitten him; (for Hadarezer had war with  
 Tou;) and *with him all manner of vessels of gold and*

*preserved David*] R.V. gave victory to David.

7. *shields of gold*] "shields"=Heb. *shēlātim*. The meaning of the Heb. word is doubtful; most probably it does *not* mean "shield," for (1) a shield would not be described as "upon" the person to whom it belonged, (2) the early authorities, i.e. the LXX. translators, the Targum, and the Peshitta (on 2 Sam. viii. 7; 2 Kin. xi. 10; Jer. li. 11; Ezek. xxvii. 11) never give "shield," but either leave the word untranslated or give various conjectural renderings. A later authority (Targ. on 1 Chr. xviii. 7; 2 Chr. xxiii. 9) gives "shield," while LXX. gives "collars" (*κλοιούς*), and "arms," or "shields" (*τὰ ὄπλα*) in 2 Chr.

The most probable rendering of the word is "suit of armour"; cp. R.V. mg. on Jer. li. 11.

*and brought them to Jerusalem*] So Heb. LXX. Targ., but the Peshitta (all important MSS.) omits the words, and they may be a gloss introduced from 2 Sam. viii. 7.

8. *Likewise from*] R.V. and from.

*Tibhath*] Cp. *Tebah*, the name of an Aramæan family, Gen. xxii. 24. Nothing is known certainly of the position of the city; but cp. Sayce, *Higher Criticism*, p. 317. In 2 Sam. viii. 8 *Betah* (= *Tebah*).

*Chun*] R.V. *Cun*; 2 Sam. viii. 8, "Berothai." Nothing is certainly known of a city of either name; but "Berothai" may be the same as "Berothah" (Ezek. xlvii. 16).

*very much brass*] Cp. xxii. 14; xxix. 2.

*brass*] Not the metal generally so called. R.V. (mg. note to Gen. iv. 22) gives *copper* as an alternative rendering. The "brass" of the ancients (*χαλκός*, LXX.) corresponded rather to *bronze*.

*the brasen sea, etc.*] Cp. 2 Chr. iv. 11—18.

9. *Tou*] In 2 Sam. viii. 9 "Toi" (so Heb., but LXX. "Tou").

10. *Hadoram*] In 2 Sam. viii. 10, "Joram." Both these forms are probably Heb. adaptations of the real name.

*to inquire of his welfare, and to congratulate him*] R.V. to salute him, and to bless him (as Sam.).

*and with him all manner of vessels*] Such informal tribute was an acknowledgment of David's suzerainty made in order to claim David's

silver and brass. Them also king David dedicated unto <sup>11</sup> the LORD, with the silver and the gold that he brought from all *these* nations; from Edom, and from Moab, and from the children of Ammon, and from the Philistines, and from Amalek. Moreover Abishai the son of Zeruiah slew <sup>12</sup> of the Edomites in the valley of salt eighteen thousand. And he put garrisons in Edom; and all the Edomites <sup>13</sup> became David's servants. Thus the LORD preserved David whithersoever he went.

So David reigned over all Israel, and executed judgment <sup>14</sup> and justice among all his people. And Joab the son of <sup>15</sup> Zeruiah *was* over the host; and Jehoshaphat the son of Ahilud, recorder. And Zadok the son of Ahitub, and <sup>16</sup> Abimelech the son of Abiathar, *were* the priests; and

protection in war. Cp. the action of Asa (1 Kin. xv. 18, 19) and of Ahaz (2 Kin. xvi. 7, 8). In all three cases the policy was the same, i.e. to acknowledge a distant suzerain in order to gain the benefit of a valuable alliance, while losing the minimum of independence.

11. *from Amalek*] So 2 Sam. viii. 12, but we have no record of any war of David with Amalek except the account in 1 Sam. xxx.

12. *Abishai the son of Zeruiah*] In 2 Sam. viii. 13 David, and in Ps. lx. (title) Joab, receives the credit of this victory. Probably Abishai commanded in the battle, while Joab (cp. 1 Kin. xi. 16) completed the conquest of the country.

*of the Edomites*] Lit. "of Edom," so Ps. lx. (title), but in 2 Sam. "of the Syrians," lit. "Aram." The two words "Edom" and "Aram" when written in Heb. are very much alike and are easily confused. The reading "Edom" is right here. Cp. Kirkpatrick on 2 Sam. viii. 13.

*the valley of salt*] Probably the marshy flat (*Bädeker*, p. 144) at the S. end of the Dead Sea. This valley is dominated by the Jebel Usdum, a hill consisting "almost entirely of pure crystallised salt" (*Bädeker*, p. 143).

*eighteen thousand*] Ps. lx. (title), "twelve thousand," not an important variation.

13. *preserved David*] See ver. 6, note.

14—17 (= 2 Sam. viii. 15—18; cp. *ib.* xx. 23—26). DAVID'S OFFICIALS.

14. *among all his people*] R.V. **unto all his people**. David was his own chief justice, but probably the work was too much for one man; cp. 2 Sam. xv. 2—4 with Kirkpatrick's note.

15. *recorder*] R.V. marg., **chronicler**; LXX., ὑπομνηματογράφος.

16. *Abimelech the son of Abiathar*] In 2 Sam. viii. 17, *Ahimelech the son of Abiathar*, but read **Abiathar son of Ahimelech** in both passages. Cp. xv. 11; xxiv. 2, notes; and Kirkpatrick on 2 Sam. viii. 17.

- 17 Shavsha *was* scribe; and Benaiah the son of Jehoiada *was* over the Cherethites and the Pelethites; and the sons of David *were* chief about the king.
- 19 Now it came to pass after this, that Nahash the king of the children of Ammon died, and his son reigned in his  
2 stead. And David said, I will shew kindness unto Hanun

*Shavsha*] 2 Sam. viii. 17, *Seraiah*; *ib.* xx. 25 *Sheva*; and 1 Kin. iv. 3 (perhaps), *Shisha*. *Shisha* and *Shavsha* probably represent two different attempts to pronounce a foreign name; *Seraiah* and *Sheva* are mere errors of transcription. Foreigners were admitted to posts of authority in the empire of David and Solomon; Ittai the Gittite and Uriah the Hittite are instances.

*scribe*] R.V. mg., *secretary*. See 2 Kin. xii. 10; xviii. 18; xxii. 3; cp. 2 Kin. xxv. 19, a passage which suggests that there was a second scribe with military duties. The first, the king's scribe, would formulate the king's orders and conduct his correspondence with foreign powers.

17. *Benaiah*] Cp. xi. 22—25.

*the Cherethites and the Pelethites*] David's bodyguard. The Cherethites were almost certainly Philistines (1 Sam. xxx. 14; Ezek. xxv. 16; Zeph. ii. 5), the Pelethites were probably also Philistines (2 Sam. xv. 18). Neither were heard of after the time of David unless the *Carites* of 2 Kin. xi. 4 (R.V.) are the Cherethites. Foreign bodyguards are well-known in history.

*chief about the king*] Lit., *the chief at the king's hand*, i.e. formed the executive to carry out his commands; cp. Neh. xi. 24. In 2 Sam. viii. 18 (R.V.) David's sons are described as *priests*. (Consult Baudissin, *AT liches Priesterthum*, p. 191.)

#### CH. XIX. 1—19 (= 2 Sam. x. 1—19). WAR WITH THE AMMONITES AND THEIR ARAMAEAN ALLIES.

Chron. here omits the story of David's kindness in seeking out and befriending Mephibosheth (Meribbaal) the son of Jonathan (2 Sam. ix); the Court History of David which occupies an important place in 2 Sam. is passed over altogether in Chron.

There are several variations in text between 2 Sam. x. and 1 Chr. xix. e.g. vv. 6, 7 (addition in Chron.), 16 (omission from Chron.), 18 (variation in reckoning).

1. *after this*] The war with Ammon has already been referred to by anticipation in xviii. 11.

*Nahash*] Probably not the Nahash mentioned 1 Sam. xi. 1.

*Ammon*] The Ammonites were a kindred race to the Hebrews, being descended according to tradition from Lot, the nephew of Abraham; cp. Deut. ii. 19. The two Ammonite names here given are pure Hebrew, *Nahash* (= "Serpent") and *Hanun* (= "Favoured, Fortunatus"); the Ammonite language, like the Moabite, was probably near akin to Hebrew.

the son of Nahash, because his father shewed kindness to me. And David sent messengers to comfort him concerning his father. So the servants of David came into the land of the children of Ammon to Hanun, to comfort him. But the princes of the children of Ammon said to <sup>3</sup> Hanun, Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? are not his servants come unto thee for to search, and to overthrow, and to spy out the land? Wherefore Hanun took David's servants, <sup>4</sup> and shaved them, and cut off their garments in the midst hard by *their* buttocks, and sent them away. Then there <sup>5</sup> went *certain*, and told David how the men were served. And he sent to meet them: for the men were greatly ashamed. And the king said, Tarry at Jericho until your beards be grown, and *then* return. And when the children <sup>6</sup> of Ammon saw that they had made themselves odious to David, Hanun and the children of Ammon sent a thousand talents of silver to hire them chariots and horsemen out of Mesopotamia, and out of Syria-maachah, and out of

2. *sent messengers to comfort him*] A usual piece of international courtesy; cp. 2 Kin. xx. 12. Its breach was resented. In the Tell-el-Amarna letters (x. 16) the king of Kardunias writes, "Should not my brother (i.e. the king of Egypt) have heard that I am sick? Why has he not comforted me? Why has he not sent his messenger, not looked into it?" (ed. H. Winckler, p. 23).

3. *the land*] 2 Sam. x. 3, *the city*, i.e. Rabbah.

4. *shaved them*] 2 Sam. x. 4, *shaved off the one half of their beards*. Of course a great insult; cp. Is. l. 6.

*cut off their garments*] Jewish ambassadors are represented on the Black Obelisk (a monument of Shalmaneser II, king of Assyria, now preserved in the British Museum) as wearing robes reaching to the feet; Hanun reduced ambassadors to the level of captives; cp. Is. xx. 4.

5. *Tarry at Jericho*] Thus (1) the feelings of the ambassadors would be spared, (2) the insult would be less widely known until it had been avenged.

6. *a thousand talents of silver*] A very large sum; for a hundred talents Amaziah hired a hundred thousand men (2 Chr. xxv. 6).

*chariots and horsemen*] The Israelite armies on the contrary consisted chiefly of infantry, the country being for the most part unsuitable for horses.

*Mesopotamia*] Heb. "Aram (Syria) of the two rivers" (cp. Gen. xxiv. 10, R.V. mg.) i.e. probably the land between the Euphrates and the Chaboras. The Greeks used the term *Mesopotamia* of a wider district, i.e. of the country between the Euphrates and the Tigris. This

7 Zobah. So they hired thirty and two thousand chariots, and the king of Maachah and his people; who came and pitched before Medeba. And the children of Ammon gathered themselves together from their cities, and came  
8 to battle. And when David heard *of it*, he sent Joab, and  
9 all the host *of the mighty men*. And the children of Ammon came out, and put the battle in array *before* the gate of the city: and the kings that were come *were* by themselves in the field. Now when Joab saw that the  
10 battle was set against him before and behind, he chose out of all the choice of Israel, and put *them* in array against  
11 the Syrians. And the rest of the people he delivered unto the hand of Abishai his brother, and they set *themselves* in  
12 array against the children of Ammon. And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then  
13 I will help thee. Be of good courage, and let us behave ourselves valiantly for our people, and for the cities of

mention of Mesopotamia is probably premature, for in ver. 16 the summons of Syrians from beyond the Euphrates is spoken of as a new thing. The corresponding expression in 2 Sam. x. 6 is *Beth-rehob*, a district which has not yet been identified.

*Syria-maachah*] R.V. *Aram-maacah*. Cp. vii. 15, note; Deut. iii. 14; Josh. xii. 5, xiii. 11.

*Zobah*] Cp. xviii. 3 note.

7. *thirty and two thousand chariots*] Cp. 2 Sam. x. 6, which reckons the army (including Maacah) at 33,000, of whom 20,000 are expressly described as footmen. The word "chariots" has probably slipped in from ver. 6 instead of "men."

*Medeba*] In the territory of Reuben; Josh. xiii. 16. The country round is a table-land suited for the manœuvres of chariots. The place of the rendezvous of the allies is not mentioned in 2 Sam. x, some words having probably fallen out of the text.

8. *David...sent Joab*] Why in such a crisis did he not go himself? Perhaps because he could watch the gathering of the more serious storm described in vv. 16—19 better from Jerusalem.

10. *he chose out of all the choice*] R.V. *he chose of all the choice men*. The Syrians were the more formidable because of the chariots they had; Joab therefore opposed to them the flower of his army.

13. *let us behave ourselves valiantly*] R.V. *let us play the men*, as in 2 Sam. x. 12.

*the cities of our God*] The cities which our God has given us and in which He is worshipped. If these were captured by the enemy, false gods would be worshipped in them. Religious feeling often supplies the place of patriotism in the East.

our God: and let the LORD do *that* which *is* good in his sight. So Joab and the people that *were* with him drew <sup>14</sup> nigh before the Syrians unto the battle; and they fled before him. And when the children of Ammon saw that <sup>15</sup> the Syrians were fled, they likewise fled before Abishai his brother, and entered into the city. Then Joab came *to* Jerusalem.

And when the Syrians saw that they were put to the <sup>16</sup> worse before Israel, they sent messengers, and drew forth the Syrians that *were* beyond the river: and Shophach the captain of the host of Hadarezer *went* before them. And <sup>17</sup> it was told David; and he gathered all Israel, and passed over Jordan, and came upon them, and set *the battle* in array against them. So when David had put the battle in array against the Syrians, they fought with him. But <sup>18</sup> the Syrians fled before Israel; and David slew of the Syrians seven thousand *men which fought in* chariots, and forty thousand footmen, and killed Shophach the captain

14. *drew nigh before the Syrians*] Without fear for their own rear advanced against the Syrian front.

15. *Joab came to Jerusalem*] Probably because he was wanted for the new danger gathering in the North.

#### 16—19. THE END OF THE ARAMAEAN WAR.

Three stages are apparent in the war with Zobah, (a) that in which David secured a position on the Euphrates, xviii. 3—8, (b) the stage during which troops from Zobah acted as auxiliaries to the Ammonites, xix. 6—15, (c) the final stage which ended in the conclusion of a formal peace, *ib.* 16—19.

16. *the Syrians that were beyond the river*] i.e. the Syrians of "Mesopotamia"; cp. ver. 6, note. 2 Sam. x. 16 adds, *and they came to Helam*; the position of Helam however is unknown, but it was probably not far from the Euphrates.

*Shophach*] In 2 Sam. x. 16 called "Shobach." The whole allied army was united under one general.

17. *came upon them*] Read *came to Helam*, with 2 Sam. x. 17. According to 2 Sam. x. the Syrian army assembled at Helam, and was there attacked by David.

18. *seven thousand men which fought in chariots*] R.V. the men of seven thousand chariots. 2 Sam. x. 18, the men of seven hundred chariots.

*forty thousand footmen*] 2 Sam. x. 18, *forty thousand horsemen*. Swarms of horsemen have usually formed the strength of armies raised on the eastern bank of the Euphrates; the statement of 2 Sam. may therefore be more accurate than that of 1 Chr.

- 19 of the host. And when the servants of Hadarezer saw that they were put to the worse before Israel, they made peace with David, and became his servants: neither would the Syrians help the children of Ammon any more.
- 20 And it came to pass, that after the year was expired, at the time that kings go out *to battle*, Joab led forth the power of the army, and wasted the country of the children of Ammon, and came and besieged Rabbah. But David tarried at Jerusalem. And Joab smote Rabbah, and destroyed it. And David took the crown of their king from off his head, and found it to weigh a talent of gold, and *there were* precious stones in it; and it was *set* upon David's

19. *the servants*] i.e. his vassals and tributaries; in 2 Sam. "all the kings that were servants to Hadarezer." We are not told what course Hadarezer himself took; possibly, being deserted by his allies, he ceased from hostilities without making any treaty with David.

CH. XX. 1—3 (= 2 Sam. xi. 1, xii. 26—31). THE SUBJUGATION OF AMMON.

The account of the siege of Rabbah is given more shortly in Chron. than in 2 Sam. From the latter we learn that the Ark was in the besiegers' camp (xi. 11), that the city was defended with spirit (xi. 17), and finally taken piecemeal (xii. 26—29).

1. *after the year was expired*] R.V. at the time of the return of the year, i.e. in the spring, 2 Sam. xi. 1; 1 Kin. xx. 22.

*the power of the army*] The Heb. phrase is quite general in meaning: *the host of war, the military forces.*

*Rabbah*] the capital of the Ammonites; Jer. xlix. 2; Ezek. xxi. 20 (25, Heb). Its site, now called 'Ammân, is covered with important ruins of the Roman and Byzantine periods. The town lies in a fertile basin, its citadel on a hill on the north side. *Bädeker*, pp. 185 ff.

*David tarried at Jerusalem*] In 2 Sam. these words introduce the story of David's adultery with Bath-sheba, which is omitted from Chron.

*Joab smote Rabbah*] In 2 Sam. xii. 27 Joab reports to David the capture of *the city of waters* (i.e. the lower city), and invites him to come and complete the conquest (presumably by capturing the citadel) in person. Probably the citadel was dependent for water on the river which flows through the town.

2. *of their king*] So A.V. (rightly). R.V. *mg. of Malcam* (cp. Zeph. i. 5), i.e. Milcom, the national god of the Ammonites (1 Kin. xi. 5). LXX. has a double translation of the one Heb. word: *Molchol (Molchom) their king*. The name of the god, whether the right form be *Molech* (1 Kin. xi. 7) or *Milcom* or *Malcam*, means either "king" or, less probably, "counsellor." In the former case his image would in all probability wear a crown.

*it was set upon David's head*] A symbolic action implying that

head: and he brought also exceeding much spoil *out of* the city. And he brought out the people that *were* in it, <sup>3</sup> and cut *them* with saws, and with harrows of iron, and with axes. Even so dealt David with all the cities of the children of Ammon. And David and all the people returned *to* Jerusalem.

And it came to pass after this, that there arose war at <sup>4</sup> Gezer with the Philistines; at which time Sibbechai the Hushathite slew Sippai, *that was* of the children of the giant: and they were subdued. And there was war again <sup>5</sup> with the Philistines; and Elhanan the son of Jair slew

David completely annexed the Ammonite territory; other conquered nations retained a partial independence on condition of the payment of tribute.

*he brought also exceeding much spoil out of the city*] R.V. **he brought forth the spoil of the city, exceeding much.** A kind of triumphal procession of captives and spoil such as an Assyrian relief in the British Museum represents as passing before Sennacherib at the capture of Lachish.

**3.** *and cut them with saws*] Read (cp. 2 Sam. xii. 31, R.V. mg.) **and put them with saws**, i.e. put them to work with saws, etc. Cp. 2 Chr. ii. 17, 18; Josh. ix. 21—23. The implements mentioned here and in the parallel passage of 2 Sam. suggest task-work, not massacre. The Ammonites were reduced to bondage like that of Israel in Egypt. The exceptionally harsh treatment of the Ammonites was doubtless due to the exceptional insults which David's ambassadors had received from them. A very different spirit towards Ammon is shewn in Deut. ii. 19.

#### 4—8 (= 2 Sam. xxi. 18—22). PHILISTINE CHAMPIONS SLAIN.

This section is the last in which the Chronicler notices David's wars. It is taken from 2 Sam. xxi., where, however, it is preceded by an account (vv. 15—17) of David's narrow escape in an encounter with a Philistine.

Between the two sections of this chapter the Chronicler omits the account of the rebellions of Absalom and of Sheba, and the story of the Gibeonite vengeance on the house of Saul (2 Sam. xiii. 1—xxi. 14).

**4.** *at Gezer*] See vi. 67, note. In 2 Sam. v. 25 it is said that David smote the Philistines "from Geba until thou come to Gezer." In 2 Sam. *at Gob*, but no place called Gob is known.

*Sippai*] In 2 Sam. "Saph."

*giant*] Heb. "Rapha"; the same Heb. word in the plu. "Rephaim" is translated "giants" in Deut. ii. 11, A.V. These Rephaim dwelt east of Jordan, but may have been akin to the Philistines.

**5.** *Elhanan...slew Lahmi the brother of Goliath*] In 2 Sam. xxi. 19 *Elhanan...the Beth-lehemite slew Goliath* (R.V.). The difference

Lahmi the brother of Goliath the Gittite, whose spear staff  
 6 *was* like a weaver's beam. And yet again there was war  
 at Gath, where was a man of *great* stature, whose fingers  
 and toes *were* four and twenty, six *on each hand*, and six  
 7 *on each foot*: and he also was the son of the giant. But  
 when he defied Israel, Jonathan the son of Shimea David's  
 8 brother slew him. These were born unto the giant in  
 Gath; and they fell by the hand of David, and by the  
 hand of his servants.

21 And Satan stood *up* against Israel, and provoked David

between the two sentences in Heb. is very small, and the Chronicler, or any copyist, might feel that he was making a certain emendation in substituting the brother of Goliath for Goliath himself, who, according to 1 Sam. xvii., was slain by David before he became king. But it is not certain that there is a discrepancy between 2 Sam. xxi. and 1 Sam. xvii., for *Goliath* may be, not a personal name, but a descriptive title of some kind; e.g. "Goliath the Gittite" might mean "the Gittite champion." "Tartan," "Rabsaris" and "Rabshakeh" (2 Kin. xviii. 17) were once taken as proper names, but are now known to be descriptions of Assyrian officers.

*whose spear staff*] R.V. **the staff of whose spear.**

6. *a man of great stature*] In 2 Sam. xxi. 20 (Heb.) *a man of contention*, i.e. a challenger or champion.

*giant*] See ver. 4, note.

7. *defied*] R.V. marg., **reproached.**

*Shimea*] See iii. 5, note.

8. *These were born unto the giant in Gath*] Again "giant" is the Heb. "Rapha." The meaning is that these belonged to a branch of the Rephaim which was settled in Gath.

CH. XXI. 1—27 (= 2 Sam. xxiv. 1—25).

#### THE NUMBERING AND THE PLAGUE.

The subject of the present section (David's numbering of the people and the plague which followed) is a difficult one, but a combination of the details of the narratives of Sam. and Chron. makes the main features clear. (1) Israel (and not David only) had sinned, for the LORD at the beginning was angry against *Israel* (2 Sam. xxiv. 1). (2) The anger of the LORD, by withdrawing protection from Israel, gave an opportunity to Israel's enemy (*Satan* = "adversary"; see note below). (3) This enemy moved David to commit a sin, the consequences of which affected the whole people. Thus the punishment of sin came through the commission of fresh sin. David's sin consisted (1) in the pride and (possibly) in the designs of further conquest which prompted his act, (2) in trampling on the feelings of his people as expressed by Joab. Notice that the two numberings ordered by God Himself in the wilderness (Num. i. 1—46; iii. 39; xxvi. 1—65)

to number Israel. And David said to Joab and to the 2  
 rulers of the people, Go, number Israel from Beer-sheba  
 even to Dan; and bring the number of them to me, that  
 I may know *it*. And Joab answered, The LORD make 3  
 his people an hundred times so many *moe* as they *be*: *but*,  
 my lord the king, *are* they not all my lord's servants? 2)  
 why *then* doth my lord require this *thing*? why will he be  
 a cause of trespass to Israel? Nevertheless the king's 4  
 word prevailed against Joab. Wherefore Joab departed,  
 and went throughout all Israel, and came *to* Jerusalem.  
 And Joab gave the sum of the number of the people unto 5

afforded no precedent except for a numbering by direct Divine command. Moreover a census was regarded as a cause of the outbreak of plague, and it was prescribed that, when Moses took a census, every man numbered should pay half a shekel for the service of the tabernacle "as a ransom for his soul, that there be no plague among them." (Ex. xxx. 12).

1. *And Satan stood up against Israel*] In 2 Sam. "And again the anger of the Lord was kindled against Israel," a former occasion being at the time of the famine (2 Sam. xxi. 1). By *Satan* ("adversary") is meant some hostile spiritual being, such as is mentioned in Job i. 6 ff.; Zech. iii. 1 ff., the very opposite in fact of a guardian angel such as the Michael of Dan. x. 13, 21; xii. 1.

*and provoked*] R.V. and *moved*, as 2 Sam., the Heb. word being the same.

*to number*] (cp. xxvii. 23, 24) should be like the stars, beyond numbering.

2. *to Joab*] The object being to number "those who drew sword," the captain of the host was the most suitable person to entrust with the business.

*rulers*] R.V. *princes*.

*from Beer-sheba even to Dan*] From the extreme south even unto the extreme north of the land.

*Dan*] The modern *Tell-el-Kâdî*, about forty minutes distance from Bâniâs (Paneas), north of Lake Huleh (Waters of Merom). *Bädeker*, p. 264.

*that I may know it*] Either with a view to imposing a tax or to undertaking some fresh great military expedition.

3. *moe*] Cp. xiv. 3, note.

*are they not all my lord's servants?*] Joab foresees some disaster to the people, and asks why David should destroy his own.

*why will he be a cause of guilt to Israel?*] Cp. Lev. iv. 3, "if the anointed priest shall sin so as to bring guilt on the people" (R.V.).

4. *came to Jerusalem*] In 2 Sam. xxiv. 4—8 the route is described and the time taken in the numbering is stated, *nine months and twenty days*.

David. And all *they of* Israel were a thousand thousand and an hundred thousand men that drew sword: and Judah *was* four hundred threescore and ten thousand men that  
 6 drew sword. But Levi and Benjamin counted he not among them: for the king's word was abominable to Joab.

7 And God was displeased with this thing; therefore he  
 8 smote Israel. And David said unto God, I have sinned greatly, because I have done this thing: but now, I beseech thee, do away the iniquity of thy servant; for I have done  
 9 very foolishly. And the LORD spake unto Gad, David's  
 10 seer, saying, Go and tell David, saying, Thus saith the LORD, I offer thee three *things*: choose thee one of them,  
 11 that I may do *it* unto thee. So Gad came to David, and  
 12 said unto him, Thus saith the LORD, Choose thee either three years' famine; or three months to be destroyed before thy foes, while that the sword of thine enemies overtaketh *thee*; or else three days the sword of the LORD, even the pestilence, in the land, and the angel of the LORD de-

5. *they of Israel*] Chron. gives Israel as 1,100,000 and Judah as 470,000; 2 Sam. gives Israel as 800,000 and Judah as 500,000.

*that drew sword*] All males over twenty years of age would be so described; cp. Num. i. 20.

6. *Levi*] In Num. i. 49 it is ordained that Levi is not to be numbered among the children of Israel, i.e. treated as liable to military service. The Levites were, however, numbered separately; Num. iii. 15, xxvi. 57. In 2 Sam. there is nothing to correspond with this verse.

7. *he smote Israel*] with the plague. David's confession (ver. 8) was probably wrung from him by the appearance of the pestilence.

8. *do away the iniquity*] Render perhaps, **Remove the punishment**; cp. Gen. iv. 13, R.V. with marg.

9. *And the LORD spake*] The historian now retraces his steps to describe the circumstances which heralded the approach of the plague.

*Gad*] He is three times mentioned in Chron., each time as a "seer," viz. xxi. 9 (= 2 Sam. xxiv. 11); xxix. 29; 2 Chr. xxix. 25. He was perhaps an older contemporary of Nathan, who bears the more modern title of "prophet" (cp. 1 Sam. ix. 9).

10. *I offer thee three things*] The offer is a test of David's character, just as God's different offer in 2 Chr. i. 7 was a test of Solomon's.

12. *three years' famine*] 2 Sam., *seven years of famine* (LXX. however *three*, as Chron.).

*three months to be destroyed*] R.V. **three months to be consumed** (Heb. *nispeh*). Some scholars would correct the text of Chron. into agreement with 2 Sam. xxiv. 13, *or wilt thou flee three months?*

*the angel of the LORD*] Cp. 2 Kin. xix. 35; Acts xii. 23.

stroying throughout all the coasts of Israel. Now therefore advise thyself what word I shall bring again to him that sent me. And David said unto Gad, I am in a great <sup>13</sup> strait: let me fall now into the hand of the LORD; for very great *are* his mercies: but let me not fall into the hand of man. So the LORD sent pestilence upon Israel: <sup>14</sup> and there fell of Israel seventy thousand men.

And God sent an angel unto Jerusalem to destroy it: <sup>15</sup> and as *he* was destroying, the LORD beheld, and he repented him of the evil, and said to the angel that destroyed, *It is enough, stay now thine hand.* And the angel of the LORD stood by the threshingfloor of Ornan the Jebusite. And <sup>16</sup> David lift<sup>ed</sup> up his eyes, and saw the angel of the LORD stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders of *Israel, who were* clothed in sackcloth,

*throughout all the coasts]* Render, **in every border**, i.e. through the whole extent.

*advise thyself]* R.V. **consider.**

**13.** *into the hand of the LORD]* David deprecates war, and prefers famine or pestilence.

**14.** *there fell of Israel]* 2 Sam. adds, *from Dan even to Beer-sheba.* The pestilence was throughout the whole land.

**15.** *unto Jerusalem]* The plague arrived in Jerusalem after making ravages elsewhere.

*as he was destroying]* R.V. **as he was about to destroy**, agreeing with 2 Sam., *when the angel stretched forth his hand upon Jerusalem to destroy it.*

*It is enough]* The sudden cessation of this pestilence has numerous parallels in the history of epidemics.

*the threshingfloor of Ornan]* The Chronicler makes this threshing-floor the site of the Temple. The author of Sam. is silent on the point. Cp. vv. 25, 28, notes.

*Ornan]* This is the form of the name throughout this chapter, but in 2 Sam. xxiv. the K'rî gives everywhere *Araunah*. The C'thîb of Sam. however offers various forms, one of which (to be read *Ornah*, ver. 16) approximates to the form given in Chron. Variation in reproducing foreign names is common; see note on xviii. 5 (*Damascus*), and on 2 Chr. xxxvi. 6 (*Nebuchadnezzar*).

**16.** *lift up]* The old form of the past changed in modern editions to *lifted up*; cp. Gen. xxii. 4, etc.

*saw the angel]* The full description of the vision is peculiar to Chron.; cp. 2 Sam. xxiv. 17.

*and the elders of Israel, who were clothed in sackcloth]* The words supplied in A.V. are unnecessary, and are omitted in R.V. The

- 17 fell upon their faces. And David said unto God, *Is it not I that* commanded the people to be numbered? even I *it is* that have sinned and done evil indeed; but *as for* these sheep, what have they done? let thine hand, I pray thee, O LORD my God, be on me, and on my father's house; but not on thy people, that *they* should be plagued.
- 18 Then the angel of the LORD commanded Gad to say to David, that David should go up, and set up an altar unto the LORD in the threshingfloor of Ornan the Jebusite. And David went up at the saying of Gad, which he spake in the name of the LORD. And Ornan turned back, and saw the angel; and his four sons with him hid themselves.
- 20 Now Ornan was threshing wheat. And as David came to Ornan, Ornan looked and saw David, and went out of the threshingfloor, and bowed himself to David *with his face* to the ground. Then David said to Ornan, Grant me the place of *this* threshingfloor, that I may build an altar therein unto the LORD: thou shalt grant it me for the full price: that the plague may be stayed from the people. And Ornan said unto David, Take *it* to thee, and let my lord the king do *that* which *is* good in his eyes: lo, I give *thee* the oxen *also* for burnt offerings, and the threshing instruments for wood, and the wheat for the meat offering; I give *it* all. And king David said to Ornan, Nay; but I will verily buy *it* for the full price: for I will not take *that* which *is* thine for the LORD, nor offer burnt offerings without cost. So David gave to Ornan for the place six hundred shekels of gold *by* weight. And David built there

wearing of sackcloth was doubtless accompanied with fasting; cp. Jon. iii. 5.

17. *let thine hand...be on me*] Cp. Moses' intercession in Ex. xxxii. 32; but Moses was innocent, David guilty.

18. *go up, and set up*] R.V. **go up, and rear**; cp. 2 Sam. xxiv. 18.

21. *was threshing wheat*] By driving oxen over it; cp. ver. 23.

22. *the place of this threshingfloor*] The expression implies perhaps that David bought more than the mere area of the threshingfloor.

*for the full price*] Gen. xxiii. 9 (R.V.).

23. *the meat offering*] R.V. **the meal offering**; cp. Lev. ii. 1—16.

25. *gave...for the place six hundred shekels of gold by weight*] In 2 Sam. xxiv. 24, *bought the threshingfloor and the oxen for money, even fifty shekels* (so to be rendered).

A large discrepancy appears here between Chron. and 2 Sam. The

an altar unto the LORD, and offered burnt offerings, and peace offerings, and called upon the LORD; and he answered him from heaven by fire upon the altar of burnt offering. And the LORD commanded the angel; and he <sup>27</sup> put up his sword again into the sheath thereof.

At that time when David saw that the LORD had an- <sup>28</sup> swered him in the threshingfloor of Ornan the Jebusite, then he sacrificed there. For the tabernacle of the LORD, <sup>29</sup> which Moses made in the wilderness, and the altar of the burnt offering, *were* at that season in the high place at Gibeon. But David could not go before it to inquire of <sup>30</sup> God: for he was afraid because of the sword of the angel

former seems to say that 600 shekels were paid for the threshingfloor alone, the latter that only 50 shekels were paid for the floor and oxen taken together. But the text of 2 Sam. is probably corrupt and should perhaps run, *bought the threshingfloor for money, even six hundred shekels, and the oxen for money, even fifty shekels*. The "threshing-floor" seems to have included the Temple Mount (xxii. 1), and we may compare the 600 shekels paid for it with the 400 paid by Abraham for the cave and field of Machpelah (Gen. xxiii. 15—17). In describing the 600 shekels as shekels *of gold* the Chronicler perhaps goes beyond his authority, for the sum then becomes improbably large.

26. *peace offerings*] See xvi. 1, note. At the end of the verse LXX. (cp. Pesh.) adds, *and consumed the burnt offering*. Cp. 1 Kin. xviii. 38. The fire is not mentioned in 2 Sam.

#### CH. XXI. 28—CH. XXII. 1. THE SELECTION OF THE SITE OF THE TEMPLE.

28. *At that time &c.*] The construction of this section must be carefully noted. Ch. xxi. 28 is a protasis to which ch. xxii. 1 is the apodosis, vv. 29, 30 of ch. xxi. being a parenthesis. The division of chapters here is unfortunate.

*At that time*] The phrase is taken up by "Then" of xxii. 1. The Chronicler wishes us to note that David regarded the success of his intercession at the floor of Ornan as an indication that this floor was God's approved site for the Temple.

*then he sacrificed there*] Render, **and** [David had] **sacrificed there**, (the full stop is wrong, for the sense is continued in xxii. 1).

29. *For*] The beginning of a parenthesis.

*the tabernacle of the LORD*] See the prefatory note to ch. xiii.; also cp. xvi. 1, 39, and 2 Chr. i. 3.

30. *he was afraid*] Or, **he was terrified**. The Heb. word is unusual.

22 of the LORD. Then David said, This *is* the house of the LORD God, and this *is* the altar of the burnt offering for  
 2 Israel. And David commanded to gather together the strangers that *were* in the land of Israel; and he set masons  
 3 to hew wrought stones to build the house of God. And David prepared iron in abundance for the nails for the doors of the gates, and for the joinings; and brass in  
 4 abundance without weight; also cedar trees in abundance: for the Zidonians and they of Tyre brought much cedar  
 5 wood to David. And David said, Solomon my son *is* young and tender, and the house *that is* to be builded for the LORD *must be* exceeding magnifical, of fame and of glory throughout all countries; I will *therefore* now make preparation for it. So David prepared abundantly before his death.

6 Then he called for Solomon his son, and charged him  
 7 to build a house for the LORD God of Israel. And David said to Solomon, My son, *as for* me, it was in my mind to build a house unto the name of the LORD my God:

#### CHAPTER XXII.

1. *Then*] The word refers back to xxi. 28, *At that time.*

*David said*] The king acts in conformity with the law contained in Deut. xii. 5, 6.

#### 2—5. DAVID'S PREPARATIONS FOR BUILDING THE TEMPLE.

2. *the strangers*] Cp. 2 Chr. ii. 17; viii. 7...9 (R.V.). Hewing of stone was regarded as task-work unfit for free men.

*wrought stones*] All the stone used for the building of the Temple was previously cut to the right size; cp. 1 Kin. vi. 7.

3. *the joinings*] R.V. **the couplings.**

4. *the Zidonians and they of Tyre*] Cp. 1 Kin. v. 1—6 (15—20, Heb.).

5. *exceeding magnifical*] The Temple took seven years in building, and it was richly overlaid with gold, but its proportions were small, viz., about 90 ft. × 45 ft. × 30 ft. Some have regarded it as merely the king's private chapel, but its small proportions do not of themselves prove this view to be correct. In any case the "House" was not intended to contain the congregation; the courts must be large to accommodate those who came up for the three great feasts, but the Temple itself need only be large enough to hold its furniture.

#### 6—16. DAVID'S CHARGE TO SOLOMON.

7. *said to Solomon, My son*] R.V. **said to Solomon his son** (so C'thib); A.V. follows the K'rī.

*unto the name*] Cp. Deut. xii. 5; 2 Sam. vii. 13.

but the word of the LORD came to me, saying, Thou hast 8  
 shed blood abundantly, and hast made great wars: thou  
 shalt not build a house unto my name, because thou hast  
 shed much blood upon the earth in my sight. Behold, a 9  
 son *shall be* born to thee, who shall be a man of rest; and  
 I will give him rest from all his enemies round about: for  
 his name shall be Solomon, and I will give peace and  
 quietness unto Israel in his days. He shall build a house 10  
 for my name; and he shall be my son, and I *will be* his  
 father; and I will establish the throne of his kingdom over  
 Israel for ever. Now, my son, the LORD be with thee; and 11  
 prosper thou, and build the house of the LORD thy God,  
 as he hath said of thee. Only the LORD give thee wisdom 12  
 and understanding, and give thee charge concerning Israel,  
 that *thou* mayest keep the law of the LORD thy God. Then 13  
 shalt thou prosper, if thou takest heed to fulfil the statutes  
 and judgments which the LORD charged Moses with con-  
 cerning Israel: be strong, and of good courage; dread not,  
 nor be dismayed. Now behold, in my trouble I have 14  
 prepared for the house of the LORD an hundred thousand  
 talents *of* gold, and a thousand thousand talents *of* silver;  
 and of brass and iron without weight; for it is in abundance:  
 timber also and stone have I prepared; and thou mayest  
 add thereto. Moreover *there are* workmen with thee in 15  
 abundance, hewers and workers of stone and timber, and

8. *Thou hast shed blood abundantly*] Cp. xxviii. 3; in 1 Kin. v. 3  
 Solomon tells Hiram that David wished to build a temple, but was  
 hindered from his design by war.

9. *I will give him rest*] Cp. 1 Kin. v. 4. The promise here made  
 is of a period of peace sufficiently long for the work of Temple-building.  
 Solomon's reign was not wholly peaceful; cp. 1 Kin. xi. 14, 23, 26.

10. *for ever*] Cp. 2 Sam. vii. 13—16.

12. *wisdom*] R.V. **discretion**.

13. *be strong, and of good courage*] Cp. Josh. i. 9.

14. *in my trouble*] Render with R.V. marg. **in my low estate**.

LXX. κατὰ τὴν πτωχείαν μου.

*an hundred thousand talents of gold, and a thousand thousand talents  
 of silver*] This sum is incredibly large. In 1 Kin. x. 14 it is told in  
 illustration of the wealth of Solomon—a wealthier king than David—  
 that he received in one year 666 talents of gold, but even at this rate  
 David would have amassed only 26,640 talents in forty years. The  
 tradition from which the Chronicler drew expresses itself here in round  
 and exaggerated numbers.

16 all *manner of cunning men* for every *manner of* work. Of the gold, the silver, and the brass, and the iron, *there is* no number. Arise *therefore* and be doing, and the LORD be with thee.

17 David also commanded all the princes of Israel to help  
18 Solomon his son, *saying*, *Is* not the LORD your God with you? and hath he *not* given you rest on every side? for he hath given the inhabitants of the land into mine hand; and the land is subdued before the LORD, and before his  
19 people. Now set your heart and your soul to seek the LORD your God; arise therefore, and build ye the sanctuary of the LORD God, to bring the ark of the covenant of the LORD, and the holy vessels of God, into the house that  
23 is *to be* built to the name of the LORD. So when David was old and full of days, he made Solomon his son king over Israel.

2 And he gathered together all the princes of Israel, with

15. *all manner of cunning men for every manner of work*] R.V. **all men that are cunning in any manner of work.**

16. *Arise therefore*] R.V. omits *therefore*.

#### 17—19. DAVID'S CHARGE TO THE PRINCES.

18. *the inhabitants of the land*] Cp. xi. 4, *the Jebusites, the inhabitants of the land*. The remnant of the earlier inhabitants of Canaan is meant.

19. *and the holy vessels of God*] Cp. 1 Kin. viii. 4.

#### CH. XXIII. 1. SOLOMON MADE KING.

The summary statement of the Chronicler ignores the struggle between the party of Solomon and the party of Adonijah for the throne. Cp. xxix. 22—24; 1 Kin. i. 5—53.

#### 2—23. ORGANISATION OF THE LEVITES (first account).

Two accounts are given of David's organisation of the Levites. According to the first the Levites were admitted to service at thirty years of age; ver. 3; cp. Num. iv. 3, 23, 30, where the period from thirty to fifty is fixed as the period for service. According to the second account (vv. 24, 27) the Levites were taken from twenty years old and upwards; this was apparently the later custom; cp. 2 Chr. xxxi. 17; Ezra iii. 8. The discrepancy probably arises from an actual variation in practice. The original age of admission for Levites was probably thirty, but owing to the scarcity of their numbers it seems to have been necessary to reduce the limit of age to twenty. On the *Levites* see Ryle (*Ezra and Nehemiah*, p. liii. ff.). See also on ver. 27.

the priests and the Levites. Now the Levites were numbered from the age of thirty years and upward: and their number by their polls, man by man, was thirty and eight thousand. Of which, twenty and four thousand *were* to set forward the work of the house of the LORD; and six thousand *were* officers and judges: moreover four thousand *were* porters; and four thousand praised the LORD with the instruments which I made, *said David*, to praise *therewith*. And David divided them *into* courses among the sons of Levi, *namely*, Gershon, Kohath, and Merari.

Of the Gershonites *were*, Laadan, and Shimei. The sons of Laadan; the chief *was* Jehiel, and Zetham, and Joel, three. The sons of Shimei; Shelomith, and Haziël, and Haran, three. These *were* the chief of the fathers of Laadan. And the sons of Shimei *were*, Jahath, Zina, and

3. *by their polls*] Lit. *by their skulls*. "Poll" is an almost obsolete word for "head," retained in the compound word, "poll-tax." *thirty and eight thousand*] A great increase since the time of Moses; the males from a month old and upwards are reckoned at 22,000 in Num. iii. 39 and at 23,000 in Num. xxvi. 62.

4. *twenty and four thousand*] These were divided into courses (ver. 6), serving by turn, apparently twenty-four in number, consisting each of a thousand men. The priests also were divided into a corresponding number of courses (xxiv. 4, 18).

*to set forward the work*] R.V. **to oversee the work**. This phrase assumes that the work itself was done by others, e.g. by Nethinim (see ix. 2, note). In ver. 24 (cp. ver. 28), however, the Levites are described as *doing the work*.

*officers and judges*] Cp. 2 Chr. xix. 8, 11. In Deut. xvii. 9 (cp. *ib.* xvi. 18) the *harder* causes are reserved for "the priests the Levites," ordinary causes being decided by judges who were not Levites.

5. *porters*] R.V. **doorkeepers**. The courses and duties of these are given in xxvi. 1—19.

*four thousand praised the LORD*] Cp. xxv. 1—31, from which it appears that there was also a picked choir consisting of 288 persons, divided into twenty-four courses, whose special duty was psalmody.

*the instruments which I made*] Cp. 2 Chr. xxix. 26.

6. *the sons of Levi*] Cp. vi. 1, 16.

7. *Laadan and Shimei*] For "Laadan" (R.V. **Ladan**) here and in xxvi. 21 we have in vi. 17 and Ex. vi. 17 "Libni."

9. *The sons of Shimei*] This Shimei in distinction from the Shimei of vv. 7, 10 was probably a descendant of Ladan or a client of his house.

10. *Zina*] In ver. 11 *Zizah*; the two words are readily confused in Hebrew writing.

Jeush, and Beriah. These four *were* the sons of Shimei.  
 11 And Jahath was the chief, and Zizah the second: but  
 Jeush and Beriah had not many sons; therefore they were  
 in one reckoning, according to *their* father's house.

12 The sons of Kohath; Amram, Izhar, Hebron, and Uzziel,  
 13 four. The sons of Amram; Aaron and Moses: and Aaron  
 was separated, that he should sanctify the most holy *things*,  
 he and his sons for ever, to burn incense before the LORD,  
 14 to minister unto him, and to bless in his name for ever. Now  
*concerning* Moses the man of God, his sons were named  
 15 of the tribe of Levi. The sons of Moses *were*, Gershom,  
 16 and Eliezer. *Of* the sons of Gershom, Shebuel *was* the  
 17 chief. And the sons of Eliezer *were*, Rehabiah the chief.

And Eliezer had none other sons; but the sons of Rehabiah  
 18 were very many. *Of* the sons of Izhar; Shelomith the chief.  
 19 *Of* the sons of Hebron; Jeriah the first, Amariah the  
 20 second, Jahaziel the third, and Jekameam the fourth. *Of*  
 the sons of Uzziel; Michah the first, and Jesiah the second.

21 The sons of Merari; Mahli, and Mushi. The sons of

11. *they were in one reckoning, according to their father's house*] R.V. they became a fathers' house in one reckoning.

12. *The sons of Kohath*] Cp. vi. 2, 18; Ex. vi. 18.

13. *separated*] i.e. set apart, sometimes with the additional meaning of making a distinction between sacred and common. Cp. Rom. i. 1, where St Paul describes himself as *separated unto the gospel of God*; Acts xiii. 2; Gal. i. 15.

*the most holy things*] Such for instance as the altar of incense (Ex. xxx. 1—10), or again the shewbread (Lev. xxiv. 5—9).

*to bless*] Cp. Num. vi. 23—27.

14. *Now concerning Moses*] R.V. But as for Moses.

*of the tribe of Levi*] R.V. among the tribe of Levi. The descendants of Moses as distinguished from those of Aaron had the standing, not of priests but of Levites.

15. *Gershom and Eliezer*] Cp. Ex. xviii. 3, 4.

16. *Of the sons*] R.V. The sons. Cp. ii. 31, where the plural, *The sons*, is thrice followed by a single name only.

*Shebuel*] In xxiv. 20 Shubael; so LXX. here.

17. *Rehabiah*] Cp. xxiv. 21.

18. *Shelomith*] In xxiv. 22, *Shelomoth*.

19. *Of the sons of Hebron*] R.V. The sons of Hebron. Cp. xxiv. 23.

20. *Of the sons of Uzziel*] R.V. The sons of Uzziel. Cp. xxiv. 24.

Nine Kohathite families seem to be here reckoned.

21. *The sons of Merari*] Cp. xxiv. 26.

*The sons of Mahli*] Cp. xxiv. 28, 29.

Mahli; Eleazar, and Kish. And Eleazar died, and had <sup>22</sup> no sons, but daughters: and their brethren the sons of Kish took them. The sons of Mushi; Mahli, and Eder, <sup>23</sup> and Jeremoth, three.

These *were* the sons of Levi after the house of their <sup>24</sup> fathers; *even* the chief of the fathers, as they were counted by number of names by their polls, that did the work for the service of the house of the LORD, from the age of twenty years and upward. For David said, The LORD God <sup>25</sup> of Israel hath given rest unto his people, that they may dwell in Jerusalem for ever: and also unto the Levites; <sup>26</sup> *they shall no more* carry the tabernacle, nor any vessels of it for the service thereof. For by the last words of David, <sup>27</sup> the Levites *were* numbered from twenty years old and above: because their office *was* to wait on the sons of <sup>28</sup> Aaron for the service of the house of the LORD, in the courts, and in the chambers, and in the purifying of all holy *things*, and the work of the service of the house of

22. *their brethren*] Their kinsmen.

*took them*] R.V. **took them to wife.**

23. *The sons of Mushi*] Cp. xxiv. 30.

#### 24—27. ORGANIZATION OF THE LEVITES (second account).

Cp. note at the beginning of the last paragraph.

24. *after the house of their fathers; even the chief of the fathers, as they were counted by number of names*] R.V. **after their fathers' houses, even the heads of the fathers' houses of those of them that were counted, in the number of names.**

25. *that they may dwell*] R.V. **and he dwelleth.** More literally, *and he hath taken up his abode*, LXX. καὶ κατεσκήνωσεν.

26. *unto the Levites; they shall no more carry*] R.V. **the Levites shall no more have need to carry.**

27. *by the last words of David, the Levites were numbered, from twenty etc.*] Render, **in the Last Acts of David is contained the number of the sons of Levi from twenty years old and upward.**

#### 28—32. DUTIES OF THE LEVITES.

28. *their office was to wait on*] Literally, *their station was at the hand of.* For the phrase *at the hand of* cp. Ps. cxxiii. 2, *as the eyes of servants look unto the hand of their master.*

*the chambers*] Cp. ix. 26, note.

29 God; both for the shewbread, and for the fine flour for  
meat offering, and for the unleavened cakes, and for *that*  
*which is baked in the pan*, and for that which is fried, and  
30 for all *manner of* measure and size; and to stand every  
morning to thank and praise the LORD, and likewise at  
31 even; and to offer all burnt sacrifices unto the LORD in  
the sabbaths, in the new moons, and on the set feasts, by  
number, according to the order commanded unto them,  
32 continually before the LORD: and that they should keep  
the charge of the tabernacle of the congregation, and the  
charge of the holy *place*, and the charge of the sons of  
Aaron their brethren, in the service of the house of the  
LORD.

24 Now *these are* the divisions of the sons of Aaron. The  
sons of Aaron; Nadab, and Abihu, Eleazar, and Ithamar.

29. *for the shewbread*] i.e. for the preparation of the shewbread.  
*meat offering*] R.V. **meal offering**. Cp. Lev. ii. 1, 4, 5.

*and for the unleavened cakes, and for that which is baked in the pan*  
R.V. **whether of unleavened wafers, or of that which is baked in the  
pan**.

*and for that which is fried*] R.V. **or of that which is soaked**. Cp.  
Lev. vi. 21 [14, Heb.] (*baken*; R.V. **soaked**).

*for all manner of measure and size*] i.e. for measuring the component  
parts of the meal-offering, etc.

30. *every morning...and likewise at even*] Corresponding with the  
daily morning and evening sacrifice; cp. Ex. xxix. 38, 39.

31. *to offer*] The Levites' duty was to give any help short of  
actually offering the victim on the altar and sprinkling the blood. See  
2 Chr. xxix. 21—27; xxx. 16, 17; xxxv. 10, 11.

*the set feasts*] i.e. the three yearly feasts; Ex. xxiii. 14—17.

*by number, according to the order commanded unto them*] R.V. **in  
number according to the ordinance concerning them**. The words  
refer not to the Levites (A.V.), but to the sacrifices (R.V.).

32. *the tabernacle of the congregation*] R.V. **the tent of meeting**.

*the charge of the holy place*] The limits within which this charge was  
confined are given Num. iv. 15. Not all Levites, but only the sons of  
Kohath had this particular charge.

*the charge of the sons of Aaron*] Cp. Num. xviii. 1—7.

#### CH. XXIV. 1—19. DAVID'S ORGANIZATION OF THE PRIESTS BY COURSES.

1. Now *these are the divisions of the sons of Aaron*] R.V. **And the  
courses of the sons of Aaron were these**.

*the sons of Aaron*] So vi. 3; Ex. vi. 23.

But Nadab and Abihu died before their father, and had no children: therefore Eleazar and Ithamar executed the priest's office. And David distributed them, both Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar, according to their offices in their service. And there were more chief men found of the sons of Eleazar than of the sons of Ithamar: and *thus* were they divided. Among the sons of Eleazar *there were* sixteen chief men of the house of their fathers, and eight among the sons of Ithamar according to the house of their fathers. Thus were they divided by lot, one sort with another; for the governors of the sanctuary, and the governors of the house of God, were of the sons of Eleazar, and of the sons of Ithamar. And Shemaiah the son of Nethaneel the scribe, one of the Levites, wrote them before the king, and the princes, and Zadok the priest,

2. *Nadab and Abihu died*] By fire from heaven as a punishment for sacrilege; Lev. x. 1, 2; Num. iii. 4.

3. *David distributed them, both Zadok...and Ahimelech*] R.V. **David with Zadok...and Ahimelech...divided them.**

*Ahimelech of the sons of Ithamar*] The colleague of Zadok in the priesthood is variously named in different passages:—

1 Chr. xxiv. 3. Ahimelech of the sons of Ithamar.

1 Chr. xxiv. 6. „ the son of Abiathar.

1 Chr. xviii. 16. Abimelech „ „ „

Probably the same person is meant throughout, the confusion springing from a false reading in 2 Sam. viii. 17, *Ahimelech the son of Abiathar for Abiathar the son of Ahimelech*; see Kirkpatrick, *in loco*.

*according to their offices*] R.V. **according to their ordering**, i.e. according to the arrangement which follows; cp. ver. 19.

4. *more*] Cp. xiv. 3, note.

*Among the sons of Eleazar there were sixteen chief men of the house of their fathers*] R.V. **of the sons of Eleazar there were sixteen, heads of fathers' houses.**

*and eight among the sons of Ithamar according to the house of their fathers*] R.V. **and of the sons of Ithamar, according to their fathers' houses, eight.**

5. *one sort with another*] i.e. sons of Eleazar with sons of Ithamar.

*the governors of the sanctuary, and governors of the house of God were of the sons, etc.*] R.V. **there were princes of the sanctuary, and princes of God, both of the sons etc.** The *princes of the sanctuary* (Is. xliii. 28) are probably the same as the *princes of God* and as the *chiefs of the priests* (2 Chr. xxxvi. 14). The Heb. expression in 2 Chr. xxxv. 8 is different (*rulers of the house of God*).

6. *the scribe, one of the Levites*] Particularly described in order to distinguish him from the *king's scribe* (cp. 2 Chr. xxiv. 11).

and Ahimelech the son of Abiathar, and *before* the chief of the fathers of the priests and Levites: one principal household being taken for Eleazar, and *one* taken for Ithamar.

- 7 Now the first lot came forth to Jehoiarib, the second to  
 8, 9 Jedaiah, the third to Harim, the fourth to Seorim, the  
 10 fifth to Malchijah, the sixth to Mijamin, the seventh to  
 11 Hakkoz, the eighth to Abijah, the ninth to Jeshua, the  
 12 tenth to Shecaniah, the eleventh to Eliashib, the twelfth  
 13 to Jakim, the thirteenth to Huppah, the fourteenth to  
 14 Jeshebeab, the fifteenth to Bilgah, the sixteenth to Immer,  
 15, 16 the seventeenth to Hezir, the eighteenth to Aphses, the  
 17 nineteenth to Pethahiah, the twentieth to Jehzekel, the  
 one and twentieth to Jachin, the two and twentieth to

*one principal household*] R.V. **one fathers' house.**

*one taken*] R.V. **one taken** (without italics) by an easy emendation of the Hebrew. The alternate drawing here described could have lasted only for the first sixteen lots; in the last eight drawings the descendants of Eleazar must have drawn against each other only; cp. ver. 4.

7. *Jehoiarib*] Lists of the priestly families occur also Neh. x. 2—8; xii. 1—7, 12—21. Cp. Ryle (on Neh. xii. 1) for a discussion of the names. For *Jehoiarib* see ix. 10, note.

8. *Harim*] So Neh. x. 5; xii. 15, but in Neh. xii. 3, "Rehum." The confusion of form is easy in Hebrew writing.

9. *Mijamin*] So Neh. x. 7; xii. 5; but xii. 17, "Miniamin."

10. *Hakkoz*] Called "Koz" in Ezra ii. 61; Neh. iii. 4, 21 (R.V. "Hakkoz" in all three places).

*Abijah*] So Neh. x. 7; xii. 4, 17. Zacharias, the father of John the Baptist, was of the course of Abiah (R.V. *Abijah*); Luke i. 5.

11. *Jeshua*] This is the Hebrew name expressed by Ἰησοῦς in Greek, and by "Jesus" in English. The highpriest under whom the Temple was built bore this name according to Ezra iii. 2; v. 2.

*Shecaniah*] So Neh. xii. 3; but *ib.* x. 4, xii. 14 "Shebaniah." The confusion of *B* and *C* is very easy in Hebrew.

12. *Eliashib*] A priest of this name is mentioned Neh. xiii. 4—7.

14. *Bilgah*] "Bilgah" (Neh. xii. 5) appears as a priest or priestly family in the time of the Return, and (under the form "Bilgai," Neh. x. 8) in the time of Nehemiah.

*Immer*] Cp. ix. 12; Ezra ii. 37; Jer. xx. 1.

15. *Aphses*] R.V. **Happizzez.**

16. *Jehzekel*] R.V. **Jehzekel**, which is the correct form of "Ezekiel" the name of the priest-prophet of the Captivity. It is possible that the prophet belonged to this twentieth course and that the name here given to it is derived from him.

17. *Jachin*] Cp. ix. 10 (= Neh. xi. 10).

Gamul, the three and twentieth to Delaiah, the four and <sup>18</sup> twentieth to Maaziah. These *were* the orderings of them <sup>19</sup> in their service to come into the house of the LORD, according to their manner, under Aaron their father, as the LORD God of Israel had commanded him.

And the rest of the sons of Levi *were these*: Of the sons <sup>20</sup> of Amram; Shubael: of the sons of Shubael; Jehdeiah. Concerning Rehabiah: of the sons of Rehabiah, the first <sup>21</sup> *was* Isshiah. Of the Izharites; Shelomoth: of the sons of <sup>22</sup> Shelomoth; Jahath. And the sons of *Hebron*; Jeriah *the* <sup>23</sup> *first*, Amariah the second, Jahaziel the third, Jekameam the fourth. Of the sons of Uzziel; Michah: of the sons of <sup>24</sup> Michah; Shamir. The brother of Michah *was* Isshiah: of <sup>25</sup> the sons of Isshiah; Zechariah. The sons of Merari *were* <sup>26</sup> Mahli and Mushi: the sons of Jaaziah; Beno. The sons <sup>27</sup> of Merari by Jaaziah; Beno, and Shoham, and Zaccur, and

18. *Maaziah*] Neh. x. 8 (x. 9, *Heb.*).

19. *These were the orderings*] R.V. **This was the ordering.**  
*their manner, under Aaron*] R.V. **the ordinance given unto them by the hand of Aaron.**

*the LORD God of Israel*] R.V. **the LORD the God of Israel.**

20—31 (cp. xxiii. 13—23). FAMILIES OF THE LEVITES.

These verses repeat the list of Levitic families given in xxiii. 6—23 with the important omission of the whole of the Gershonites (xxiii. 6—11), but with some additions to the Kohathite and Merarite families.

20. *And the rest of the sons of Levi were these: Of etc.*] R.V. **And of the rest of the sons of Levi: of etc.**

*Amram*] The four Kohathite families are now noticed in order, viz. Amram, Izhar (ver. 22), Hebron (ver. 23), Uzziel (ver. 24).

*Shubael*] Called "Shebuel" in xxiii. 16; xxvi. 24.

21. *Concerning Rehabiah*] R.V. **Of Rehabiah.** He (like Shubael) was descended from Moses; xxiii. 15—17.

22. *Shelomoth*] Called "Shelomith" in xxiii. 18.

23. *And the sons of Hebron*] The text of this verse is mutilated, but it has been restored in A.V. (so also R.V.) from xxiii. 19.

24. *Michah*] R.V. **Micah** (as xxiii. 20).

25. *Isshiah*] This is the correct form; in xxiii. 20 (A.V.) "Jesiah" is wrong.

26. *The sons of Merari*] In xxiii. 21 only two families of Merari are mentioned, viz., Mahli and Mushi. Here however a third family "the sons of Jaaziah" is mentioned. Probably the fuller text is right.

*Beno*] Translate "his son"; the word describes Jaaziah as son of Merari; cp. ver. 27.

27. *by Jaaziah; Beno and Shoham*] Translate (with a slight

28, 29 **Ibri.** Of Mahli *came* Eleazar, who had no sons. Concerning  
 30 Kish: the son of Kish *was* Jerahmeel. The sons also of  
 Mushi; Mahli, and Eder, and Jerimoth. These *were* the  
 31 sons of the Levites after the house of their fathers. These  
 likewise cast lots over against their brethren the sons of  
 Aaron in the presence of David the king, and Zadok, and  
 Ahimelech, and the chief of the fathers of the priests and  
 Levites, *even* the principal fathers over against their younger  
 brethren.

25 Moreover David and the captains of the host separated  
 to the service of the sons of Asaph, and of Heman, and of  
 Jeduthun, who should prophesy with harps, with psalteries,  
 and with cymbals: and the number of the workmen accord-  
 2 ing to their service was: of the sons of Asaph; Zaccur, and  
 Joseph, and Nethaniah, and Asarelah, the sons of Asaph  
 under the hands of Asaph, which prophesied according to

emendation of the Heb. text): **by Jaaziah his son: Shoham.** Three  
 families traced their descent from Merari through Jaaziah.

28. *Eleazar*] Cp. xxiii. 22.

29. *Concerning Kish*] R.V. **Of Kish.**

30. *Ferimoth*] Spelt "Jeremoth" in xxiii. 23.

*the house of their fathers*] R.V. **their fathers' houses.**

31. *over against their brethren*] R.V. **even as their brethren.**

*and Ahimelech*] We expect *and Abiathar*; cp. ver. 3; xv. 11;  
 xviii. 16; with the notes.

*the chief of the fathers*] R.V. **the heads of the fathers' houses.**

*even the principal...brethren*] R.V. **the fathers' houses of the chief  
 even as those of his younger brother.**

#### CH. XXV. 1—7. THE FAMILIES OF THE SINGERS.

1. *Moreover David*] Render, **And David.**

*separated*] Cp. xxiii. 13, note.

*to the service of the sons of Asaph*] R.V. **for the service certain of  
 the sons of Asaph.**

*psalteries*] See xiii. 8, note.

*of the workmen*] R.V. **of them that did the work.**

2. *Asaph*] See xv. 17, note.

*Asarelah*] R.V. **Asharelah**; in ver. 14 "Jesharelah."

*under the hands*] R.V. **under the hand.**

*prophesied*] i.e. sang and praised in the manner of prophets; cp. ver. 3,  
 "prophesied with a harp, to give thanks and to praise the Lord."

There is no reference to prediction here. Cp. 1 Sam. x. 5.

*according to the order*] R.V. **after the order.** All was done according  
 to the order established by king David.

the order of the king. Of Jeduthun: the sons of Jeduthun; 3 Gedaliah, and Zeri, and Jeshaiiah, Hashabiah, and Mattithiah, six, under the hands of their father Jeduthun, who prophesied with a harp, to give thanks and to praise the LORD. Of 4 Heman: the sons of Heman; Bukkiah, Mattaniah, Uzziel, Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamti-ezer, Joshbekashah, Mallothi, Hothir, and Mahazioth: all these *were* the sons of Heman the king's 5 seer in the words of God, to lift up the horn. And God gave to Heman fourteen sons and three daughters. All 6 these *were* under the hands of their father for song *in* the house of the LORD, with cymbals, psalteries, and harps, for the service of the house of God, according to the king's order to Asaph, Jeduthun, and Heman. So the number of 7

3. *Jeduthun*] See xvi. 41, note.

*Zeri*] In ver. 11 "Izri."

*Jeshaiiah*] After this LXX. B inserts the name "Shimei" (Σεμεϊ), no doubt rightly for (1) six sons are reckoned in this verse, (2) the "Shimei" of ver. 17 is otherwise unmentioned in vv. 2—4, though his twenty-three companions are named.

*Jeduthun, who prophesied with a harp to give thanks and to praise*] R.V. **Jeduthun with the harp, who prophesied in giving thanks and praising.**

4. *Heman*] See xv. 17, note.

*Uzziel*] In ver. 18 "Azarel." (R.V.) The variation between the two words when written with Hebrew consonants is small. Cp. note on 2 Chr. xxvi. 1 ("Uzziah" and "Azariah").

*Shebuel*] In ver. 20 "Shubael."

*Jerimoth*] In ver. 22 "Jeremoth."

*Hananiah, Hanani*] Most Hebrew names are significant, and many can be used as mottoes. In this place the Chronicler (or the authority from whom he drew the list) has so arranged the names as to suggest a sentence (extending to the end of the verse) which runs somewhat as follows:—*Have mercy upon me, O LORD, have mercy upon me; I have magnified and exalted [thy] help; I spake of it sitting in affliction; grant us still [thy] visions.*

5. *the king's seer*] This title is given to Gad in xxi. 9, and to Asaph, Heman and Jeduthun, all three in 2 Chr. xxxv. 15 (LXX. not Heb.).

*in the words of God*] The exact meaning of this is uncertain; it may either mean "in divine things" (i.e. arrangements for worship), or "by divine appointment" (cp. 2 Chr. xxix. 15 "by the words of the LORD").  
*to lift up the horn*] i.e. to make loud blasts upon the horn.

*fourteen sons*] Corresponding with the fourteen names given in ver. 4.

6. *according to...Heman*] R.V. **Asaph, Jeduthun, and Heman being under the order of the king.**

them, with their brethren *that were* instructed in the songs of the LORD, *even* all that were cunning, was two hundred fourscore and eight.

8 And they cast lots, ward against ward, as well the small  
9 as the great, the teacher as the scholar. Now the first lot  
came forth for Asaph to Joseph: the second to Gedaliah,  
10 who with his brethren and sons *were* twelve: the third to  
11 Zaccur, *he*, his sons, and his brethren, *were* twelve: the  
fourth to Izri, *he*, his sons, and his brethren, *were* twelve:  
12 the fifth to Nethaniah, *he*, his sons, and his brethren, *were*  
13 twelve: the sixth to Bukkiah, *he*, his sons, and his brethren,  
14 *were* twelve: the seventh to Jesharelah, *he*, his sons, and his  
15 brethren, *were* twelve: the eighth to Jeshaiiah, *he*, his sons,  
16 and his brethren, *were* twelve: the ninth to Mattaniah, *he*,  
17 his sons, and his brethren, *were* twelve: the tenth to Shimei,  
18 *he*, his sons, and his brethren, *were* twelve: the eleventh to  
19 Azareel, *he*, his sons, and his brethren, *were* twelve: the  
twelfth to Hashabiah, *he*, his sons, and his brethren, *were*  
20 twelve: the thirteenth to Shubael, *he*, his sons, and his  
21 brethren, *were* twelve: the fourteenth to Mattithiah, *he*, his

7. *in the songs of the LORD*] R.V. **in singing unto the LORD.**  
*cunning*] R.V. **skilful**; as xv. 22, where the same Heb. word is  
used.

*two hundred fourscore and eight*] The number corresponds with the  
twenty-four courses of twelve members each about to be enumerated.

#### 8—31. THE ALLOTMENT OF THE COURSES.

8. *ward against ward*] R.V. (guessing the sense rightly) **for their  
charges** (i.e. duties), **all alike**. The Hebrew text however is faulty.

*the teacher as the scholar*] LXX. *τελείων και μαθησόντων* (i.e. *the  
initiated and the learners*). For "the teacher" we should perhaps  
render "the skilful" as in ver. 7, R.V.; the Heb. word is the same. It  
is to be noted that we have here twenty-four courses of singers corre-  
sponding with the twenty-four courses of the priests.

9. *for Asaph*] A comparison of vv. 9—31 with vv. 2—4 shews that  
the first, third, fifth and seventh lots fell to Asaph, the second, fourth,  
eighth, tenth, twelfth and fourteenth to Jeduthun, and the rest (fourteen  
in number) to Heman.

11. *Izri*] See note on *Zeri*, ver. 3.

14. *Jesharelah*] Cp. ver. 2.

17. *Shimei*] Not mentioned in the present text of vv. 2—4; see  
note on *Jeshaiiah*, ver. 3.

18. *Azareel*] Called *Uzziel*, ver. 4.

20. *Shubael*] Called *Shebuel*, ver. 4.

sons, and his brethren, *were* twelve: the fifteenth to Jerem<sup>22</sup>  
 moth, *he*, his sons, and his brethren, *were* twelve: the six<sup>23</sup>  
 teenth to Hananiah, *he*, his sons, and his brethren, *were*  
 twelve: the seventeenth to Joshbekashah, *he*, his sons, and<sup>24</sup>  
 his brethren, *were* twelve: the eighteenth to Hanani, *he*, his<sup>25</sup>  
 sons, and his brethren, *were* twelve: the nineteenth to<sup>26</sup>  
 Mallothi, *he*, his sons, and his brethren, *were* twelve: the<sup>27</sup>  
 twentieth to Eliathah, *he*, his sons, and his brethren, *were*  
 twelve: the one and twentieth to Hothir, *he*, his sons, and<sup>28</sup>  
 his brethren, *were* twelve: the two and twentieth to Giddalti,<sup>29</sup>  
*he*, his sons, and his brethren, *were* twelve: the three and<sup>30</sup>  
 twentieth to Mahazioth, *he*, his sons, and his brethren, *were*<sup>31</sup>  
 twelve: the four and twentieth to Romamti-ezer, *he*, his  
 sons, and his brethren, *were* twelve.

Concerning the divisions of the porters: Of the Korhites **26**  
*was* Meshelemiah the son of Kore, of the sons of Asaph.  
 And the sons of Meshelemiah *were*, Zechariah the firstborn,<sup>2</sup>  
 Jediael the second, Zebadiah the third, Jathniel the fourth,  
 Elam the fifth, Jehohanan the sixth, Elioenai the seventh.<sup>3</sup>  
 Moreover the sons of Obed-edom *were*, Shemaiah the first-<sup>4</sup>  
 born, Jehozabad the second, Joah the third, and Sacar the  
 fourth, and Nethaneel the fifth, Ammiel the sixth, Issachar<sup>5</sup>  
 the seventh, Peulthai the eighth: for God blessed him.

**22.** *Jeremoth*] Called *Jerimoth*, ver. 4.

CH. XXVI. 1—12 (cp. ix. 17—27). THE COURSES OF THE  
 DOORKEEPERS.

**1.** *Concerning the divisions of the porters*] R.V. **For the courses of the doorkeepers.**

*Korhites*] R.V. **Korahites**; ix. 19.

*Meshelemiah...Asaph*] For the names of the doorkeepers see notes on ix. 17, and for *Asaph* see note on ix. 19.

**2.** *And the sons of Meshelemiah were*] R.V. **And Meshelemiah had sons.**

*Zechariah*] Cp. ix. 21.

**3.** *Elioenai*] R.V. **Eliehoenai**. The form differs from that in iii. 23, but has the same meaning, viz., "Mine eyes are towards Jehovah."

**4.** *Moreover the sons of Obed-edom were*] R.V. **And Obed-edom had sons.** For *Obed-edom* see xiii. 13, note.

**5.** *for God blessed him*] "Him" refers to "Obed-edom" (ver. 4), who was blessed with eight sons. He himself acknowledged the blessing by naming the seventh son "Issachar" ("Reward"), and the eighth **Peullethai** ("Recompence").

6 Also unto Shemaiah his son were sons born, that ruled throughout the house of their father: for they *were* mighty  
 7 *men* of valour. The sons of Shemaiah; Othni, and Rephael, and Obed, Elzabad, whose brethren *were* strong men, Elihu,  
 8 and Semachiah. All these of the sons of Obed-edom: they and their sons and their brethren, able men for strength for  
 9 the service, *were* threescore and two of Obed-edom. And Meshelemiah had sons and brethren, strong men, eighteen.  
 10 Also Hosah, of the children of Merari, had sons; Simri the chief, (for *though* he was not the firstborn, yet his father  
 11 made him the chief;) Hilkiah the second, Tebaliah the third, Zechariah the fourth: all the sons and brethren of  
 12 Hosah *were* thirteen. Among these *were* the divisions of the porters, *even* among the chief men, *having* wards one against another, to minister in the house of the LORD.

13 And they cast lots, as well the small as the great, accord-  
 14 ing to the house of their fathers, for every gate. And the lot eastward fell to Shelemiah. Then *for* Zechariah his son, a wise counsellor, they cast lots; and his lot came out  
 15 northward. To Obed-edom southward; and to his sons the  
 16 house of Asuppim. To Shuppim and Hosah *the lot came*

6. *throughout the house*] R.V. **over the house.**

7. *whose brethren*] The pronoun refers to Elzabad.

*strong men*] R.V. **valiant men** (and so in ver. 9; cp. 2 Chr. xxvi. 17).

8. *for strength*] R.V. **in strength.**

9. *Meshelemiah*] Cp. vv. 1—3 to which ver. 9 is a supplement.

10. *Hosah*] He is mentioned as a doorkeeper along with Obed-edom in xvi. 38.

*Simri*] R.V. **Shimri.**

12. *Among these...another*] R.V. **Of these were the courses of the doorkeepers, even of the chief men, having charges like as their brethren.** In vv. 8, 9, 11 taken together ninety-three doorkeepers are enumerated, who are presumably the heads of the four thousand mentioned in xxiii. 5. In ix. 22 again the total number (as it seems) of doorkeepers is given as two hundred and twelve. The discrepancy is probably due to the use of different documents belonging to different dates by the Chronicler.

13—19 (cp. ix. 23—26). THE STATIONS OF THE DOORKEEPERS.

13. *the house of their fathers*] R.V. **their fathers' houses.**

14. *Shelemiah*] i.e. Meshelemiah, vv. 1, 2.

*wise counsellor*] R.V. **discreet counsellor.**

15. *the house of Asuppim*] R.V. **the storehouse.**

16. *To Shuppim and Hosah*] Read, **To Hosah.** The word "Shuppim"

*forth* westward, with the gate Shallecheth, by the causeway of the going up, ward against ward. Eastward *were* six <sup>17</sup> Levites, northward four a day, southward four a day, and toward Asuppm two *and* two. At Parbar westward, four at <sup>18</sup> the causeway, *and* two at Parbar. These *are* the divisions <sup>19</sup> of the porters among the sons of Kore, and among the sons of Merari.

And *of* the Levites, Ahijah *was* over the treasures of the <sup>20</sup> house of God, and over the treasures of the dedicate *things*. *As concerning* the sons of Laadan; the sons of the Gershon- <sup>21</sup> ite Laadan, chief fathers, *even* of Laadan the Gershonite,

(LXX. B, *εἰς δεύτερον*) seems to be an accidental repetition (in a corrupt form) of "Asuppm" (ver. 15), and so should be omitted from the text.

*Hosah...going up*] R.V. Hosah westward, by the gate of Shallecheth (mg. "casting forth"), at the causeway that goeth up. There is no other mention in the Bible of a gate "Shallecheth," but it is perhaps to be identified with "the entering in of the house of the Lord...which was in the precincts" ("Parvārim" *Heb.*) mentioned 2 Kin. xxiii. 11; cp. note on ver. 18. "The causeway" led up to the Temple *either* from Ophel (on the S.) *or* from the Western City (across the Tyropæon Valley). Traces of two causeways have been discovered by excavation, viz., "Wilson's Arch" (*Bädeker*, p. 57) and "Robinson's Arch" (*ib.* p. 59). The second of these arches probably marks the site of a causeway belonging to the period of the Kings.

17. *toward Asuppm*] R.V. for the storehouse.

18. *Parbar*] This word, apparently the same as *parvarim*, 2 Kin. xxiii. 11 (R.V. "precincts"; cp. R.V. mg. here), seems to denote some building built on the Temple area on the west side. It may have been a colonnade. The word is Persian and means "lighted [by the sun]".

19. *These...Merari*] R.V. These were the courses of the door-keepers; of the sons of the Korahites, and of the sons of Merari.

#### 20—32. VARIOUS OFFICES.

20. *And of the Levites, Ahijah was over*] Read (with LXX.; cp. R.V. marg.), **And the Levites their brethren were over.** The confusion of readings is easy in Hebrew; cp. ii. 25 for a similar case.

*the treasures*] R.V. the treasuries; so in vv. 22, 24, 26; and so in xxviii. 11, 12 (A.V.).

*the dedicate things*] Cp. vv. 26—28.

21. *As concerning...Jehieli*] R.V. The sons of Ladan; the sons of the Gershonites belonging to Ladan, the heads of the fathers' houses belonging to Ladan the Gershonite; Jehieli.

*Laadan*] R.V. Ladan; cp. xxiii. 7; called Libni in vi. 17 [2, Heb.].

22 *were* Jehieli. The sons of Jehieli; Zetham, and Joël his brother, *which were* over the treasures of the house of the  
 23 LORD. Of the Amramites, *and* the Izharites, the Hebronites,  
 24 *and* the Uzzielites: and Shebuel the son of Gershom, the  
 25 son of Moses, *was* ruler of the treasures. And his brethren  
 by Eliezer; Rehabiah his son, and Jeshaiah his son, and  
 Joram his son, and Zichri his son, and Shelomith his son.  
 26 Which Shelomith and his brethren *were* over all the treasures  
 of the dedicate *things*, which David the king, and the chief  
 fathers, the captains over thousands and hundreds, and the  
 27 captains of the host, had dedicated. Out of the spoils won  
 in battles did they dedicate to maintain the house of the  
 28 LORD. And all that Samuel the seer, and Saul the son of  
 Kish, and Abner the son of Ner, and Joab the son of  
 Zeruah, had dedicated; *and* whosoever had dedicated *any-*  
*thing, it was* under the hand of Shelomith, and of his  
 29 brethren. Of the Izharites, Chenaniah, and his sons  
*were* for the outward business over Israel, for officers  
 30 and judges. *And* of the Hebronites, Hashabiah and his  
 brethren, men of valour, a thousand and seven hundred,  
*were* officers among them of Israel on *this* side Jordan  
 westward in all the business of the LORD, and in the service

*Jehieli*] Called "Jehiel" in xxiii. 8.

22. *Zetham and Joël*] These appear rather as brethren of Jehieli (Jehiel) in xxiii. 8; but since families, not individuals, are spoken of, the discrepancy is not important.

23. *the Amramites* etc.] Cp. xxiii. 12.

24. *Shebuel*] Cp. xxiii. 16; called "Shubael" in xxiv. 20,

25. *And his brethren by Eliezer; Rehabiah*] R.V. **And his brethren; of Eliezer came Rehabiah.** Cp. xxiii. 15—17, xxiv. 21.

*Shelomith*] R.V. **Shelomoth** (so C'thīb); A.V. follows K'ri; cp. ver. 28 (R.V. mg.).

26. *David the king*] Cp. xviii. 11.

*the chief fathers*] R.V. **the heads of the fathers' houses.**

27. *to maintain*] R.V. **to repair** (the same Heb. word as in 2 Chr. xxiv. 5; xxix. 3).

29. *Izharites*] Cp. xxiii. 12.

*the outward business*] This business as here defined "for officers and for judges" (cp. 2 Chr. xix. 11) is perhaps different from that mentioned in Neh. xi. 16 ("the outward business of the house of the Lord").

30. *the Hebronites*] Cp. xxiii. 12.

*were officers among them of Israel*] R.V. **had the oversight of Israel. on this side Jordan westward**] R.V. **beyond Jordan westward**; cp. Josh. xxii. 7, R.V. Western Palestine is meant.

of the king. Among the Hebronites *was* Jerijah the chief, <sup>31</sup>  
*even* among the Hebronites, according to the generations of  
his fathers. In the fortieth year of the reign of David they  
were sought for, and there were found among them mighty  
*men* of valour at Jazer of Gilead. And his brethren, men of <sup>32</sup>  
valour, *were* two thousand and seven hundred chief fathers,  
whom king David made rulers over the Reubenites, the  
Gadites, and the half tribe of Manasseh, for every matter  
pertaining to God, and affairs of the king.

Now the children of Israel after their number, *to wit*, the <sup>27</sup>  
chief fathers and captains of thousands and hundreds, and  
their officers that served the king in any matter of the  
courses, which came in and went out month by month  
throughout all the months of the year, *of* every course *were*  
twenty and four thousand. Over the first course for the <sup>2</sup>  
first month *was* Jashobeam the son of Zabdiel: and in his  
course *were* twenty and four thousand. Of the children of <sup>3</sup>  
Perez *was* the chief of all the captains of the host for the

31. *Among the Hebronites was...fathers]* R.V. **Of the Hebronites was Jerijah the chief, even of the Hebronites, according to their generations by fathers' houses.** *Ferijah* is called *Feriah* (Heb. *Ferijahu*) in xxiii. 19.

*in the fortieth year]* Cp. xxiii. 27, *By the last words* (R.V. mg., *In the last acts*) *of David the sons of Levi were numbered.*

*at Jazer]* Cp. vi. 81 (vi. 66 Heb.); Num. xxi. 32, R.V. The Eastern Hebronites were given office east of Jordan; cp. ver. 32.

32. *his brethren]* i.e. the brethren of Jerijah.

*chief fathers]* R.V. **heads of fathers' houses.**

*rulers]* R.V. **overseers;** cp. ver. 30 (R.V. "had the oversight").

*Manasseh]* R.V. **the Manassites.**

*and affairs]* R.V. **and for the affairs.**

#### CH. XXVII. 1—15. THE SERVICE OF THE COURSES.

These "courses" are not mentioned elsewhere in the O.T.; but in I Kin. v. 14 (v. 28 Heb.), where however the Heb. word is different, courses of Israelites engaged on Solomon's building works are mentioned.

1. *the chief fathers and captains]* R.V. **the heads of fathers' houses and the captains.**

*came in and went out]* Came on duty and went off duty; cp. 2 Chr. xxiii. 8.

2. *Jashobeam]* Cp. xi. 11, note.

3. *Of the children of Perez was the chief]* R.V. **He was of the children of Perez, the chief.** Perez is the Pharez (R.V. "Perez") of ii. 4, 5.

4 first month. And over the course of the second month  
*was* Dodai an Ahohite, and *of* his course *was* Mikloth also  
 the ruler: in his course likewise *were* twenty and four thou-  
 5 sand. The third captain of the host for the third month  
*was* Benaiah the son of Jehoiada, a chief priest: and in his  
 6 course *were* twenty and four thousand. This *is that*  
 Benaiah, *who was* mighty among the thirty, and above the  
 7 thirty: and *in* his course *was* Ammizabad his son. The  
 fourth *captain* for the fourth month *was* Asahel the brother  
 of Joab, and Zebadiah his son after him: and in his course  
 8 *were* twenty and four thousand. The fifth captain for the  
 fifth month *was* Shamhuth the Izrahite: and in his course  
 9 *were* twenty and four thousand. The sixth *captain* for the  
 sixth month *was* Ira the son of Ikkesh the Tekoite: and in  
 10 his course *were* twenty and four thousand. The seventh  
*captain* for the seventh month *was* Helez the Pelonite, of  
 the children of Ephraim: and in his course *were* twenty and  
 11 four thousand. The eighth *captain* for the eighth month  
*was* Sibbecai the Hushathite, of the Zarhites: and in his  
 12 course *were* twenty and four thousand. The ninth *captain*  
 for the ninth month *was* Abiezer, the Anethothite, of the  
 Benjamites: and in his course *were* twenty and four thou-

4. *Dodai an Ahohite*] Perhaps we should read (cp. xi. 12), "Eleazar the son of Dodo, the Ahohite."

*of his course was Mikloth also the ruler*] The words are corrupt and are omitted in the LXX. Perhaps the original text said that Mikloth (a Benjamite, viii. 32) was deputy-ruler over this course. Cp. ver. 6.

*in his course likewise*] R.V. **and in his course.**

5. *Benaiah*] Cp. xi. 22 ff.

*Jehoiada, a chief priest*] R.V. **Jehoiada the priest, chief,** ("chief" referring to Benaiah).

6. *mighty among the thirty and above the thirty*] R.V. **the mighty man of the thirty, and over the thirty.** Cp. xi. 25.

*in his course*] R.V. **of his course** (as in ver. 4).

7. *Asahel*] Cp. xi. 26, note.

8. *Shamhuth the Izrahite*] Perhaps to be identified with "Shammoth the Harorite" of xi. 27; see note there.

9. *Ira*] Cp. xi. 28.

10. *Helez the Pelonite*] Cp. xi. 27, note.

11. *Sibbecai the Hushathite*] Cp. xi. 29, notes.  
*Zarhites*] R.V. **Zerahites** (also ver. 13). Descendants of Zerah, son of Judah; ii. 4.

12. *Abiezer the Anathothite*] Cp. xi. 28.

sand. The tenth *captain* for the tenth month *was* Maharai <sup>13</sup> the Netophathite, of the Zarhites: and in his course *were* twenty and four thousand. The eleventh *captain* for the <sup>14</sup> eleventh month *was* Benaiah the Pirathonite, of the children of Ephraim: and in his course *were* twenty and four thousand. The twelfth *captain* for the twelfth month *was* <sup>15</sup> Heldai the Netophathite, of Othniel: and in his course *were* twenty and four thousand.

Furthermore over the tribes of Israel: the ruler of the <sup>16</sup> Reubenites *was* Eliezer the son of Zichri: of the Simeonites, Shephatiah the son of Maachah: of the Levites, Hashabiah <sup>17</sup> the son of Kemuel: of the Aaronites, Zadok: of Judah, <sup>18</sup> Elihu, *one* of the brethren of David: of Issachar, Omri the son of Michael: of Zebulun, Ishmaiah the son of Obadiah: <sup>19</sup> of Naphtali, Jerimoth the son of Azriel: of the children of <sup>20</sup> Ephraim, Hoshea the son of Azariah: of the half tribe of Manasseh, Joel the son of Pedaiah: of the half *tribe* <sup>21</sup> of Manasseh in Gilead, Iddo the son of Zechariah: of

13. *Maharai the Netophathite*] Cp. xi. 30.

14. *Benaiah the Pirathonite*] Cp. xi. 31.

15. *Heldai*] Called *Heled* in xi. 30.

*of Othniel*] Cp. Judg. i. 13; iii. 9. Thus Heldai was not of pure Israelite descent, but belonged to the Kenizzites (Kenaz), a younger branch of the Calebites, who, it seems, were a tribe incorporated into Judah either shortly before or during the conquest of Canaan. See Hastings' *Bible Dict.* Art. CALEB.

#### 16—24. THE PRINCES OF THE TRIBES OF ISRAEL.

Cp. Num. i. 2—15 where Moses is enjoined to have with him a representative of each tribe at the numbering of the people; cp. vv. 23, 24 below. In the present list the tribes of Gad and Asher are omitted, probably accidentally.

17. *Of the Levites*] R.V. of *Levi*.

*Hashabiah*] Perhaps the person mentioned in xxvi. 30. The name is common among Levites.

*of the Aaronites, Zadok*] R.V. of *Aaron, Zadok*. Cp. xii. 27, 28, whence we may conclude that Zadok succeeded Jehoiada as ruler.

18. *Elihu*] Perhaps the "Eliab" of 1 Sam. xvi. 6; cp. R.V. mg.

21. *Gilead*] "Gilead" is strictly speaking the name of the district between the Jabbok and Moab, in which the tribes of Gad and Reuben dwelt. Here it is used less precisely to include Bashan, the district N.E. of Jordan in which the half tribe of Manasseh lived.

*Iddo*] Spelt quite differently in Heb. from the name of the father of the prophet Zechariah (Zech. i. 1).

<sup>22</sup> Benjamin, Jaasiel the son of Abner: of Dan, Azareel the son of Jeroham. These *were* the princes of the tribes of Israel.

<sup>23</sup> But David took not the number of them from twenty years old and under: because the LORD had said *he* would  
<sup>24</sup> increase Israel like to the stars of the heavens. Joab the son of Zeruiah began to number, but he finished not, because there fell wrath for it against Israel; neither was the number put in the account of the chronicles of king David.

<sup>25</sup> And over the king's treasures *was* Azmaveth the son of Adiel: and over the storehouses in the fields, in the cities, and in the villages, and in the castles, *was* Jehonathan the  
<sup>26</sup> son of Uziah: and over them that did the work of the field  
<sup>27</sup> for tillage of the ground *was* Ezri the son of Chelub: and over the vineyards *was* Shimei the Ramathite: over the increase of the vineyards for the wine cellars *was* Zabdi the

*Abner*] 1 Sam. xiv. 50, 51.

<sup>23.</sup> *took not the number*] (Cp. the note at the head of this paragraph). The Chronicler notices that David conformed to the regulation given in Num. i. 3, viz., that only those above twenty years old, and not those below twenty, were to be numbered.

<sup>24.</sup> *he finished not*] Cp. xxi. 6.

*because there fell wrath for it against Israel*] R.V. and there came wrath for this upon Israel.

*in the account of*] R.V. into the account in. A summary of the numbers of David's census is given in xxi. 5 and also (with divergences) in 2 Sam. xxiv. 9. The Chronicler probably means in the present passage that the details of the census were not entered in the official records.

*the chronicles*] Lit. *the acts of the days*; cp. Introduction, § 1.

#### 25—31. VARIOUS OFFICERS OF THE KING.

Twelve different officers are named here who acted as stewards of king David's property.

<sup>25.</sup> *treasures...storehouses*] R.V. *treasuries...treasuries* (the same Heb. word is repeated).

*castles*] Lit. *towers*; cp. 2 Chr. xxvi. 10; xxvii. 4.

*Jehonathan*] R.V. *Jonathan*.

<sup>27.</sup> *the Ramathite*] The well-known Ramah was in Benjamin, but there was also a Ramah (or Ramoth) of the South (Josh. xix. 8; 1 Sam. xxx. 27) from which the epithet "Ramathite" might be derived.

*the Shiphmite*] The adjective is probably derived from "Siphmoth" (1 Sam. xxx. 28), the name of a place in the south of Judah. We should read either "Siphmite" here, or "Shiphmoth" in 1 Sam.

Shiphmite: and over the olive trees and the sycamore trees <sup>28</sup> that *were* in the low plains *was* Baal-hanan the Gederite: and over the cellars of oil *was* Joash: and over the herds <sup>29</sup> that fed in Sharon *was* Shitrai the Sharonite: and over the herds *that were* in the valleys *was* Shaphat the son of Adlai: over the camels also *was* Obil the Ishmaelite: and over the <sup>30</sup> asses *was* Jehdeiah the Meronothite: and over the flocks <sup>31</sup> *was* Jaziz the Hagerite. All these *were* the rulers of the substance which *was* king David's. Also Jonathan David's <sup>32</sup> uncle *was* a counsellor, a wise man, and a scribe: and Jehiel the son of Hachmoni *was* with the king's sons: and Ahithophel *was* the king's counsellor: and Hushai the Archite <sup>33</sup> *was* the king's companion: and after Ahithophel *was* Jehoiada <sup>34</sup>

28. *sycamore*] The fig-mulberry, a tree having leaves like mulberry-leaves, and bearing a fruit resembling figs. Cp. 2 Chr. i. 15; Amos vii. 14.

*in the low plains*] R.V. **in the lowland**. Heb. *Shephelah*. See note on 2 Chr. i. 15 ("vale").

*Gederite*] i.e. inhabitant of "Geder" (Josh. xii. 13), perhaps another form of "Gederah" (*ib.* xv. 36). A place in the south of Judah is intended in any case.

29. *Sharon*] The great maritime plain bounded on the East by the "lowland" (Shephelah). "The valleys" would probably be the depressions among the hills of the Shephelah which open out into Sharon; cp. Cant. ii. 1.

30. *Obil*] The name is a form of the Arabic word *ābil*, "one who feeds camels."

*the Meronothite*] *Meronoth* was perhaps near Gibeon and Mizpah; cp. Neh. iii. 7.

31. *Hagerite*] R.V. **Hagrite**; cp. v. 10.

32—34 (cp. xviii. 15—17 = 2 Sam. viii. 16—18; cp. *ib.* xx. 23—26).

DAVID'S OFFICERS AT COURT.

32. *Jonathan David's uncle*] Render (with R.V. mg.) **Jonathan David's brother's son**. This is most probably the "Jonathan son of Shimea David's brother" of xx. 7 (= 2 Sam. xxi. 21). No *uncle* of David named *Jonathan* is known.

*a wise man*] R.V. **a man of understanding**.

*a scribe*] Not the chief scribe; cp. xviii. 16, note.

*with the king's sons*] As tutor; cp. 2 Kin. x. 6.

33. *Ahithophel*] See 2 Sam. xv. 31; xvi. 20—xvii. 23.

*Hushai*] See 2 Sam. xv. 32—37; xvi. 16—19; xvii. 5—16.

*Archite*] The meaning of this word is unknown; it has no connexion with the "Arkite" of i. 15.

*king's companion*] R.V. **king's friend**; cp. 2 Sam. xvi. 16. Cp. Erman, *Ancient Egypt*, Eng. Tr. p. 72. "Special titles served to signify

the son of Benaiah, and Abiathar: and the general of the king's army *was* Joab.

- 28 And David assembled all the princes of Israel, the princes of the tribes, and the captains of the companies that ministered to the king by course, and the captains over the thousands, and captains over the hundreds, and the stewards over all the substance and possession of the king, and of his sons, with the officers, and *with* the mighty men, and with <sup>2</sup> all the valiant men, unto Jerusalem. Then David the king stood up upon his feet, and said, Hear me, my brethren, and my people: *As for me*, I *had* in mine heart to build a

the degree of rank the great men held with respect to the king [of Egypt]. In old times the most important were *the friend* and *the well-beloved friend* of the king." The Greek kings of Syria granted similar titles to their chief dependants; cp. 1 Macc. ii. 18 (R.V. with marg.).

34. *after Ahithophel*] Cp. ver. 7, note.

*Jehoiada the son of Benaiah*] Either we must read, "Benaiah the son of Jehoiada" (cp. xviii. 17), or we must assume that a person known only from this passage is meant.

*and Abiathar*] Probably such a phrase as "And Zadok and Abiathar were priests" (cp. 2 Sam. xx. 25) originally stood here.

*the general of the king's army*] R.V. **the captain of the king's host.**

CH. XXVIII. 1—8 (cp. xxii. 17—19). DAVID'S CHARGE TO THE CHIEF MEN OF ISRAEL CONCERNING THE BUILDING OF THE TEMPLE.

1. *the princes of the tribes*] Cp. xxvii. 16—22.

*the captains of the companies*] See xxvii. 1—15.

*that ministered to*] R.V. **that served** (as in xxvii. 1).

*the stewards*] R.V. **the rulers** (as xxvii. 31). The A.V. has translated the same Hebrew word (*sārīm*) in this verse by three different English words, viz., *princes*, *captains*, and *stewards*. See xxvii. 25—31. *possession*] R.V. **possessions**, mg. *cattle*.

*officers*] R.V. mg. *eunuchs*; the earlier authorities however for David's reign (in the books of Samuel) do not mention such officials; and they were perhaps introduced into the Israelite court at a later time. Yet cp. 1 Sam. viii. 15.

*and with all the valiant men*] R.V. **even all the mighty men of valour.**

2. *stood up upon his feet*] Kings sometimes made orations sitting; cp. Acts xii. 21. Here the king stands to mark the greatness of the occasion.

*my brethren*] The king is the *brother* of his subjects; Deut. xvii. 15, 20; cp. Ps. xlv. 7.

*I had in mine heart*] See xvii. 1; 2 Sam. vii. 2.

house of rest for the ark of the covenant of the LORD, and for the footstool of our God, and had made ready for the building: but God said unto me, Thou shalt not build a house for my name, because thou *hast been* a man of war, and hast shed blood. Howbeit the LORD God of Israel chose me before all the house of my father to be king over Israel for ever: for he hath chosen Judah to be the ruler; and of the house of Judah, the house of my father; and among the sons of my father he liked me to make *me* king over all Israel: and of all my sons, (for the LORD hath given me many sons,) he hath chosen Solomon my son to sit upon the throne of the kingdom of the LORD over Israel. And he said unto me, Solomon thy son, he shall build my house and my courts: for I have chosen him to be my son, and I will be his father. Moreover I will establish his kingdom for ever, if he be constant to do my commandments and my judgments, as *at* this day. Now therefore in the sight of all Israel the congregation of the LORD, and in the audience of our God, keep and seek for all the commandments of the

*a house of rest*] Cp. xvii. 5; 2 Sam. vii. 6.

*the footstool*] Cp. Is. lx. 13.

*and had made ready*] R.V. **and I had made ready.**

3. *thou hast been a man of war*] R.V. **thou art a man of war.** See note on xxii. 8.

4. *before all the house*] R.V. **out of all the house.** See 1 Sam. xvi. 1—13.

*king...for ever*] i.e. the kingdom is to abide with David and his descendants.

*ruler*] R.V. **prince**; Hebrew *nāgīd*. Cp. v. 2 (A.V. "chief ruler," R.V. "prince").

*he liked me*] R.V. **he took pleasure in me.**

5. *many sons*] Cp. iii. 1—9.

*he hath chosen Solomon*] The earlier histories (*Samuel, Kings*) do not say that God chose Solomon as David's successor; but compare 2 Sam. xii. 24, 25; 1 Kin. i. 11—14.

*the throne of the kingdom of the LORD*] Cp. xxix. 23, *the throne of the LORD.* The Chronicler speaks as one who regards the king as the deputy of the Lord.

6. *he shall build my house*] Cp. xxii. 10.

7. *Moreover I will establish*] R.V. **And I will establish.** Cp. xvii. 11.

*if he be constant*] Lit. *if he be strong*; cp. vv. 10, 20, *be strong* (same word in Heb.). Cp. 1 Kin. ix. 4, 5.

8. *and seek for*] R.V. **and seek out.** The same Hebrew word

LORD your God: that ye may possess *this* good land, and leave *it* for an inheritance for your children after you for ever. And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever. Take heed now; for the LORD hath chosen thee to build a house for the sanctuary: be strong, and do *it*.

Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner

is used xiii. 3, *we sought not unto it* (i.e. the ark) *in the days of Saul* (R.V.).

*that ye may possess this good land*] *possess* = *inherit*. The Heb. word connotes *three* different ideas, which may all have been present to the mind of the speaker, viz. (1) continued holding of the land by passing it from father to son (cp. Ex. xx. 12), (2) completion of the work of conquest left unfinished by Joshua (cp. Gen. xxiv. 60), (3) enjoyment of the fruits of the land (cp. Ps. xxv. 13).

#### 9—21. DAVID'S CHARGE TO SOLOMON.

9. *know thou the God of thy father*] For this use of *know* cp. Ex. v. 2; Is. i. 3; Jer. xxxi. 34.

*with a perfect heart*] i.e. with a *single, undivided* heart. In 2 Chr. xv. 17 the heart of king Asa is described as *perfect*, because he took no part in the idolatrous practices which prevailed in his day. Faithfulness to Jehovah, not moral perfection, is implied in phrases of this kind.

*the LORD searcheth*] Cp. Ezekiel's vision of the LORD's detection of secret idolatry (Ezek. viii.).

10. *hath chosen thee*] See on ver. 5.

11. *the pattern*] Cp. ver. 12; Ex. xxv. 9. The Temple like the tabernacle is to be constructed according to a pattern or model communicated by inspiration. Cp. Ex. xxviii. 3; xxxi. 3.

*of the porch*] R.V. **of the porch of the temple**. The triple-recurring *thereof* refers to the *Temple*.

*the porch*] Cp. 2 Chr. iii. 4; 1 Kin. vi. 3.

*the houses thereof*] Cp. 2 Chr. xxxiv. 11. We should expect here a mention of the House itself.

*the treasuries*] A different Hebrew word from that used in ver. 12. The inner treasuries mentioned here were for treasure; the outer treasuries (ver. 12) were perhaps rather store-chambers.

*upper chambers*] R.V. **upper rooms**. Cp. 1 Kin. vi. 6 (the Hebrew word however is different).

parlours thereof, and of the place of the mercy seat, and the pattern of all that he had by the spirit, of the courts of the house of the LORD, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicate *things*: also for the courses of the priests and the Levites, and for all the work of the service of the house of the LORD, and for all the vessels of service in the house of the LORD. *He gave* of gold by weight for *things of* gold, for all instruments of all manner of service; *silver also* for all instruments of silver by weight, for all instruments of every kind of service: even the weight for the candlesticks of gold, and *for* their lamps of gold, by weight for every candlestick, and *for* the lamps thereof: and for the candlesticks of silver by weight, *both* for the candlestick, and *also for* the lamps thereof, according to the use of every candlestick. And *by weight he gave* gold for the tables of shew-

*inner parlours*] R.V. **inner chambers**, probably inner recesses of the Temple itself.

*the place of the mercy seat*] The Holy of Holies.

12. *that he had by the spirit*] i.e. that had come to him by revelation and rested with him waiting for realisation. R.V. marg., *that he had in his spirit*, a less likely translation.

*of the courts*] The last verse dealt with the Temple itself; this one with the courts and detached buildings.

*chambers*] Cp. ix. 26, note.

*the treasuries*] The same Hebrew word as in xxvi. 20 (*treasures*, A.V.); Neh. xiii. 12, 15. See note on ver. 11.

*dedicate things*] xxvi. 26—28; 2 Chr. xv. 18.

13. *also for the courses*] Render, **Also in regard to the courses**. Vv. 13—18 hang closely together; cp. the punctuation of the R.V.; and the summarizing phrase *All this* of ver. 19.

*of the priests and the Levites*] Cp. xxiv. 1—31.

14. *He gave of gold by weight for things of gold*] R.V. **of gold by weight for the vessels of gold**, omitting *he gave*, because the completion of the sense is reserved (as in ver. 13) until ver. 19.

*instruments*] R.V. **vessels**.

*silver also*] R.V. **of silver**.

15. *even the weight for the candlesticks of gold, and for their lamps of gold*] R.V. **by weight also for the candlesticks of gold, and for the lamps thereof, of gold**.

*of silver by weight, both for the candlestick, and also for the lamps thereof*] R.V. **of silver, silver by weight for every candlestick and for the lamps thereof**.

16. *by weight he gave gold*] R.V. **the gold by weight**. Cp. R.V. of ver. 14.

bread, for every table; and *likewise* silver for the tables of  
 17 silver: also pure gold *for* the fleshhooks, and the bowls,  
 and the cups: and for the golden basons *he gave gold* by  
 weight for every bason; and *likewise silver* by weight for  
 18 every bason of silver: and for the altar of incense refined  
 gold by weight; and gold for the pattern of the chariot of  
 the cherubims, that spread out *their wings*, and covered the  
 19 ark of the covenant of the LORD. *All this, said David*, the  
 LORD made me understand in writing by *his hand* upon me,  
 20 *even* all the works of *this* pattern. And David said to  
 Solomon his son, Be strong and of good courage, and do *it*:  
 fear not, nor be dismayed: for the LORD God, *even* my  
 God, *will be* with thee; he will not fail thee, nor forsake  
 thee, until *thou* hast finished all the work for the service

*tables of shewbread*] Elsewhere only one table for the shewbread is mentioned; cp. 2 Chron. xxix. 18; Ex. xxxv. 13; xxxvii. 10; xl. 22.

*and likewise silver*] R.V. **and silver**. The silver tables are not mentioned elsewhere; probably they stood in some of the chambers (ver. 12) of the Temple courts for the use of the Levites in their work.

17. *also pure gold for the fleshhooks, and the bowls, and the cups*] R.V. **and the fleshhooks, and the basons, and the cups, of pure gold.**

*fleshhooks*] Ex. xxvii. 3; 1 Sam. ii. 13.

*bowls*] R.V. **basons**; Hebrew *mizrāq*. These were used for dashing the blood of a victim against the altar. Cp. 2 Chr. xxix. 22.

*the cups*] Probably the same as the *flagons* (R.V.) of Ex. xxv. 29 which were used for pouring out the drink offering (*to pour out withal*, R.V.).

*and for the golden basons he gave gold by weight for every bason*] R.V. **and for the golden bowls by weight for every bowl**. Cp. R.V. of vv. 14, 16.

*and likewise silver by weight for every bason of silver*] R.V. **and for the silver bowls by weight for every bowl**.

18. *the altar of incense*] 2 Chr. xxvi. 16; Ex. xxx. 1—10.

*the chariot of the cherubims*] R.V. **the chariot, even the cherubim**. Cp. Ezek. i. 5—10, 15—17.

19. *All this, said David, the LORD made me understand in writing by his hand upon me, even all the works of this pattern*] The "writing" here mentioned probably means not a book, but a plan or series of patterns shewn to him in a vision. Cp. Ex. xxv. 9.

20. *Be strong*] God's help in the planning is a pledge of God's help in the accomplishment. Cp. ver. 10, xxii. 13. The work was great, and Solomon young; xxii. 5.

*until thou hast finished all the work...*] R.V. **until all the work...be finished**.

of the house of the LORD. And behold, the courses of the 21  
priests and the Levites, *even they shall be with thee* for all  
the service of the house of God: and *there shall be with*  
thee for all *manner of* workmanship every willing skilful  
*man*, for any *manner of* service: also the princes and all the  
people *will be* wholly at thy commandment.

Furthermore David the king said unto all the congrega- 29  
tion, Solomon my son, whom alone God hath chosen, *is yet*  
young and tender, and the work *is* great: for the palace *is*  
not for man, but for the LORD God. Now I have prepared 2  
with all my might for the house of my God the gold for  
*things to be made of* gold, and the silver for *things of* silver,  
and the brass for *things of* brass, the iron for *things of* iron,  
and wood for *things of* wood; onyx stones, and *stones to be*  
set, glistering stones, and of divers colours, and all *manner*  
*of* precious stones, and marble stones in abundance. More- 3  
over, because I have set my affection to the house of my

21. *the courses of the priests and the Levites*, even they shall be with  
thee] R.V. **there are the courses of the priests and the Levites.**

*for all manner of workmanship every willing skilful man*] R.V. **in all  
manner of work every willing man that hath skill.**

*also the princes*] R.V. **also the captains.**

#### CH. XXIX. 1—5. DAVID'S CHALLENGE TO LIBERALITY.

1. *Furthermore David*] R.V. **And David.**

*congregation*] or, *assembly*; the Hebrew word is cognate to the verb  
translated *assembled* in xxviii. 1.

*whom alone God hath chosen*] Cp. xxviii. 5.

*the palace*] Hebrew, *bīrāh*, a word applied to the Temple only here  
and ver. 19. In Neh. ii. 8 (cp. Ryle *in loco*) the building which after-  
wards became the Tower of Antonia (ἡ παρεμβολή, *the castle*, Acts xxi.  
37; xxii. 24) which overlooked the Temple is called *the castle* (*bīrāh*)  
*which appertaineth to the house*. In Neh. i. 1 Shushan is described  
as a *bīrāh*, probably as being a fortress as well as a royal city.

The Temple is frequently called *hēykāl* (*palace, great house*) in the  
Old Testament, but the most frequent appellation is simply *bayith*  
(*house*).

2. *with all my might*] Cp. xxii. 14, *in my affliction* (R.V.).

*the gold for things to be made of gold*] R.V. **the gold for the things  
of gold.**

*onyx*] R.V. mg. *beryl*. Cp. Gen. ii. 12 (R.V. mg. *beryl*).

*glistering stones*] R.V. **stones for inlaid work** (Hebrew, “stones of  
*pūch*”). Cp. Is. liv. 11, *I will lay thy stones with fair colours* (Hebrew,  
“with *pūch*”). *Glister* is an old form of *glister*.

3. *Moreover*] R.V. **Moreover also.**

God, I have of mine own proper good, *of* gold and silver, *which* I have given to the house of my God, over and above  
 4 all *that* I have prepared for the holy house, *even* three  
 thousand talents of gold, of the gold of Ophir, and seven  
 thousand talents of refined silver, to overlay the walls of the  
 5 houses *withal*: the gold for *things of* gold, and the silver for  
*things of* silver, and for all *manner of* work *to be made* by the  
 hands of artificers. And who *then* is willing to consecrate  
 his service *this* day unto the LORD?

6 Then the chief of the fathers and princes of the tribes of  
 Israel, and the captains of thousands and of hundreds, with  
 7 the rulers over the king's work, offered willingly, and gave  
 for the service of the house of God *of* gold five thousand  
 talents and ten thousand drams, and *of* silver ten thousand

*I have of mine own proper good*] R.V. **Seeing that I have a treasure of mine own.**

which *I have given*] R.V. **I give it.** The point of vv. 3—5 is missed in A.V. owing to the unfortunate translation of ver. 3. David announces that he will give from his private fortune (ver. 3) a heavy contribution (ver. 4), and challenges the chief men to follow his example (ver. 5).

4. *gold of Ophir*] Solomon brought much gold from *Ophir* (2 Chr. viii. 18; ix. 10 = 1 Kin. ix. 28; x. 11), which is probably to be identified with some part of the south-east coast of Arabia. LXX. gives *Σουφείρ*, i.e. perhaps *India*. For the amount see note on xxii. 14.

*to overlay*] Cp. 2 Chr. iii. 4—8.

*the houses*] i.e. the porch, the greater house, and the most holy house; 2 Chr. iii. 4, 5, 8.

5. *the gold for things of gold, and the silver for things of silver*] R.V. **of gold for the things of gold, and of silver for the things of silver.**

*And who then is willing to consecrate his service*] R.V. **Who then offereth willingly to consecrate himself.** The phrase *to consecrate himself* (Hebrew, *to fill his hand*) means properly *to make himself a priest*. The offering of gifts is regarded as a priestly act, in the performance of which the layman "makes himself a priest." Cp. 2 Chr. xiii. 9, note.

#### 6—9. THE OFFERINGS OF THE CHIEFS OF ISRAEL.

6. *the chief of the fathers*] R.V. **the princes of the fathers' houses over the king's work**] See xxvii. 25—31.

7. *five thousand talents*] i.e. of uncoined gold by weight.

*ten thousand drams*] R.V. **ten thousand darics.** A *daric* was a Persian gold coin worth about 22 shillings. The translation of A.V. *drams* (i.e. drachmæ) may however be right. The value of a gold drachma is about 9s. 5d. The total sum given in this verse sounds impossibly large; cp. xxii. 14, note.

talents, and *of* brass eighteen thousand talents, and one hundred thousand talents *of* iron. And they with whom *precious* stones were found gave *them* to the treasure of the house of the LORD, by the hand of Jehiel the Gershonite. Then the people rejoiced, for that they offered willingly, <sup>9</sup> because with perfect heart they offered willingly to the LORD: and David the king also rejoiced *with* great joy.

Wherefore David blessed the LORD before all the congregation: and David said, Blessed *be* thou, LORD God of Israel our father, for ever and ever. Thine, O LORD, *is* the <sup>11</sup> greatness, and the power, and the glory, and the victory, and the majesty: for all *that is* in the heaven and in the earth *is* *thine*; *thine is* the kingdom, O LORD, and *thou* art exalted as head above all. Both riches and honour *come* of <sup>12</sup> thee, and thou reignest over all; and in thine hand *is* power and might; and in thine hand *it is* to make great, and to give strength unto all. Now therefore, our God, we thank <sup>13</sup> thee, and praise thy glorious name. But who *am* I, and <sup>14</sup> what *is* my people, that we should be able to offer *so* willingly after this *sort*? for all *things come* of thee, and of thine own have we given thee. For we *are* strangers before <sup>15</sup> thee, and sojourners, as *were* all our fathers: our days on

8. *by the hand*] R.V. **under the hand.**

*Jehiel the Gershonite*] Cp. xxiii. 8; xxvi. 21, 22.

9. *with perfect heart*] i.e. with a single heart, ungrudgingly. Cp. xxviii. 9, note.

#### 10—19. THE BLESSING OF DAVID.

11. *thine is the kingdom, O LORD, and thou art exalted as head above all*] Render, **Thine, is the kingdom, O LORD, and thine it is to be exalted as head over all.**

12. *thou reignest*] R.V. **thou rulest.**

14. *be able*] Lit. *retain strength.* David praises God for the great success of the efforts of so transitory a creature as man.

*of thine own*] Lit. *out of thine hand.*

15. *strangers before thee, and sojourners*] David describes himself and his people not as strangers to God, but as strangers *dwelling before* God. In ancient states foreigners were sometimes allowed to reside in the capital under the immediate protection of the king or of the heads of the state; cp. 1 Sam. xxii. 3, 4; xxvii. 3; 2 Sam. xv. 19; cp. also the position of the aliens at Athens. David appeals to God on the ground that Israel is immediately under God's protection. Cp. Ps. xxxix. 12.

16 the earth *are* as a shadow, and *there is* none abiding. O LORD our God, all this store that we have prepared to build thee a house for thine holy name *cometh* of thine hand, and  
 17 *is* all thine own. I know also, my God, that thou triest the heart, and hast pleasure in uprightness. *As for* me, in the uprightness of mine heart I have willingly offered all these *things*: and now have I seen with joy thy people, which are  
 18 present here, to offer willingly unto thee. O LORD God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy  
 19 people, and prepare their heart unto thee: and give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all *these things*, and to build the palace, *for* the which I have made provision.

20 And David said to all the congregation, Now bless the LORD your God. And all the congregation blessed the LORD God of their fathers, and bowed down their heads,  
 21 and worshipped the LORD, and the king. And they sacrificed sacrifices unto the LORD, and offered burnt offerings unto the LORD, on the morrow after that day, *even* a thousand bullocks, a thousand rams, *and* a thousand lambs, with their drink offerings, and sacrifices in abundance for all  
 22 Israel: and did eat and drink before the LORD on that day with great gladness. And they made Solomon the son of David king the second time, and anointed *him* unto the

*none abiding*] R.V. **no abiding**, i.e. no continuance.

18. *in the imagination*] Render, **as the imagination**. *Imagination* here means not the faculty, but the result of the exercise of the faculty, a *mental image* or *impression*.

*prepare*] Better R.V. **mg., establish**. David prays that the people may continue in their present mind.

19. *a perfect heart*] See xxviii. 9, note.

*the palace*] See ver. 1, note.

#### 20—22. THE GREAT REJOICING.

20. *worshipped*] i.e. prostrated themselves.

21. *And they sacrificed*] Cp. xvi. 1—3.

22. *the second time*] Cp. xxiii. 1. The first time is described in 1 Kin. i. 39 (Solomon hastily anointed in order to assert his claim to the throne against his brother Adonijah).

LORD to be the chief governor, and Zadok to be priest. Then Solomon sat on the throne of the LORD as king <sup>23</sup> instead of David his father, and prospered; and all Israel obeyed him. And all the princes, and the mighty *men*, and <sup>24</sup> all the sons likewise of king David, submitted themselves unto Solomon the king. And the LORD magnified Solomon <sup>25</sup> exceedingly in the sight of all Israel, and bestowed upon him *such* royal majesty as had not been on any king before him in Israel.

Thus David the son of Jesse reigned over all Israel. And <sup>26, 27</sup> the time that he reigned over Israel *was* forty years; seven years reigned he in Hebron, and thirty and three *years* reigned he in Jerusalem. And he died in a good old age, <sup>28</sup> full of days, riches, and honour: and Solomon his son reigned in his stead. Now the acts of David the king, first <sup>29</sup>

*to be the chief governor*] R.V. **to be prince**. Cp. v. 2, note.

*Zadok*] One of Solomon's earliest acts seems to have been to put an end to the double priesthood by deposing Abiathar; cp. 1 Kin. ii. 27, 35. The Chronicler seems to have this in mind, but he avoids narrating anything so derogatory to the highpriesthood.

#### 23—25. THE BEGINNING OF SOLOMON'S REIGN.

23. *the throne of the LORD*] See xxviii. 5, note.

24. *the mighty men*] Cp. 1 Kin. i. 10, 38, from which it is clear that the faithfulness of Benaiah and the Cherethites and Pelethites was the main factor in the elevation of Solomon.

*all the sons*] The Chronicler glances at the submission of Adonijah (1 Kin. i. 53).

25. *such royal majesty as had not been on any king before him in Israel*] The rather awkward Heb. phrase must be translated by rather awkward English; render, **Royal majesty which was not on any king more than on him in Israel**; i.e. the majesty of Solomon was not exceeded by that of any other king of Israel. The Heb. word here translated *before* is sometimes used to express comparison without reference to time; cp. Job xxxiv. 19, "nor regardeth [he] the rich *more than* the poor." According to A.V. the comparison is between Solomon on the one side, and his three predecessors only (David, Ish-bosheth, and Saul) on the other.

#### 26—30. A SUMMARY OF DAVID'S REIGN.

26. *Thus David*] R.V. **Now David**.

27. *forty years*] Cp. 2 Sam. v. 4, 5; 1 Kin. ii. 11.

and last, behold, they *are* written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the  
 30 book of Gad the seer, with all his reign and his might, and the times that went over him, and over Israel, and over all the kingdoms of the countries.

29. *they are written*] See Introduction, § 5, *The Sources.*

*in the book*] R.V. **in the history**, lit. *words*. The Book of Chronicles itself is called in Hebrew, *The words (or the acts) of the days.*

*Samuel the seer*] Cp. 1 Sam. ix. 9, 19.

*Nathan the prophet*] See 2 Sam. vii. 2 (= 1 Chr. xvii. 1); 2 Sam. xii. 1; 1 Kin. i. 8—39.

*Gad the seer*] See 2 Sam. xxiv. 11 (= 1 Chr. xxi. 9) *Gad the prophet, David's seer.*

In the Hebrew Samuel is *rōeh* (*seer*), Nathan, *nābī* (*prophet*), and Gad *hōzeh* (*seer*).

30. *the times*] i.e. the changes, vicissitudes. Cp. xii. 32, note.

THE SECOND BOOK  
OF THE  
CHRONICLES.

AND Solomon the son of David was strengthened in his <sup>1</sup> kingdom, and the LORD his God *was* with him, and magnified him exceedingly. Then Solomon spake unto <sup>2</sup> all Israel, to the captains of thousands and of hundreds, and to the judges, and to every governor in all Israel, the chief of the fathers. So Solomon, and all the congregation <sup>3</sup> with him, went to the high place that *was* at Gibeon; for there was the tabernacle of the congregation of God, which Moses the servant of the LORD had made in the wilderness. But the ark of God had David brought up from Kirjath- <sup>4</sup>

CH. I. 1—6 (cp. 1 Kin. iii. 4). SOLOMON'S GREAT SACRIFICE  
AT GIBEON.

1. *was strengthened*] or, *strengthened himself*, a favourite expression of the Chronicler; cp. xii. 13; xiii. 21 (*waxed mighty*); xvii. 1; xxiii. 1, etc.

2. *every governor*] R.V. **every prince**.

*the chief of the fathers*] R.V. **the heads of the fathers' houses**.

3. *and all the congregation*] The attendance of the chief representatives of the people at the great sacrifice with which Solomon seems to have inaugurated his reign is probable in itself, but it is passed over in the brief notice in 1 Kin. iii. 4.

*at Gibeon*] Cp. 1 Chr. xvi. 39; xxi. 29; 1 Kin. iii. 4. It was a city of Benjamin. The Chronicler defends this instance of high-place worship by his explanation that the Tabernacle was on the high place.

*the tabernacle of the congregation*] R.V. **the tent of meeting** (cp. R.V. Preface, p. vi.). So ver. 5.

*in the wilderness*] See Ex. xxv. 1 ff., xxxv. 4 ff.

4. **Kiriath-jearim**] Cp. 1 Chr. xiii. 5.

yearim to *the place which* David had prepared for it: for  
 5 he had pitched a tent for it at Jerusalem. Moreover the  
 brasen altar, that Bezaleel the son of Uri, the son of Hur,  
 had made, he put before the tabernacle of the LORD: and  
 6 Solomon and the congregation sought *unto* it. And Solo-  
 mon went up thither to the brasen altar before the LORD,  
 which *was* at the tabernacle of the congregation, and offered  
 a thousand burnt offerings upon it.

7 In that night did God appear unto Solomon, and said  
 8 unto him, Ask what I shall give thee. And Solomon said  
 unto God, Thou hast shewed great mercy unto David my  
 9 father, and hast made me to reign in his stead. Now,  
 O LORD God, let thy promise unto David my father be  
 established: for thou hast made me king over a people  
 10 like the dust of the earth in multitude. Give me now  
 wisdom and knowledge, that I may go out and come in  
 before this people: for who can judge this thy people, *that*  
 11 *is so great?* And God said to Solomon, Because this was  
 in thine heart, and thou hast not asked riches, wealth, or

*pitched a tent*] Cp. 1 Chr. xv. 1.

5. Bezaleel] See Ex. xxxi. 2; xxxviii. 1—7.

*he put*] R.V. **was there**. In the Hebrew the position of a point makes the difference between these two translations.

*sought unto it*] See 1 Chr. xxviii. 8, note.

6. *went up thither*] R.V. *mg.*, *offered there*. It is to be noted that the Chronicler does not ignore the exercise of priestly functions by Solomon, though such exercise must have seemed wrong in his eyes, but follows his authority (1 Kin. iii. 4) without adding any explanation.

#### 7—13 (= 1 Kin. iii. 5—15). SOLOMON'S VISION AND RETURN TO JERUSALEM.

7. *did God appear*] In Kings, the LORD *appeared in a dream*.

8. *mercy*] R.V. **kindness** (as 1 Kin. iii. 6). God shewed David not merely compassion, but also bounty.

*made me to reign*] R.V. **made me king**.

9. *thy promise*] Cp. 1 Chr. xxii. 9 ff. Perhaps the particular reference is to the first words of 1 Chr. xxii. 12, which may be translated as a promise, *Surely the LORD will give thee wisdom and understanding*.

10. *go out and come in*] The phrase denotes the transaction of business of all kinds.

*judge*] Although every village by its headmen dispensed its own justice to its inhabitants, yet enough cases too hard for local decision remained over to make the king's judicial functions of very great importance; cp. 2 Sam. xiv. 4 ff.; xv. 2—4.

honour, nor the life of thine enemies, neither yet hast asked long life ; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king : wisdom and knowledge *is* granted unto thee ; <sup>12</sup> and I will give thee riches, and wealth, and honour, such as none of the kings have had that *have been* before thee, neither shall there any after thee have the like.

Then Solomon came *from his journey* to the high place <sup>13</sup> that *was* at Gibeon to Jerusalem, from before the tabernacle of the congregation, and reigned over Israel. And Solomon <sup>14</sup> gathered chariots and horsemen : and he had a thousand and four hundred chariots, and twelve thousand horsemen, which he placed in the chariot cities, and with the king at Jerusalem. And the king made silver and gold at Jeru- <sup>15</sup> salem *as plenteous* as stones, and cedar trees made he as the sycomore trees that *are* in the vale for abundance. And Solomon had horses brought out of Egypt, and linen <sup>16</sup>

11. *thine enemies*] R.V. **them that hate thee.**

12. *wisdom and knowledge is granted unto thee*] The incident illustrates the principle, *To him that hath shall be given* ; Solomon had wisdom enough to offer a wise prayer ; increase of wisdom followed as the answer to the prayer.

13. *from his journey to the high place that was at Gibeon*] This clause yields no sense in the Hebrew and is probably a misplaced gloss. Read simply, **Then Solomon came to Jerusalem** (cp. 1 Kin. iii. 15).

14—17 (= 1 Kin. x. 26—29). SOLOMON'S HORSES AND CHARIOTS.

14. *the chariot cities*] The greater part of Palestine is unsuitable for the evolutions of chariots, but flat country is found along the coast of the Mediterranean, in the plain of Esdrelon, and east of Jordan, and in these three districts the chariot cities were probably situated. Cp. G. A. Smith, *Hist. Geography*, p. 667, Appendix V.

15. *at Jerusalem as plenteous as stones*] R.V. **to be at Jerusalem as stones.** In Kings this is asserted of silver only. Jerusalem is one of the stoniest places in the world.

*the sycomore trees*] LXX. *συκαμίνους* (but Luke xix. 4 *συκομορέα*). See 1 Chr. xxvii. 28, note.

*vale*] R.V. **lowland**, i.e. the stretch of low hills separating the maritime plain from the hill country of Judah. Cp. G. A. Smith, *Hist. Geography*, Chap. X., "The Shephelah."

16. *And Solomon had horses brought out of Egypt*] R.V. **And the horses which Solomon had were brought out of Egypt.** Egypt is an agricultural not a pastoral country ; it lacks the broad plains suitable for the rearing of large numbers of horses. Egypt was therefore probably only the market ; the raising ground was elsewhere.

yarn: the king's merchants received the linen yarn at a price. And they fetcht up, and brought forth out of Egypt a chariot for six hundred *shekels* of silver, and a horse for an hundred and fifty: and so brought they out *horses* for all the kings of the Hittites, and *for* the kings of Syria, by 2 their means. And Solomon determined to build a house for the name of the LORD, and a house for his kingdom. 2 And Solomon told out threescore and ten thousand men to bear burdens, and fourscore thousand to hew in the mountain, and three thousand and six hundred to oversee them.

*and linen yarn: the king's merchants received the linen yarn at a price*] R.V. the king's merchants received them in droves, each drove at a price. "Linen yarn" is a mistranslation of a word which perhaps means "drove." The whole verse refers to traffic in horses. According to a third view the Heb. "mikvê" means neither "yarn" nor "drove," but conceals a proper name, known to us from Assyrian inscriptions, *Ku'i* or *Kuë* (= Cilicia). In this case the horses would be brought in the first place from eastern Asia Minor and Armenia, since Cilicia itself is not a horse-breeding country. We then translate, *And the horses which Solomon had were brought out of Egypt and out of Cilicia; the king's merchants received them from Cilicia at a price.* The further supposition that "Egypt" (Mizraim) is a mistake for "Musri" (a land supposed to lie N.E. of Cilicia) may be true but is difficult to prove.

17. *and so brought they out horses...by their means*] i.e. by means of Solomon's merchants horses were exported for the kings of the Hittites and of Syria.

## CH. II. SOLOMON'S PREPARATIONS FOR BUILDING THE TEMPLE.

1, 2 (=vv. 17, 18 [I. 18, II. I, Heb.] *below*; I Kin. v. 15). BEARERS AND HEWERS.

1. *determined*] R.V. *purposed*, as in I Kin. v. 5.

*for the name*] cp. I Chr. xxii. 7, 10, 19; xxviii. 3; xxix. 16.

*a house for his kingdom*] See I Kin. vii. 1—8.

2. *told out*] The 150,000 bearers and hewers mentioned here are said to have been *aliens* (ver. 17). This statement is confirmed by I Kin. v. 15 which distinguishes them from the levy of 30,000 hewers raised out of all Israel (*ib.* ver. 13). The 30,000 Israelites were subject to a corvée of one month in every three, the 150,000 aliens were apparently always at work. Cp. viii. 9, note.

*in the mountain*] R.V. *in the mountains*. The Hebrew expression is indefinite.

3—10 [2—9, Heb.] (=I Kin. v. 2—6). SOLOMON'S MESSAGE TO HURAM.

This passage is much fuller in Chron. than in I Kings, which offers

And Solomon sent to Hiram the king of Tyre, saying, 3.  
 As thou didst deal with David my father, and didst send  
 him cedars to build him a house to dwell therein, *even so*  
*deal with me.* Behold, I build a house to the name of the 4  
 LORD my God, to dedicate *it* to him, *and* to burn before  
 him sweet incense, and *for* the continual shewbread, and  
*for* the burnt offerings morning and evening, on the sabbaths,  
 and on the new moons, and on the solemn feasts of the  
 LORD our God. This *is an ordinance* for ever to Israel.  
 And the house which I build *is* great: for great *is* our God 5  
 above all gods. But who is able to build him a house, 6  
 seeing the heaven and heaven of heavens cannot contain  
 him? who *am* I then, that I should build him a house,  
 save only to burn sacrifice before him? Send me now 7  
 therefore a man cunning to work in gold, and in silver,  
 and in brass, and in iron, and in purple, and crimson,  
 and blue, and that can skill to grave with the cunning *men*  
 that *are* with me in Judah and in Jerusalem, whom David  
 my father did provide. Send me also cedar trees, fir trees, 8

no parallel to Solomon's language with regard to the Temple; vv. 4—6. Again ver. 7 (the request for a "cunning man") has no nearer parallel than 1 Kin. vii. 13. For ver. 10 also there is no strict parallel in 1 Kings.

3. *Huram*] Another form of *Hiram* (1 Kin. v. 1 [15, Heb.]) which is a shortened form of *Ahram* (Hebrew, *Ah*, "brother" and *râm* "exalted"). Yet another form is *Hiron* (1 Kin. v. 10; see R.V. mg.). The Phœnician language is written with even fewer vowel signs than are found in ancient Hebrew; hence the uncertainty in the form of this name.

*didst send him cedars*] See 1 Chr. xiv. 1 = 2 Sam. v. 11.

4. *the continual shewbread*] See 1 Chr. ix. 32, notes; Lev. xxiv. 5—9.  
*on the solemn feasts*] R.V. **on the set feasts.** Cp. 1 Chr. xxiii. 31, note.

6. *is able*] Lit. *retaineth strength*; 1 Chr. xxix. 14. Cp. vi. 2, 18.  
*to burn sacrifice*] R.V. **to burn incense.**

7. *can skill to grave*] Literally, *knoweth how to grave.*  
*to grave with the cunning men*] R.V. **to grave all manner of gravings,**  
**to be with the cunning men.** *To grave* is "to carve." Cp. 1 Kin. vi. 29.

*my father did provide*] See 1 Chr. xxii. 15.

8. *fir trees*] R.V. mg., *cypress trees* (which however are not now indigenous on Lebanon).

and alghum trees, out of Lebanon: for I know that thy servants can skill to cut timber in Lebanon; and behold, my servants *shall be* with thy servants, even to prepare me timber in abundance: for the house which I am about to build *shall be* wonderful great. And behold, I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil.

Then Hiram the king of Tyre answered in writing, which he sent to Solomon, Because the LORD hath loved his people, he hath made thee king over them. Hiram said moreover, Blessed *be* the LORD God of Israel, that made heaven and earth, who hath given to David the king a wise son, endued with prudence and understanding, that might build a house for the LORD, and a house for his kingdom. And now I have sent a cunning man, endued with understanding, of Hiram my father's, the son of a

*alghum trees*] called *almug trees* in 1 Kin. x. 11, 12 and there described as coming from Ophir. According to 1 Kin. v. 8 Solomon asked for cedar and "fir" only; so that the mention of alghum trees here is probably incorrect. *Alghum* is perhaps *sandal wood*.

10. *measures*] Hebrew, *cors*. A *cor* was the same as a *homer* = 393·9 litres.

*beaten wheat*] 1 Kin. v. 11, *wheat for food*. The text is doubtful, and the phrase *beaten wheat* occurs nowhere else and is uncertain in meaning.

*of barley*] The barley and wine are not mentioned in 1 Kin. v. 11; there wheat and oil only are mentioned.

*twenty thousand baths of oil*] In 1 Kin. v. 11 (Heb.) *twenty cors of pure oil*. As ten *baths* went to a *cor*, the amount stated in Chron. is a hundred times as much as the amount given in 1 Kings (7878 litres).

11—16 [10—15, Heb.] (= 1 Kin. v. 7—9). HURAM'S ANSWER TO SOLOMON.

11. *hath loved*] R.V. *loveth*. Cp. ix. 8.

12. *prudence and understanding*] R.V. *discretion and understanding* (as in 1 Chr. xxii. 12, R.V.).

*that might build*] R.V. *that should build*.

13. *I have sent*] According to 1 Kin. vii. 13 Solomon himself sent and fetched Hiram the artificer.

*of Hiram my father's*] Better as R.V. *mg.*, **even Hiram my father**. Hiram the king calls Hiram the artificer *my father* as a title of honour. Cp. iv. 16.

woman of the daughters of Dan, and his father *was* a man of Tyre, skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any *manner of* gravings, and to find out every device which shall be put to him, with thy cunning *men*, and with the cunning *men* of my lord David thy father. Now therefore the wheat, and the barley, the oil, and the wine, which my lord hath spoken of, let him send unto his servants: and we will cut wood out of Lebanon, as much as thou shalt need: and we will bring it to thee *in* flotes by sea to Joppa; and thou shalt carry it up to Jerusalem.

And Solomon numbered all the strangers that *were* in the land of Israel, after the numbering wherewith David his father had numbered them; and they were found an hundred and fifty thousand and three thousand and six hundred. And he set threescore and ten thousand of them to be bearers of burdens, and fourscore thousand to be hewers in the mountain, and three thousand and six hundred overseers to set the people a work. Then Solomon began to build the house of the LORD at Jerusalem in mount Moriah, where *the LORD* appeared unto David his father, in the place that David had prepared in the threshingfloor of

14. of Dan] in 1 Kin. vii. 14, of Naphtali. The reading of Chron. may have arisen from Ex. xxxi. 6 (Oholiab one of the artificers of the tabernacle was of the tribe of Dan).

to find out every device which shall be put to him, with thy cunning men] R.V. to devise any device: that there may be a place appointed unto him with thy cunning men.

16. Joppa] Hebrew, *Japho*, modern *Jaffa* (*Yâfâ*).

17, 18 [16, 17, Heb.] (cp. 2). BEARERS AND HEWERS.

17. David his father] See 1 Chr. xxii. 2.

18. three thousand and six hundred overseers] In 1 Kin. v. 16, three thousand and three hundred. Three in Hebrew (which may be represented in English by the letters SLS) is easily corrupted into six (=SS in English). Cp. also viii. 10 (= 1 Kin. ix. 23).

a work] i.e. on work, to work.

CH. III. 1, 2 (= 1 Kin. vi. 1). THE TEMPLE BEGUN.

1. in mount Moriah] Gen. xxii. 2.

in the place that David had prepared] R.V. which he made ready in the place that David had appointed (following the Hebrew, whereas A.V. leaves the Hebrew and agrees with LXX.).

2 Ornan the Jebusite. And he began to build in the second day of the second month, in the fourth year of his reign.

3 Now these *are the things wherein* Solomon was instructed for the building of the house of God. The length *by* cubits after the first measure *was* threescore cubits, and the breadth  
4 twenty cubits. And the porch that *was* in the front of the house, the length of it *was* according to the breadth of the house, twenty cubits, and the height *was* an hundred  
5 and twenty: and he overlaid it within with pure gold. And the greater house he cieled with fir tree, which he overlaid  
6 with fine gold, and set thereon palm trees and chains. And he garnished the house with precious stones for beauty:

*Ornan the Jebusite*] See I Chr. xxi. 15 ff.

2. *in the second day*] The words are absent from I Kings and should probably be omitted here. The year according to I Kings was the four hundred and eightieth after the Exodus.

3 (= I Kin. vi. 2). THE MEASUREMENTS OF THE TEMPLE.

3. *these are the things wherein Solomon was instructed*] R.V. **these are the foundations which Solomon laid.**

*cubits after the first measure*] There were apparently two cubits in use, the ordinary earlier cubit of about 17½ inches (Deut. iii. 11 "the cubit of a man") and another later cubit of about 21½ inches, longer than the first by a handbreadth (Ezek. xl. 5).

4 (= I Kin. vi. 3). THE PORCH.

4. *And the porch that was in the front of the house*] The Hebrew text is faulty, but the sense is probably correctly given in A.V.

*the length of it was according to the breadth of the house, twenty cubits*] R.V. **the length of it, according to the breadth of the house, was twenty cubits.**

*the height was an hundred and twenty*] So LXX. If the measurement is correctly given, this building was rather a *tower* than a *porch*. In I Kings nothing is said about height.

5—7 (cp. I Kin. vi. 15, 21, 29, 30). THE TEMPLE.

5. *the greater house*] It was *forty* cubits long (I Kin. vi. 17), whereas the shrine was *twenty* (I Kin. vi. 16, 20).

*he cieled*] i.e. *lined* or *boarded*. The same Hebrew word is translated *overlaid* in this same verse.

*set thereon*] R.V. **wrought thereon**, perhaps in the form of reliefs.

*palm trees and chains*] The "chains" perhaps connected one palm tree with another. In I Kin. vi. 29, "cherubim and palm trees and open flowers."

6. *precious stones*] Not mentioned in the parallel account, but according to I Kin. v. 17 *costly stones* (the same expression in Hebrew)

and the gold *was* gold of Parvaim. He overlaid also the <sup>7</sup> house, the beams, the posts, and the walls thereof, and the doors thereof, with gold; and graved cherubims on the walls. And he made the most holy house, the length <sup>8</sup> whereof *was* according to the breadth of the house, twenty cubits, and the breadth thereof twenty cubits: and he overlaid it with fine gold, *amounting* to six hundred talents. And the weight of the nails *was* fifty shekels of gold. And <sup>9</sup> he overlaid the upper chambers with gold.

And in the most holy house he made two cherubims of <sup>10</sup> image work, and overlaid them with gold. And the wings <sup>11</sup> of the cherubims *were* twenty cubits long: *one* wing of the one *cherub* *was* five cubits, reaching to the wall of the house: and the other wing *was likewise* five cubits, reaching to the wing of the other cherub. And *one* wing of the <sup>12</sup> other cherub *was* five cubits, reaching to the wall of the

were used for the foundations of the house. Probably here also *costly* rather than *precious* stones are meant.

*Parvaim*] Apparently the name of a place, but nothing certain is known about it.

7. *the posts*] R.V. **the thresholds.**

*cherubims*] Under what form these mysterious beings were represented in the Temple is not known. It has been said that the winged bull of the Assyrian sculptures was sometimes called *kirubu* in Assyrian. If this be true, then *cherub* is perhaps a word borrowed from the Assyrian, and the cherubs in the Temple may have had the form of winged bulls. But nothing is certainly known on this subject.

The graving of the cherubim was not necessarily a breach of the Second Commandment, for they were not put up to "bow down to" or to "serve."

8, 9. THE HOLY OF HOLIES.

8. *the most holy house*] Called *the oracle* in 1 Kin. vi. 16, 19 etc., Hebrew *dēbīr*, which means rather the *hinder part*. The Lord "dwells" in the inmost recess of the house.

*amounting to six hundred talents*] This detail is not found elsewhere. But cp. 1 Chr. xxix. 4.

10—13. THE CHERUBIM.

10. *of image work*] Both the meaning of the phrase and the reading are doubtful; LXX. *ἔργον ἐκ ξύλων*; 1 Kin. vi. 23, *of olive wood* (R.V.). *and overlaid*] R.V. **and they overlaid**; but the singular is probably right; LXX. *ἐχρύσωσεν*: 1 Kin. vi. 28, *and he overlaid*.

11. *one wing*] R.V. **the wing**.

12. *And one wing*] R.V. **And the wing**.

house: and the other wing *was* five cubits *also*, joining to  
 13 the wing of the other cherub. The wings of these cherub-  
 ims spread themselves forth twenty cubits: and they stood  
 on their feet, and their faces *were* inward.

14 And he made the vail *of* blue, and purple, and crimson,  
 15 and fine linen, and wrought cherubims thereon. Also he  
 made before the house two pillars of thirty and five cubits

13. *twenty cubits*] Extending across the width of the whole house.  
*on their feet*] Not "couchant" nor "rampant" but standing as the  
 winged bulls of Assyria stand.

*inward*] R.V. **towards the house**, as though to protect the Holiest  
 Place from violation from anyone advancing through the house.

14 (cp. Ex. xxvi. 31, 32). THE VAIL.

No *vail* for Solomon's Temple is mentioned in 1 Kings, but (1 Kin.  
 vi. 31, 32) *doors* of olive wood with cherubim carved upon them  
 stood at the entrance of the Holy of Holies. The vail here described  
 seems to have been borrowed by the Chronicler from the account of the  
 tabernacle given in Exodus.

15-17 (= 1 Kin. vii. 15-22). THE PILLARS JACHIN AND BOAZ.

15. *before the house two pillars*] Cp. 1 Kin. vii. 21, *he set up the  
 pillars at the porch of the temple*, and Jer. lii. 17 (translate, *the pillars...  
 that belonged to the house*). These pillars were immediately in front of  
 the porch, but (it seems) detached from it. They were cast in brass  
 (iv. 11-17), were hollow (Jer. lii. 21), and were crowned with  
 "chapters" (capitals) in shape like bowls (1 Kin. vii. 41). The  
 dimensions of the pillars (without the chapters) are variously given  
 thus:—

|                |                 |                        |            |
|----------------|-----------------|------------------------|------------|
| 2 Chr. iii. 15 | (Heb.)          | length                 | 35 cubits. |
| "              | (LXX.)          | height ( <i>ῥψος</i> ) | " "        |
| Jer. lii. 21   | (Heb.)          | "                      | 18 "       |
| "              | (LXX.)          | " ( <i>ῥψος</i> )      | 35 "       |
| 1 Kin. vii. 15 | (Heb. and LXX.) | "                      | 18 "       |

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|                |                 |               |      |
|----------------|-----------------|---------------|------|
| Jer. lii. 21   | (Heb. and LXX.) | circumference | 12 " |
| 1 Kin. vii. 15 | (Heb.)          | "             | " "  |
| "              | (LXX.)          | "             | 14 " |

The purpose for which the pillars were erected is not certainly  
 known. The fact that names were given them (ver. 17) suggests that  
 they were symbols, perhaps of the presence of Jehovah; cp. Is. xix. 19,  
 where a pillar, *maççebâh*, is regarded (equally with an altar) as "a sign  
 and witness unto the LORD." Such a pillar might sometimes be used  
 as an altar; cp. 1 Chr. xi. 22 (note) and Gen. xxviii. 18; and the  
 "bowls" of the chapters of Solomon's two pillars may have been  
 meant to contain something to be burnt in sacrifice. See Robertson

high, and the chapter that *was* on the top of each of them *was* five cubits. And he made chains, *as* in the oracle, <sup>16</sup> and put *them* on the heads of the pillars; and made an hundred pomegranates, and put *them* on the chains. And <sup>17</sup> he reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of *that* on the right hand Jachin, and the name of *that* on the left Boaz.

Moreover he made an altar of brass, twenty cubits the <sup>4</sup> length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof.

Also he made a molten sea of ten cubits from brim <sup>2</sup>

Smith, *Religion of the Semites*, p. 191, note 1, and Additional Note L, where there is an illustration of a coin shewing two detached pillars standing in front of the temple of Aphrodite at Paphos. The two pillars in the temple of Heracles at Tyre, of which Herodotus (ii. 44) speaks, were perhaps simply votive offerings.

16. *he made chains, as in the oracle*] R.V. **he made chains in the oracle.** The words, *in the oracle*, though found in LXX., are probably a gloss introduced from 1 Kin. vi. 21 (*chains...before the oracle*). The Chronicler is here speaking of the *outside* of the Temple, having already described the "oracle," i.e. the Holy of Holies, in vv. 8—14. The Heb. word *d'bb̄r* was translated "oracle" because it was supposed to be derived from a word meaning "to speak." It means, however, simply "the hindmost part" of the house (cf. iv. 20, v. 7, 9).

17. *he reared up*] R.V. **he set up** (as in 1 Kin. vii. 21).

*Jachin...Boaz*] R.V. mg. translates the two words; *Jachin* "he shall establish," *Boaz* perhaps "In it is strength." LXX. gives *Κατόρθωσις* ("setting up") and *Ἰσχύς* ("strength"). The meaning of *Boaz* is quite uncertain.

#### CH. IV. 1. THE ALTAR OF BRASS.

1. *twenty cubits*] The measurements of the altar belonging to Solomon's Temple are not given in 1 Kings; but in Ex. xxxviii. 1 the altar made in the wilderness is described as measuring five cubits by five cubits, and in height three cubits. An altar three cubits high could perhaps be served from the ground, but one of ten cubits would require *steps*, which are forbidden in Ex. xx. 26. In Ezek. xliii. 17, however, it is assumed that the altar must have steps and a position is assigned them on the East, so that the priest ascending them faces the direction of the Holy of Holies which was on the West.

2—5 (= 1 Kin. vii. 23—26). THE MOLTEN SEA.

2. *he made a molten sea*] Render, **he made the sea of molten metal.** The "sea" or great laver was a well-known feature in temples, being a symbol of the purity needful for those who come into the divine

to brim, round in compass, and five cubits the height thereof; and a line of thirty cubits did compass it round about. And under it *was* the similitude of oxen, which did compass it round about: ten in a cubit, compassing the sea round about. Two rows of oxen *were* cast, when it was cast. It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea *was set* above upon them, and all their hinder parts *were* inward. And the thickness of it *was* a handbreadth, and the brim of it like the work of the brim of a cup, *with* flowers of lilies; *and* it received and held three thousand baths.

He made also ten lavers, and put five on the right hand, and five on the left, to wash in them: such things as they presence. So in the heavenly temple before the throne there is a "sea" of glass (Rev. iv. 6).

*five cubits the height thereof*] R.V. **the height thereof was five cubits.**

*a line of thirty cubits did compass it*] i.e. it was thirty cubits in circumference.

3. *under it was the similitude of oxen*] This reading has the support of the LXX., but can hardly be correct. Read (cp. 1 Kin. vii. 24), **under it there were knops**, "knops" being embossed ornaments of some kind.

*ten in a cubit*] R.V. **for ten cubits.** According to the A.V. there would be ten "knops" in every eighteen inches of the circumference, but the Hebrew is more correctly represented by the R.V. Probably there is some corruption of the text here (and in 1 Kin. vii. 24).

*Two rows of oxen were cast, when it was cast*] Correct the reading as before and render, **The knops were in two rows, cast when it was cast.** It is mentioned as a triumph of the founder's art that the laver was cast complete, with its ornaments from the first.

4. *three...and three...and three...and three*] Thus the base stood "foursquare," satisfying the Hebrew idea of completeness; cp. Rev. xxi. 12—16.

5. *the brim of it like the work of the brim of a cup, with flowers of lilies*] R.V. **the brim thereof was wrought like the brim of a cup, like the flower of a lily.**

*three thousand baths*] In 1 Kin. vii. 26, *two thousand baths*. Whether the textual corruption is to be attributed to 1 Kin. or to Chron. cannot be determined. The bath was a measure for liquids equal to about 8½ gallons.

6 (cp. ver. 14 and 1 Kin. vii. 38, 39). **THE LAVERS.**

6. *such things as they offered for the burnt offering*] R.V. **such things**

offered for the burnt offering they washed in them; but the sea *was* for the priests to wash in. And he made ten candlesticks of gold according to their form, and set *them* in the temple, five on the right hand, and five on the left. He made also ten tables, and placed *them* in the temple, five on the right side, and five on the left. And he made an hundred basons of gold. Furthermore he made the court of the priests, and the great court, and doors for the court, and overlaid the doors of them with brass. And he set the sea on the right side of the east end, over against the south.

as belonged to the burnt offering. The lavers were mounted on bases; cp. ver. 14.

*for the priests*] Cp. Ex. xxx. 18—21; xxxviii. 8; xl. 30—32.

7 (= 1 Kin. vii. 49). THE GOLDEN CANDLESTICKS.

*ten candlesticks*] Rather, the ten lamp-stands; cp. Ex. xl. 4.

*according to their form*] R.V. according to the ordinance concerning them; cp. Ex. xxv. 31—37; xl. 4.

*in the temple*] In 1 Kin. vii. 49 more precisely, *before the oracle*, i.e. before the Holy of Holies.

#### 8. THE TABLES AND BASONS.

8. *ten tables*] In ver. 19 “the tables (*plural*) whereon the shewbread was set” are mentioned (cp. 1 Chr. xxviii. 16), but the parallel place (1 Kin. vii. 48) has “the table” (*sing.*), and elsewhere both in Chronicles and in the rest of the O.T. one table only is assigned to the shewbread (2 Chron. xiii. 11; xxix. 18). Probably therefore the ten tables here mentioned were *not* for the shewbread.

*basons*] These were used for dashing the blood of the sacrifices against the altar.

#### 9, 10. THE TWO COURTS.

9. *the court of the priests, and the great court*] There is a difficulty in this mention of two Temple courts by the Chronicler, for it may be doubted whether Solomon’s Temple, strictly speaking, had more than one court, for in “the other court” stood Solomon’s house (1 Kin. vii. 8). This “other court” seems to be called the “middle court” (2 Kin. xx. 4), and the “higher court” (Jer. xxxvi. 10). The “great court” (1 Kin. vii. 12) was perhaps a third court containing not only the king’s house, but all the royal buildings as well. The Heb. word for “court” in all the above passages is *hāçer*, but here the “court (*hāçer*) of the priests” is distinguished from a court called the “great court” (Heb. “great *Azārāh*”). Perhaps the Chronicler wishes to make the same distinction when he says that Solomon’s great prayer was offered (vi. 13) in “the court” (Heb. *Azārāh*).

10. *the sea*] See vv. 2—5.

11 And Huram made the pots, and the shovels, and the  
 basons. And Huram finished the work that he was to make  
 12 for king Solomon for the house of God; *to wit*, the two  
 pillars, and the pommels, and the chapters *which were* on  
 the top of the two pillars, and the two wreaths to cover  
 13 the two pommels of the chapters which *were* on the top  
 of the pillars; and four hundred pomegranates on the two  
 wreaths; two rows *of* pomegranates on each wreath, to  
 cover the two pommels of the chapters which *were* upon  
 14 the pillars. He made also bases and lavers made he upon  
 16 the bases; one sea, and twelve oxen under it. The pots also,  
 and the shovels, and the fleshhooks, and all their instru-  
 17 ments, did Huram his father make to king Solomon for the  
 house of the LORD *of* bright brass. In the plain of Jordan  
 did the king cast them, in the clay ground between Succoth

*on the right side of the east end, over against the south*] R.V. **on the right side of the house eastward, toward the south**; cp. 1 Kin. vii. 39.

11—18 (= 1 Kin. vii. 40—47). THE WORKS OF HURAM.

This section is taken from the parallel passage of 1 Kings. The variations are few.

11. *Huram*] For the form of the name see note on ii. 3.

*And Huram finished the work that he was to make for king Solomon for the house of God*] R.V. **So Huram made an end of doing the work that he wrought for king Solomon in the house of God.**

12. *two pillars*] See iii. 15—17.

*the pommels*] R.V. **the bowls**, as in 1 Kin. vii. 41 for the same Hebrew word, i.e. the bowl-shaped part of the capital of a pillar. "Pommel" = "knob."

*the chapters*] In modern English, "capitals."

*two wreaths*] R.V. **two networks**, as in 1 Kin. vii. 41 for the same Hebrew word.

13. *wreaths...pommels*] R.V. **networks...bowls**. See notes on ver. 12.

14. *He made also bases, and lavers made he upon the bases*] A simple correction of the Hebrew text gives, **And the ten bases and the ten lavers on the bases**, as in 1 Kin. vii. 43.

16. *the fleshhooks*] Heb. *mizlagoth*. In ver. 11 and 1 Kin. vii. 45 (the parallel passages) *the basons* (Heb. *mizrakoth*).

*Huram his father*] See note on ii. 13.

17. *in the clay ground*] G. A. Smith (*Historical Geography*, p. 488) speaks of traces of old brick-fields found by Sir C. Warren in the Jordan valley. *Succoth* is perhaps *Tell Deir 'Alla*, east of Jordan, north of the Jabbok.

and Zeredathah. Thus Solomon made all these vessels in 18  
 great abundance: for the weight of the brass could not be  
 found out. And Solomon made all the vessels that *were for* 19  
 the house of God, the golden altar also, and the tables  
 whereon the shewbread *was set*; moreover the candlesticks 20  
 with their lamps, that they should burn after the manner  
 before the oracle, *of pure gold*; and the flowers, and the 21  
 lamps, and the tongs, *made he of gold, and that perfect*  
 gold; and the snuffers, and the basons, and the spoons, 22  
 and the censers, of pure gold: and the entry of the house,  
 the inner doors thereof for the most holy *place*, and the  
 doors of the house of the temple, *were of gold*. Thus all 5  
 the work that Solomon made for the house of the LORD  
 was finished: and Solomon brought in *all the things* that  
 David his father had dedicated; and the silver, and the

*Zeredathah*] R.V. *Zeredah* (1 Kin. xi. 26); but in 1 Kin. vii. 46  
 (R.V.) *Zarethan* (cp. Josh. iii. 16, R.V.). It was not far from  
 Scythopolis (Bethshan), but its exact position is unknown.

18. *Thus Solomon made all these vessels in great abundance*] In  
 1 Kin. vii. 47, *And Solomon left all the vessels unweighed, because they  
 were exceeding many*.

19—V. 1 (= 1 Kin. vii. 48—51). THE VESSELS OF GOLD.  
 THE COMPLETION OF THE WORK.

19. *that were for the house*] R.V. *that were in the house*.  
*the tables whereon the shewbread was set*] R.V. *the tables whereon  
 was the shewbread*. In 1 Kin. vii. 48 (parallel passage), *the table*  
 (sing.); a reading probably to be accepted here also; cp. note on ver. 8.

20. *moreover the candlesticks*] R.V. *and the candlesticks*. See  
 ver. 7, note.

*after the manner*] R.V. *according to the ordinance*.

*the oracle*] See note on iii. 16.

21. *the flowers*] These were ornaments on the golden candlesticks;  
 cp. Ex. xxxvii. 19.

22. *the censers*] R.V. *the firepans*, in which fire was carried to and  
 from the altar.

*and the entry*] R.V. *and as for the entry*.

*the doors of the house of the temple*] R.V. *the doors of the house, to  
 wit, of the temple*. The "[greater] house" or "temple" is here  
 distinguished from the "most holy place" or "shrine." Cp. iii. 5, 8.

*were of gold*] According to 1 Kin. vii. 50 *the hinges were of gold*;  
 the doors themselves were of olive wood overlaid with gold (1 Kin. vi.  
 31, 32).

CH. V. 1. *David his father had dedicated*] Cp. 1 Chr. xviii. 11.  
*all the instruments*] R.V. *all the vessels*.

gold, and all the instruments, put he among the treasures of the house of God.

2 Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto Jerusalem, to bring up the ark of the covenant of the LORD out of the city of David, which  
3 *is* Zion. Wherefore all the men of Israel assembled themselves unto the king in the feast which *was in* the seventh  
4 month. And all the elders of Israel came; and the Levites took up the ark. And they brought up the ark, and the  
5 tabernacle of the congregation, and all the holy vessels that *were* in the tabernacle, these did the priests *and* the Levites  
6 bring up. Also king Solomon, and all the congregation of Israel that were assembled unto him before the ark, sacrificed sheep and oxen, which could not be told nor num-  
7 bered for multitude. And the priests brought in the ark of the covenant of the LORD unto his place, to the oracle of the house, into the most holy *place*, even under the  
8 wings of the cherubims: for the cherubims spread forth

2—10 (= 1 Kin. viii. 1—9). THE ARK BROUGHT INTO THE SANCTUARY.

This section is taken almost verbatim from 1 Kings.

2. *Then Solomon assembled*] The same verb in the Hebrew as in 1 Chr. xv. 3 (see note there) and in 1 Chr. xxviii. 1.

*the chief of the fathers*] R.V. **the princes of the fathers' houses.**  
*the city of David*] See 1 Chr. xi. 5, note on *the castle of Zion*.

3. *the feast*] i.e. the Feast of Tabernacles.

*in the seventh month*] In 1 Kings the name of the month is given as *Ethanim*, but this word was perhaps obsolete when the Chronicler wrote; at any rate we know that in post-biblical times the seventh month was called Tisri.

4. *the Levites took up the ark*] According to 1 Kings the *priests* performed this duty. Cp. 1 Chr. xv. 2, 12, 13. It is clear from these passages that the Chronicler believed that in the days of David and Solomon, as in his own, the Levites were regarded as a class subordinate to the priests, having special duties distinct from those of the true "priests." It is however more probable that in these early days all Levites were possible priests, Levi being the name of the priestly clan, and not of a lower order of priests.

5. *the tabernacle of the congregation*] R.V. **the tent of meeting.**  
*the priests and the Levites*] R.V. **the priests the Levites.** The A.V. emends the text from 1 Kin. viii. 4, but R.V. gives the correct translation of the text of Chronicles.

7. *to the oracle*] See iii. 16, note.

*their wings over the place of the ark, and the cherubims covered the ark and the staves thereof above. And they* 9 *drew out the staves of the ark, that the ends of the staves were seen from the ark before the oracle; but they were not seen without. And there it is unto this day. There* 10 *was nothing in the ark save the two tables which Moses put therein at Horeb, when the LORD made a covenant with the children of Israel, when they came out of Egypt. And* 11 *it came to pass, when the priests were come out of the holy place: (for all the priests that were present were sanctified, and did not then wait by course: also the Levites* 12 *which were the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, being arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the altar, and with them*

9. *And they drew out the staves of the ark]* R.V. **And the staves were so long.**

*from the ark]* Read (with LXX. and 1 Kin. viii. 8) **from the holy place.** One standing in the holy place and looking towards the Holy of Holies could see the heads of the staves.

*And there it is unto this day]* These words are taken over with the loss of one letter (which here makes the difference between singular and plural) from 1 Kin. viii. 8, but they are out of place in Chron., for when the Chronicler wrote the ark had long ago disappeared. The vessels which were brought back from the Babylonian captivity are specified in Ezra i. 9, 10, but the ark of the covenant is not reckoned among them.

10. *which Moses put therein]* Ex. xl. 20.

*at Horeb]* Deut. v. 2.

11—14 (= 1 Kin. viii. 10, 11). THE DESCENT OF THE  
GLORY OF THE LORD.

11. *out of the holy place]* The priests could remain neither in the Holy of Holies where they had deposited the ark, nor even in the holy place, but were driven altogether out of the Temple building into the Temple court (cp. ver. 14).

*and did not then wait by course]* R.V. **and did not keep their courses.** Cp. 1 Chr. xxiv. 1—19.

12. *of Asaph, of Heman, of Jeduthun, with their sons]* R.V. **even Asaph, Heman, Jeduthun, and their sons.** Cp. 1 Chr. xxv. 1—7.

*being arrayed in white linen]* R.V. **arrayed in fine linen.**

*psalteries...harps]* See 1 Chr. xiii. 8, notes.

*at the east end of the altar]* Looking westward, facing the Holy of Holies. To face the East was to turn the back upon the sanctuary; Ezek. viii. 16.

an hundred and twenty priests sounding with trumpets :)  
 13 it came even to pass, as the trumpeters and singers *were*  
 as one, to make one sound to be heard in praising and  
 thanking the LORD; and when *they* lift up *their* voice with  
 the trumpets and cymbals and instruments of musick, and  
 praised the LORD, *saying*, For *he* is good; for his mercy  
*endureth* for ever: that *then* the house was filled *with* a  
 14 cloud, *even* the house of the LORD; so that the priests could  
 not stand to minister by reason of the cloud: for the glory  
 of the LORD had filled the house of God.

6 Then said Solomon, The LORD hath said that *he* would  
 2 dwell in the thick darkness. But I have built a house of  
 habitation for thee, and a place for thy dwelling for ever.  
 3 And the king turned his face, and blessed the whole con-  
 gregation of Israel: and all the congregation of Israel stood.  
 4 And he said, Blessed *be* the LORD God of Israel, who hath  
 with his hands fulfilled *that* which he spake with his mouth  
 5 to my father David, saying, Since the day that I brought forth  
 my people out of the land of Egypt I chose no city among all  
 the tribes of Israel to build a house *in*, that my name might

*trumpets*] See 1 Chr. xv. 24, note.

13. *instruments of musick*] Rather as R.V. mg. **instruments for song.**

*for his mercy endureth for ever*] 1 Chr. xvi. 41.

*was filled with a cloud*] Ex. xl. 34, 35.

14. *had filled*] R.V. **filled.**

#### CH. VI. 1—11 (=1 Kin. viii. 12—21). SOLOMON'S BLESSING.

1, 2. These verses come from 1 Kings, the only important variation being, *But I have built* (Chron.), for *I have surely built* (1 Kin.). They seem to have been originally taken from some song.

1. *Then said*] R.V. **Then spake** (as 1 Kin.). *Then* refers to the moment when Solomon perceived that the cloud had filled the House.

*that he would dwell in the thick darkness*] No Divine declaration corresponding verbally with this occurs in the O.T., but cp. Ex. xx. 21, *Moses drew near to the thick darkness where God was*, and *ib.* xix. 9, *the Lord said unto Moses, Lo, I come unto thee in a thick cloud.* Solomon accepts the coming of the thick darkness as a sign of God's entrance into the Temple.

4. *who hath with his hands fulfilled that which he spake with his mouth to my father David*] R.V. **which spake with his mouth unto David my father, and hath with his hands fulfilled it.** The A.V. has needlessly changed the order of the Hebrew.

be there; neither chose I any man to be a ruler over my people Israel: but I have chosen Jerusalem, that my name might be there; and have chosen David to be over my people Israel. Now it was in the heart of David my father to build a house for the name of the LORD God of Israel. But the LORD said to David my father, Forasmuch as it was in thine heart to build a house for my name, thou didst well *in* that it was in thine heart: notwithstanding thou shalt not build the house; but thy son which shall come forth out of thy loins, he shall build the house for my name. The LORD therefore hath performed his word that he hath spoken: for I am risen up in the room of David my father, and am set on the throne of Israel, as the LORD promised, and have built the house for the name of the LORD God of Israel. And in it have I put the ark, wherein is the covenant of the LORD, that he made with the children of Israel.

And he stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands: for Solomon had made a brasen scaffold, of five cubits

5. *neither chose I any man to be a ruler over my people Israel*] The Chronicler regards Saul as rejected rather than chosen; 1 Chr. x. 13, 14.

7. *in the heart of David*] Cp. 1 Chr. xvii. 1, 2; xxii. 7.

9. *thou shalt not build*] Cp. 1 Chr. xxii. 8, note.

11. *with the children of Israel*] In 1 Kin. viii. 21, *with our fathers, when he brought them out of the land of Egypt.*

#### 12—39 (= 1 Kin. viii. 22—50). SOLOMON'S PRAYER.

The prayer is reproduced from 1 Kings with a few verbal changes and with the omission of vv. 50 *b*—53. It is chiefly to the effect that future prayers made "in" or "towards this house" may be heard. The subjects of the different parts of the prayer are as follows:—

vv. 14—17. The promise made to David.

18—21. Prayer made towards *this place*.

22, 23. The oath of ordeal taken in *this place*.

24, 25. Prayer under defeat.

26, 27. Prayer for rain.

28—31. Prayer under diverse afflictions.

32, 33. The stranger's prayer.

34, 35. The prayer of the army at war abroad.

36—39. The prayer of Israel in captivity.

13. *Solomon had made a brasen scaffold*] This "scaffold" is not mentioned in 1 Kings. The word used (*kiyyōr*) properly means a "laver" (so iv. 6).

long, and five cubits broad, and three cubits high, and had set it in the midst of the court: and upon it he stood, and kneeled *down* upon his knees before all the congregation  
 14 of Israel, and spread forth his hands towards heaven, and said, O LORD God of Israel, *there is* no God like thee in the heaven, nor in the earth; which keepest covenant, and *shewest* mercy unto thy servants, that walk before thee  
 15 with all their hearts: thou which hast kept with thy servant David my father *that* which thou hast promised him; and spakest with thy mouth, and hast fulfilled *it* with thine  
 16 hand, as *it is* this day. Now therefore, O LORD God of Israel, keep with thy servant David my father *that* which thou hast promised him, saying, There shall not fail thee a man in my sight to sit upon the throne of Israel; yet so that thy children take heed to their way to walk in my  
 17 law, as thou hast walked before me. Now then, O LORD God of Israel, let thy word be verified, which thou hast spoken unto thy servant David.

18 But will God in very deed dwell with men on the earth? behold, heaven and the heaven of heavens cannot contain  
 19 thee; how much less this house which I have built? Have respect therefore to the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and  
 20 the prayer which thy servant prayeth before thee: that thine eyes may be open upon this house day and night, upon the place whereof thou hast said that *thou* wouldest put thy name there; to hearken unto the prayer which thy servant

14. *which keepest covenant and shewest mercy*] R.V. **who keepest covenant and mercy** (so 1 Kings).

16. *yet so that*] R.V. **if only**.

*walk in my law*] In 1 Kin. viii. 25, *walk before me*. The Chronicler characteristically introduces a reference to the Law of the Lord (the *tōrah*). In Samuel and Kings neither David nor Solomon ever mentions this.

18. *dwell with men*] The Peshitta (a Jewish work) limits the sense and translates, *cause his Shekinah to dwell with* (al. *rest upon*) *his people Israel*. The words, *with men*, are absent from the Heb. text of 1 Kings, but appears in LXX. (A and B).

19. *prayer...and...supplication*] "Supplication" as distinguished from "prayer" is *prayer for favour*.

20. *which thy servant prayeth*] R.V. **which thy servant shall pray**. Solomon refers in this ver. to future prayers, not (as in ver. 19) to the prayer he is now praying.

prayeth towards this place. Hearken therefore unto the <sup>21</sup> supplications of thy servant, and of thy people Israel, which they shall make towards this place: hear thou from thy dwelling place, *even* from heaven; and when thou hearest, forgive.

If a man sin against his neighbour, and an oath be laid <sup>22</sup> upon him to make him swear, and the oath come before thine altar in this house; then hear thou from heaven, and <sup>23</sup> do, and judge thy servants, by requiting the wicked, by recompensing his way upon his own head; and by justifying the righteous, by giving him according to his righteousness.

And if thy people Israel be put to the worse before the <sup>24</sup> enemy, because they have sinned against thee; and shall return and confess thy name, and pray and make supplication before thee in this house; then hear thou from the <sup>25</sup> heavens, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest to them and to their fathers.

When the heaven is shut up, and there is no rain, because <sup>26</sup> they have sinned against thee; *yet* if they pray towards this place, and confess thy name, *and* turn from their sin, when thou dost afflict them; then hear thou *from* heaven, and <sup>27</sup> forgive the sin of thy servants, and of thy people Israel, when thou hast taught them the good way, wherein they

**21.** *from thy dwelling place, even from heaven*] Here, as in ver. 18, Solomon refuses to regard the Temple as Jehovah's "dwelling place." Cp. ii. 6.

**22.** *and an oath be laid upon him*] Cp. Ex. xxii. 11. The oath means a *curse* which a man imprecates upon himself under certain conditions.

*and the oath come*] R.V. **and he come and swear.**

**23.** *by requiting the wicked, by recompensing his way upon his own head; and by justifying the righteous, by giving him according to his righteousness*] R.V. **requiting the wicked, to bring his way upon his own head; and justifying the righteous, to give him according to his righteousness.**

**24.** *be put to the worse*] R.V. **be smitten down** (as in 1 Kings).

*and shall return*] R.V. **and shall turn again** (as in 1 Kings) i.e. *repent.*

**25.** *from the heavens*] R.V. **from heaven** (as in ver. 23).

**26.** *when thou dost afflict them*] Render (with R.V. mg. and Peshitta), **because thou answerest them.** Israel "confesses God's name" because God answers the prayer of penitence.

should walk ; and send rain upon thy land, which thou hast given unto thy people for an inheritance.

28 If there be dearth in the land, if there be pestilence, if there be blasting, or mildew, locusts, or caterpillars ; if their enemies besiege them in the cities of their land ; whatsoever  
29 sore or whatsoever sickness *there be*: then what prayer or what supplication soever shall be *made* of any man, or of all thy people Israel, when every one shall know his own sore and his own grief, and shall spread forth his hands in this  
30 house : then hear thou from heaven thy dwelling place, and forgive, and render unto every man according unto all his ways, whose heart thou knowest ; (for thou only knowest  
31 the hearts of the children of men :) that they may fear thee, to walk in thy ways, so long as they live in the land which thou gavest unto our fathers.

32 Moreover concerning the stranger, which *is* not of thy people Israel, but is come from a far country for thy great name's sake, and thy mighty hand, and thy stretched out  
33 arm ; if they come and pray in this house ; then hear thou from the heavens, *even* from thy dwelling place, and do according to all that the stranger calleth to thee for ; that all people of the earth may know thy name, and fear thee, as *doth* thy people Israel, and may know that this house which I have built is called by thy name.

28. *dearth*] R.V. **famine** (as in 1 Kings).

*caterpillars*] Rather some kind of locust ; see Driver on Joel i. 4.

*in the cities of their land*] R.V. **in the land of their cities** (Heb. *gates*). The text is probably corrupt : read either, **in any one of their cities** (cp. LXX.), or, **by making a breach in his gates** (Heb. *biphêrôç* for *b'ereç*).

*whatsoever sore*] R.V. **whatsoever plague**. "Plague" is used here in the general sense of *calamity*, as in the phrase, *The Ten Plagues of Egypt*.

29. *his own sore and his own grief*] R.V. **his own plague and his own sorrow**. Cp. last note.

*in this house*] R.V. **toward this house**.

30. *thou only*] R.V. **thou, even thou only**.

32. *but is come*] R.V. **when he shall come**.

*if they come*] R.V. **when they shall come**.

*in this house*] R.V. **toward this house** ; cp. ver. 29.

33. *all people*] R.V. **all the peoples**. For this change see R.V. *Preface*, p. vi.

If thy people go out to war against their enemies by the way that thou shalt send them, and they pray unto thee toward this city which thou hast chosen, and the house which I have built for thy name; then hear thou from the heavens their prayer and their supplication, and maintain their cause. If they sin against thee, (for *there is* no man which sinneth not,) and thou be angry with them, and deliver them *over* before *their* enemies, and they carry them away captives unto a land far off or near; *yet* if they bethink themselves in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, saying, We have sinned, we have done amiss, and have dealt wickedly; if they return to thee with all their heart and with all their soul in the land of their captivity, whither they have carried them captives, and pray toward their land, which thou gavest unto their fathers, and *toward* the city which thou hast chosen, and toward the house which I have built for thy name: then hear thou from the heavens, *even* from thy dwelling place, their prayer and their supplications, and maintain their cause, and forgive thy people which have sinned against thee.

Now, my God, let, I beseech thee, thine eyes be open, and *let* thine ears *be* attent unto the prayer *that is made* in this place. Now therefore arise, O LORD God, into thy

35. *maintain their cause*] Render with R.V. mg., **maintain their right**.

36. *there is no man which sinneth not*] Cp. Eccl. vii. 20.  
*deliver them over before their enemies*] R.V. **deliver them to the enemy** (as 1 Kings).

37. *turn and pray*] R.V. **turn again, and make supplication** (cp. 1 Kings).

*done amiss*] R.V. **done perversely** (as 1 Kings). The stronger word represents the Heb. word the better.

38. *If they return*] Cp. Lev. xxvi. 39—41; Deut. xxx. 1, 2 (passages anticipating captivity and also repentance in captivity).

39. *their cause*] Render with R.V. mg. **their right** (as in ver. 35).

40—42. (No parallel in 1 Kings). THE INVOCATION.

The end of the prayer in 1 Kin. viii. 51—53 is quite different.

40. *attent*] i.e. attentive. Cp. vii. 15 (same English word for same Heb. word).

41. *Now therefore arise*] This whole ver. corresponds (with some variation of reading) with vv. 8, 9 of Psalm cxxxii.

resting place, thou, and the ark of thy strength: let thy priests, O LORD God, be clothed *with* salvation, and let thy <sup>42</sup> saints rejoice in goodness. O LORD God, turn not away the face of thine anointed: remember the mercies of David thy servant.

7 Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the LORD filled <sup>2</sup> the house. And the priests could not enter into the house of the LORD, because the glory of the LORD had filled the <sup>3</sup> LORD'S house. And when all the children of Israel saw how the fire came down, and the glory of the LORD upon the house, they bowed themselves *with their* faces to the ground upon the pavement, and worshipped, and praised the LORD, *saying*, For *he is* good; for his mercy *endureth* for ever.

*the ark of thy strength*] This appellation of the ark perhaps refers to its use in war; cp. 1 Sam. iv. 3, 6, 7.

*with salvation*] i.e. with victory. In Ps. cxxxii. 9, *with righteousness*. The thought in Chron. and in Ps. cxxxii. is the same, for through victory the human victor receives *salvation* (i.e. deliverance from the enemy), and the Divine Giver of victory asserts His *righteousness* (i.e. by giving victory to the right).

*thy saints*] i.e. thy people Israel; cp. Ps. lxxix. 2; cxlix. 5. So in the N.T. the Christians as a body are spoken of as "saints" and "sanctified."

*rejoice in goodness*] Render (with R.V. mg.) **rejoice in good**, i.e. in prosperity. In Ps. cxxxii. *shout for joy*.

42. *turn not away*] Cp. Ps. cxxxii. 10.

*remember the mercies of David*] i.e. *either* shew David's son the mercies thou didst shew to David himself (Is. lv. 3), *or* (better), remember the good deeds ("mercies"; cp. xxxii. 32) which David did, and reward his son.

#### CH. VII. 1—3 (not in 1 Kings). THE SACRIFICES CONSUMED BY FIRE FROM HEAVEN.

1. *the fire came down from heaven*] Cp. 1 Chr. xxi. 26, note.  
*consumed the burnt offering*] Cp. Lev. ix. 24; 1 Kin. xviii. 38.

2. *the priests could not enter*] Cp. v. 14.

3. *And when all the children of Israel saw how the fire came down*] R.V. And all the children of Israel looked on, when the fire came down.

*praised the LORD*] R.V. gave thanks unto the LORD; cp. v. 13.

Then the king and all the people offered sacrifices before <sup>4</sup> the LORD. And king Solomon offered a sacrifice of twenty <sup>5</sup> and two thousand oxen, and an hundred and twenty thousand sheep: so the king and all the people dedicated the house of God. And the priests waited on their offices: the <sup>6</sup> Levites also with instruments of musick of the LORD, which David the king had made to praise the LORD, because his mercy *endureth* for ever, when David praised by their ministry; and the priests sounded trumpets before them, and all Israel stood. Moreover Solomon hallowed the <sup>7</sup> middle of the court that *was* before the house of the LORD: for there he offered burnt offerings, and the fat of the peace offerings, because the brasen altar which Solomon had made was not able to receive the burnt offerings, and the meat offerings, and the fat. Also at the same time Solomon kept <sup>8</sup> the feast seven days, and all Israel with him, a very great congregation, from the entering in of Hamath unto the river of Egypt. And in the eighth day they made a solemn <sup>9</sup> assembly: for they kept the dedication of the altar seven days, and the feast seven days. And on the three and <sup>10</sup> twentieth day of the seventh month he sent the people away

4—10 (= I Kin. viii. 62—66). THE GREAT FEAST OF DEDICATION.

5. *twenty and two thousand oxen, and an hundred and twenty thousand sheep*] These high numbers appear also in I Kings.

6. *the priests waited on their offices*] R.V. **the priests stood, according to their offices.** This ver. does not appear in I Kings.

*instruments of musick of the LORD*] R.V. mg., **instruments for the song of the LORD.** Cp. I Chr. xxiii. 5; Amos vi. 5.

*the priests sounded trumpets*] Cp. v. 12.

7. *the fat*] Specially mentioned as the choice part of the sacrificial victim, a part never to be eaten but always to be burnt. Lev. iii. 16, 17. *peace offerings*] See note on I Chr. xvi. 1.

*the brasen altar which Solomon had made*] Cp. iv. 1; I Kin. ix. 25.

*the meat offerings*] R.V. **the meal offering.** Cp. Lev. ii. 1—7.

8. *Also at the same time Solomon kept the feast*] R.V. **So Solomon held the feast at that time.**

*from the entering in of Hamath*] See note on I Chr. xiii. 5.

*the river of Egypt*] R.V. **the brook of Egypt**, i.e. not the Nile, but the stream called *Shihor of Egypt* in I Chr. xiii. 5 (see note).

9. *a solemn assembly*] R.V. mg., **a closing festival.** Cp. Num. xxix. 35; Deut. xvi. 8.

*seven days, and...seven days*] Cp. I Kin. viii. 65.

into their tents, glad and merry in heart for the goodness that the LORD had shewed unto David, and to Solomon, and to Israel his people.

- 11 Thus Solomon finished the house of the LORD, and the king's house: and all that came into Solomon's heart to make in the house of the LORD, and in his own house, he  
 12 prosperously effected. And the LORD appeared to Solomon by night, and said unto him, I have heard thy prayer, and  
 13 have chosen this place to myself for a house of sacrifice. If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among  
 14 my people; if my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven,  
 15 and will forgive their sin, and will heal their land. Now mine eyes shall be open, and mine ears attent unto the  
 16 prayer *that is made* in this place. For now have I chosen and sanctified this house, that my name may be there for ever: and mine eyes and mine heart shall be there perpetually. And *as for* thee, if thou wilt walk before me, as David thy father walked, and do according to all that I have commanded thee, and shalt observe my statutes and  
 18 my judgments; then will I stablish the throne of thy kingdom, according as I have covenanted with David

10. *into their tents*] R.V. **unto their tents** (as 1 Kin. viii. 66). The Hebrew word (*ohel*) here approaches in meaning the corresponding Arabic word (*ahl*), which denotes *household* or *one's own people*, e.g. in the phrase *ahlu 'injil*, "the household of the Gospel," i.e. "the Christians" a phrase found in the Koran. Cp. x. 16; xxv. 22.

*glad and merry in heart*] R.V. **joyful and glad of heart** (as in 1 Kin. viii. 66).

11—22 (= 1 Kin. ix. 1—9). THE NIGHT VISION IN ANSWER TO SOLOMON'S PRAYER.

12. *appeared...by night*] Cp. i. 7.

*a house of sacrifice*] Cp. ii. 6.

13—15. These vv. have no parallel in 1 Kings.

13. *to devour the land*] LXX. *to devour the trees*; cp. Ex. x. 15; Joel i. 6, 7.

15. *Now...in this place*] Cp. vi. 40.

16. *sanctified*] R.V. **hallowed** (as 1 Kin. ix. 3).  
*for ever*] Cp. xxx. 8.

17. *shalt observe*] R.V. **wilt keep** (as 1 Kin. ix. 4).

thy father, saying, There shall not fail thee a man *to be* ruler in Israel. But if ye turn away, and forsake my statutes and my commandments, which I have set before you, and shall go and serve other gods, and worship them; then will I pluck them up by the roots out of my land which I have given them; and this house, which I have sanctified for my name, will I cast out of my sight, and will make it to be a proverb and a byword among all nations. And this house, which is high, shall be an astonishment to every one that passeth by it; so that he shall say, Why hath the LORD done thus unto this land, and unto this house? And it shall be answered, Because they forsook the LORD God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them: therefore hath he brought all this evil upon them.

And it came to pass at the end of twenty years, wherein Solomon had built the house of the LORD, and his own house, that the cities which Hiram had restored to Solomon, Solomon built them, and caused the children of Israel to dwell there. And Solomon went to Hamath-zobah, and

20. *sanctified*] R.V. **hallowed** (cf. ver. 16).

21. *which is high*] Render, **which was high**. The past tense is used by a kind of anticipation, as though the Speaker spoke from a later standpoint than the age of Solomon.

22. *it shall be answered*] Render, **men shall say**.

CH. VIII. 1—6 (cp. 1 Kin. ix. 10, 11, 17—19). SOLOMON'S CITIES.

1. *twenty years*] Cp. 1 Kin. vi. 38, vii. 1.

2. *the cities which Hiram had restored to Solomon,*] R.V. **the cities which Hiram had given to Solomon**. According to 1 Kin. ix. 12, 13 it was Solomon who gave *Hiram* cities. Hiram however was not pleased with them (*ibid.*), and from this fact the English translators of 1611 concluded that Hiram rejected them and "restored" them. Probably however Kin. and Chron. follow different traditions with regard to these border cities, and no reconciliation is possible.

*built them*] i.e. fortified them.

3. *Hamath-zobah*] The two kingdoms of Hamath and Zobah are distinguished from one another (1 Chr. xviii. 3, 9=2 Sam. viii. 3, 9), Hamath apparently being north of Zobah. It is probable however that *Hamath* as the name of a city belonged to more than one place, and Hamath-Zobah may be a southern namesake of the well-known Hamath the great (Amos vi. 2).

Though Solomon was a "man of rest" (1 Chr. xxii. 9) his reign was not wholly free from war (cp. 1 Kin. xi. 14, 23).

4 prevailed against it. And he built Tadmor in the wilderness,  
 5 and all the store cities, which he built in Hamath. Also he  
 built Beth-horon the upper, and Beth-horon the nether,  
 6 fenced cities, *with* walls, gates, and bars; and Baalath, and  
 all the store cities that Solomon had, and all the chariot  
 cities, and the cities of the horsemen, and all that Solomon  
 7 desired to build in Jerusalem, and in Lebanon, and through-  
 out all the land of his dominion. *As for* all the people  
 that were left of the Hittites, and the Amorites, and the  
 Perizzites, and the Hivites, and the Jebusites, which *were*  
 8 not of Israel, *but* of their children, who were left after them  
 in the land, whom the children of Israel consumed not,  
 9 them did Solomon make to pay tribute until this day. But  
 of the children of Israel did Solomon make no servants for  
 his work; but they *were* men of war, and chief of his captains,

4. *Tadmor in the wilderness*] Palmyra (*Bädeker*, p. 364) is meant, a city on an oasis N.E. of Damascus—half way between Damascus and the Euphrates. Apart from this passage of Chron. it first appears in history in B.C. 34, when it was threatened with attack by Mark Antony. This silence of history for a thousand years casts a doubt on the belief that Tadmor (Palmyra) is as old as the time of Solomon, and the doubt is strengthened by a reference to the parallel passage (1 Kin. ix. 18), for there (1) the text (C'thib) has "Tamar," with "Tadmor" as marginal reading (K'ri), and (2) Tamar (Tadmor) is associated with Gezer, Beth-horon, and Baalath, cities either in Judah or on its borders. Probably therefore the marginal reading Tadmor in 1 Kin. is due to the influence of 2 Chr., and the text of 1 Kin. ("Tamar") is correct. The city built by Solomon was probably a Tamar in the south of Judah.

5. *Beth-horon the upper*] Not mentioned in the parallel passage (1 Kin. ix. 17).

6. *Baalath*] A city in the tribe of Dan not far from Gezer and Beth-horon (1 Kin. ix. 18).

*chariot cities*] See note on i. 14.

7—10 (= 1 Kin. ix. 20—23). SOLOMON'S TASK-WORKERS.

7. *Hittites...Jebusites*] See notes on 1 Chr. i. 13—15.

8. *but of their children*] R.V. of their children.

*them did Solomon make to pay tribute*] R.V. of them did Solomon raise a levy of bondservants. The word "tribute" (A.V.) suggests payment in money, but, as may be seen from ii. 17, 18, the subject peoples acknowledged their subjection otherwise, viz., by submitting to do task-work for Solomon.

9. *and chief of his captains*] Read (with 1 Kin. ix. 22) and his princes and his captains. The statements of this verse must be read in connexion with 1 Kin. v. 13 ff.; xii. 4 ff., whence it appears that

and captains of his chariots and horsemen. And these *were* 10  
the chief of king Solomon's officers, *even* two hundred and  
fifty, that bare rule over the people. And Solomon brought 11  
up the daughter of Pharaoh out of the city of David unto  
the house that he had built for her: for he said, My wife  
shall not dwell in the house of David king of Israel, because  
*the places are holy*, whereunto the ark of the LORD hath  
come.

Then Solomon offered burnt offerings unto the LORD 12  
on the altar of the LORD, which he had built before the  
porch, even after a certain rate every day, offering according 13  
to the commandment of Moses, on the sabbaths, and on  
the new moons, and on the solemn feasts, three times in the  
year, *even* in the feast of unleavened bread, and in the feast  
of weeks, and in the feast of tabernacles. And he appointed, 14

though Solomon did not actually reduce any Israelite to permanent slavery, yet he imposed upon his own people a corvée which was felt to be very burdensome.

10. *And these were the chief*] After this preface (cp. 1 Kin. ix. 23) we expect both here and in 1 Kin. a list of these persons; cp. 1 Chr. xi. 10 ff., xii. 1 ff. Possibly the text of 1 Kin. suffered at an early date, and the list was missing when the Chronicler wrote.

*two hundred and fifty*] According to 1 Kin. ix. 23, *five hundred and fifty*. On the other hand the *under*-overseers are reckoned at three thousand six hundred in 2 Chr. ii. 18 as against three thousand three hundred in 1 Kin. v. 16. The total number therefore of overseers of all kinds is given both in 1 Kin. and 2 Chr. as 3850.

11 (= 1 Kin. ix. 24). THE HOUSE OF PHARAOH'S DAUGHTER.

11. *for he said, My wife, etc.*] These words are an addition of the Chronicler. In 1 Kin. iii. 1 it is said simply that Solomon brought Pharaoh's daughter into the city of David until his own house was finished.

*My wife shall not dwell*] Render, **No wife of mine shall dwell.**

12—16 (cp. 1 Kin. ix. 25). SOLOMON'S ARRANGEMENTS FOR THE TEMPLE WORSHIP.

This paragraph is in the main an expansion of 1 Kin. ix. 25.

12. *on the altar of the LORD, which he had built before the porch*] This refers to the great brasen altar of burnt-offering (iv. 1). In 1 Kin. the statement is that *Solomon burnt incense upon the altar that was before the Lord* (referring to the altar of incense; cp. Ex. xxx. 1—10). Such an act, according to the Chronicler, was of the nature of trespass, being punished in the case of Uzziah with leprosy (xxvi. 16), and was therefore not to be attributed to such a king as Solomon.

according to the order of David his father, the courses of the priests to their service, and the Levites to their charges, to praise and minister before the priests, as the duty of every day required: the porters also by their courses at every gate: for so had David the man of God commanded.

15 And they departed not *from* the commandment of the king unto the priests and Levites concerning any matter, or  
16 concerning the treasures. Now all the work of Solomon was prepared unto the day of the foundation of the house of the LORD, and until it was finished. So the house of the LORD was perfected.

17 Then went Solomon to Ezion-geber, and to Eloth, at the  
18 sea side in the land of Edom. And Hiram sent him by the hands of his servants ships, and servants that had knowledge of the sea; and they went with the servants of

14. *according to the order*] R.V. **according to the ordinance.**

*of David*] Cp. 1 Chr. xxiv.—xxvi.

*to praise and minister before the priests*] R.V. **to praise, and to minister before the priests;** cp. 1 Chr. xxiii. 28.

*the porters*] R.V. **the door-keepers.**

*David the man of God*] Targ. *David the prophet of the Lord* (a correct paraphrase). Cp. Neh. xii. 36.

16. *Now all the work of Solomon was prepared*] Render, **So all the work of Solomon was established.**

*unto the day...was perfected*] LXX offers a much shorter and smoother text, *from the day on which it was founded until Solomon perfected the house of the LORD.* This reading is probably right.

17, 18 (= 1 Kin. ix. 26—28). SOLOMON'S FLEET.

17. *to Ezion-geber, and to Eloth*] In 1 Kin. *Ezion-geber which is beside Eloth on the shore of the Red Sea.* Strictly speaking it was at the head of the Gulf of Akaba, the eastern arm of the Red Sea. Cp. xx. 36 (R.V.) and Deut. ii. 8.

18. *sent him by the hand of his servants ships*] The natural interpretation of these words is that Hiram had ships transported overland from the Phœnician coast to the Gulf of Akaba, a difficult but not impossible task. In 1 Kin. however it is merely said that Solomon built ships in Ezion-geber—probably with the help of Hiram—and that Hiram helped to man them. Probably the text of Chron. should be corrected here from the text of Kings.

18. *Ophir*] The situation of this oft-mentioned place is not known. It has been identified with some part of the coast (a) of India, (b) of Africa, (c) of Arabia. The last identification is most probable; Ophir appears as the name of an Arabian tribe (Gen. x. 29). The name is variously written in the LXX. but usually with an initial "S," *Sophir(a)*. This form may one day help to identify the place.

Solomon to Ophir, and took thence four hundred and fifty talents of gold, and brought *them* to king Solomon.

And when the queen of Sheba heard of the fame of 9 Solomon, she came to prove Solomon with hard questions at Jerusalem, with a very great company, and camels that bare spices, and gold in abundance, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart. And Solomon told her all 2 her questions: and there was nothing hid from Solomon which he told her not. And when the queen of Sheba had 3 seen the wisdom of Solomon, and the house that he had built, and the meat of his table, and the sitting of his 4 servants, and the attendance of his ministers, and their apparel; his cupbearers also, and their apparel; and his ascent *by* which he went up *into* the house of the LORD; there was no more spirit in her. And she said to the king, 5 *It was* a true report which I heard in mine own land of thine acts, and of thy wisdom: howbeit I believed not their 6 words, until I came, and mine eyes had seen *it*: and behold, *the one* half of the greatness of thy wisdom was not told me: *for* thou exceedest the fame that I heard. Happy *are* thy 7 men, and happy *are* these thy servants, which stand con-

*four hundred and fifty talents*] So LXX., but in 1 Kin. "four hundred and twenty" (so Heb., in LXX. B "a hundred and twenty").

CH. IX. 1—12 (= 1 Kin. x. 1—13). THE VISIT OF THE QUEEN OF SHEBA.

1. *Sheba*] An important district in Arabia Felix, the seat of a kingdom. Ps. lxxii. 10.

*hard questions*] Heb. *hidoth*, "dark sayings" (Prov. i. 6); the sing. is translated "riddle" (Judg. xiv. 12—18).

*a very great company*] R.V. a very great train (as 1 Kin.).

2. *nothing*] R.V. not any thing (as 1 Kin.).

4. *and their apparel*] The phrase is repeated probably through an error of transcription; it occurs once only in the parallel place in 1 Kin.

*his ascent by which he went up*] Render (if the text be sound), **his manner of going up**, i.e. the pomp with which he went up (so Targ.); but LXX. and Pesh. give, *the burnt-offerings which he used to offer*, a rendering which is right in 1 Kin. x. 5 (cp. R. V. mg.). The difference of reading between Chron. and 1 Kin. in the Heb. is slight.

5. *of thine acts*] Lit. *of thy matters*; the reference is quite general.

6. *the greatness of thy wisdom*] Cp. 1 Kin. x. 7, "thy wisdom and prosperity."

8 continually before thee, and hear thy wisdom. Blessed be the LORD thy God, which delighted in thee to set thee on his throne, to be king for the LORD thy God: because thy God loved Israel, to establish them for ever, therefore made he thee king over them, to do judgment and justice. And she gave the king an hundred and twenty talents of gold, and of spices great abundance, and precious stones: neither was there any such spice as the queen of Sheba gave king  
 9 Solomon. And the servants also of Hiram, and the servants of Solomon, which brought gold from Ophir,  
 11 brought alnum trees and precious stones. And the king made of the alnum trees terraces to the house of the LORD, and to the king's palace, and harps and psalteries for singers: and there were none such seen before in the land of Judah.  
 12 And king Solomon gave to the queen of Sheba all her desire, whatsoever she asked, besides *that* which she had brought unto the king. So she turned, and went away to her own land, she and her servants.

13 Now the weight of gold that came to Solomon in one year was six hundred and threescore and six talents of gold;

8. *on his throne*] The Israelite throne is *God's*; the visible king occupies it only as a deputy. Cp. 1 Chr. xxviii. 5 ("the throne of the kingdom of the LORD"); *ibid.* xxix. 23 ("Solomon sat on the throne of the LORD").

9. *an hundred and twenty talents of gold*] A sum so large must be regarded rather as *tribute* than as a complimentary gift.

*any such spice*] i.e. as in 1 Kin. "such abundance of spices."

10, 11. These vv. interrupt the connexion. Ver. 12 concludes the account of the visit of the Queen of Sheba.

10. *alnum trees*] In 1 Kin. "almug trees." Cp. ii. 8 (note).

11. *terraces*] Perhaps "raised paths." In 1 Kin. x. 12 a different Heb. word is used, which means probably "railings" ("pillars," A.V.).

*psalteries*] Cp. 1 Chr. xiii. 8 (note).

*in the land of Judah*] Here the Chronicler speaks as a man of his own age. We should expect, *land of Israel*.

12. *besides that which she had brought unto the king*] This means that the king beside returning the queen the value of her presents to him, also gave her additional gifts; cp. 1 Kin. x. 13.

13—28 (= 1 Kin. x. 14—28). SOLOMON'S GREATNESS.

13. *six hundred and threescore and six*] This may be called a "round" number, for a system of counting based on the number *six* was known in ancient times, e.g. among the Assyrians.

besides *that which* chapmen and merchants brought. And <sup>14</sup> all the kings of Arabia and governors of the country brought gold and silver to Solomon. And king Solomon made two <sup>15</sup> hundred targets of beaten gold: six hundred *shekels* of beaten gold went to one target. And three hundred shields <sup>16</sup> *made he of* beaten gold: three hundred *shekels* of gold went to one shield. And the king put them in the house of the forest of Lebanon. Moreover the king made a great throne <sup>17</sup> of ivory, and overlaid it with pure gold. And *there were* <sup>18</sup> six steps to the throne, with a footstool of gold, *which were* fastened to the throne, and stays on each side of the sitting place, and two lions standing by the stays: and twelve lions <sup>19</sup> stood there on the one side and on the other upon the six steps. There was not the like made in any kingdom. And all the drinking vessels of king Solomon *were of* gold, <sup>20</sup> and all the vessels of the house of the forest of Lebanon *were of* pure gold: none *were of* silver; it was *not* any thing accounted of in the days of Solomon. For the king's ships <sup>21</sup>

14. *chapmen*] R.V. **the chapmen**. The English word means "merchant"; cp. the verb, "to chaffer" and the German "Kaufmann." The Heb. word means "those who go about" as merchants.

*governors*] Heb. *Paḥoth*, a word applied specially to governors of provinces of the Assyrian, Babylonian, and Persian empires. Probably here governors outside the land of Israel are meant.

15. *targets*] Heb. *ḥinnāh*, a word meaning a large shield; cp. 1 Sam. xvii. 7. On the other hand in ver. 16 (Heb. *māgēn*) small shields are meant. The English renderings should be transposed so as to be "shields" in ver. 15 and "targets" in ver. 16.

*went to one target*] Render (also in ver. 16) **were spread upon one target**.

16. *shields*] See note on ver. 15.

*the house of the forest of Lebanon*] So called probably because it was built of cedar of Lebanon (1 Kin. vii. 2). It was in Jerusalem and seems to have existed as late as the time of Isaiah (Is. xxii. 8) as an armoury.

18. *with a footstool of gold, which were fastened to the throne*] A quite different detail takes the place of this in 1 Kin. x. 19, and *the top of the throne was round behind*. Perhaps both details were found in the original text of Kings.

*and stays on each side of the sitting place*] R.V. **and stays** (mg. "arms") **on either side by the place of the seat**.

20. *none were of silver; it was not any thing accounted of*] R.V. **silver was nothing accounted of**.

21. *For the king's ships went to Tarshish*] R.V. **For the king had ships that went to Tarshish**. Here the Chronicler misunderstands the

went *to* Tarshish with the servants of Hiram: every three years once came the ships of Tarshish bringing gold, and silver, ivory, and apes, and peacocks. And king Solomon passed all the kings of the earth in riches and wisdom. And all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart. And they brought every man his present, vessels of silver, and vessels of gold, and raiment, harness, and spices, horses, and mules, a rate year by year. And Solomon had four thousand stalls for horses and chariots, and twelve thousand horsemen; whom he bestowed in the chariot cities, and with the king at Jerusalem. And he reigned over all the kings from the river even unto the land of the Philistines, and to the border of Egypt. And the king made silver in Jerusalem as stones, and cedar trees made he as the syc-

parallel passage (1 Kin. x. 22, "For the king had at sea *a navy of Tarshish*"). "Navy (or 'ships') of Tarshish" is a phrase meaning *large ships fit for long voyages*; cp. Ps. xlviii. 7. The merchandise mentioned in this verse doubtless came from the East and not from Tarshish (= Tartessus in Spain).

*every three years once*] R.V. **once every three years.**

*apes*] These animals were much sought after; they appear e.g. pictured in relief on the Black Obelisk (in the British Museum) among the tribute received by Shalmaneser II. of Assyria.

22. *And king Solomon passed*] R.V. **So king Solomon exceeded** (so 1 Kin. x. 23).

23. *all the kings of the earth*] In 1 Kings, *all the earth.*

24. *his present*] i.e. his tribute.

*harness*] R.V. **armour** (so Pesh. of 1 Kin. and Targ. of 2 Chr. and 1 Kin.). A less probable rendering is *στακτη* ("oil of myrrh") LXX. (in both places), "myrrh," Pesh. of 2 Chr.

25. *four thousand stalls for horses and chariots*] In the parallel passage (1 Kin. iv. 26=v. 6 *Heb.*), *forty thousand stalls of horses for his chariots*. The meaning of the word rendered "stalls" is quite uncertain. The rendering of the LXX. suggests "brood-mares" as the meaning.

*twelve thousand horsemen*] So 1 Kin. iv. 26 (v. 6 *Heb.*); and 2 Chr. i. 14 (= 1 Kin. x. 26).

*chariot cities*] See note on i. 14.

26. *from the river*] R.V. **from the River**, i.e. the Euphrates.

*even unto the land of the Philistines*] The Philistines seem to have been able to keep their independence.

27. *cedar trees*] Rather, **cedar wood.**

*sycamore*] i.e. the fig-mulberry, not now a common tree in Palestine; cp. 1 Chr. xxvii. 28, note.

more trees that *are* in the low plains in abundance. And <sup>28</sup> they brought unto Solomon horses out of Egypt, and out of all lands.

Now the rest of the acts of Solomon, first and last, *are* <sup>29</sup> they not written in the book of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer against Jeroboam the son of Nebat? And <sup>30</sup> Solomon reigned in Jerusalem over all Israel forty years. And Solomon slept with his fathers, and he was buried in <sup>31</sup> the city of David his father: and Rehoboam his son reigned in his stead.

And Rehoboam went to Shechem: for *to* Shechem were <sup>10</sup> all Israel come to make him king. And it came to pass, <sup>2</sup> when Jeroboam the son of Nebat, who *was* in Egypt, whither he had fled from the presence of Solomon the king, heard *it*, that Jeroboam returned out of Egypt. And they sent <sup>3</sup>

*the low plains*] R. V. **the lowland** (Heb. "Shephelah"). See G. A. Smith, *Hist. Geography*, Chap. x. "The Shephelah."

<sup>28</sup>. *And they brought* etc.] Cp. i. 16, 17.

<sup>29—31</sup> (= 1 Kin. xi. 41—43). THE EPILOGUE.

An important section of 1 Kin. (xi. 1—40) giving an account of Solomon's patronage of idolatry and of the troubles of his reign is unnoticed by the Chronicler.

<sup>29</sup>. *the book of Nathan*] Cp. 1 Chr. xxix. 29.

*Ahijah the Shilonite*] 1 Kin. xi. 29; xiv. 2 ff.

*Iddo*] Heb. *Jedai* or *Jedo* (probably a mis-spelling); cp. xii. 15; xiii. 22.

<sup>30</sup>. *forty years*] The number is perhaps a round number; cp. Judg. iii. 30; v. 31; viii. 28; xiii. 1.

<sup>31</sup>. *slept with his fathers*] This is not said of David (1 Chr. xxix. 28), perhaps because David's father was not a king.

*in the city of David*] 1 Chr. xi. 7.

CH. X. 1—15 (= 1 Kin. xii. 1—15). THE CONFERENCE AT SHECHEM.

1. *Shechem*] Chosen for its central position, for it is in the heart of Western Palestine.

2. *Jeroboam*] For his antecedents (which are not given by the Chronicler) see 1 Kin. xi. 26 ff.

*that Jeroboam returned out of Egypt*] So we should read also in 1 Kin. xii. 2 for "and Jeroboam dwelt in Egypt." The difference in Heb. between the two readings when written without the vowels is confined to one letter.

and called him. So Jeroboam and all Israel came and spake  
 4 to Rehoboam, saying, Thy father made our yoke grievous :  
 now therefore ease thou somewhat the grievous servitude  
 of thy father, and his heavy yoke that he put upon us, and  
 5 we will serve thee. And he said unto them, Come again  
 6 unto me after three days. And the people departed. And  
 king Rehoboam took counsel with the old men that had  
 stood before Solomon his father while he *yet* lived, saying,  
 What counsel give ye *me* to return answer to this people?  
 7 And they spake unto him, saying, If thou be kind to this  
 people, and please them, and speak good words to them,  
 8 they will be thy servants for ever. But he forsook the  
 counsel which the old men gave him, and took counsel  
 with the young men that were brought up with him, that  
 9 stood before him. And he said unto them, What advice  
 give ye that we may return answer to this people, which  
 have spoken to me, saying, Ease somewhat the yoke that  
 10 thy father did put upon us? And the young men that were  
 brought up with him spake unto him, saying, Thus shalt  
 thou answer the people that spake unto thee, saying, Thy  
 father made our yoke heavy, but make thou *it* somewhat  
 lighter for us; thus shalt thou say unto them, My little

4. *ease thou somewhat...put upon us*] R.V. **make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter** (as in 1 Kin.). The "service" complained of is described (in part) in 1 Kin. v. 13, 14 (no parallel in Chron.). Cp. viii. 9 (= 1 Kin. ix. 22), note.

*and we will serve thee*] The people claim their ancient right to a voice in the appointment of a king; cp. 1 Sam. xi. 14, 15 (Saul) and 2 Sam. v. 1—3 (David).

6. *stood before*] Cp. Deut. i. 38; 1 Kin. xvii. 1. The phrase is used to express service, whether rendered to God or to man.

7. *if thou be kind to this people, and please them*] The Chronicler has softened the forcible words of the parallel passage (1 Kin. xii. 7), "If thou wilt be a *servant* unto this people this day, and wilt *serve* them." The words which were too blunt for Rehoboam were also too blunt for the Chronicler.

8. *were brought up with him*] R.V. **were grown up with him.**

9. *What advice*] R.V. **What counsel** (as in ver. 6).

*Ease somewhat the yoke that thy father did put upon us*] R.V. **Make the yoke that thy father did put upon us lighter.**

10. *were brought up with him*] R.V. **were grown up with him** (as in ver. 8).

*somewhat lighter for us*] R.V. omits "somewhat".

*finger* shall be thicker than my father's loins. For whereas 11  
 my father put a heavy yoke upon you, I will put more to  
 your yoke: my father chastised you with whips, but I *will*  
*chastise you* with scorpions. So Jeroboam and all the people 12  
 came to Rehoboam on the third day, as the king bade,  
 saying, Come again to me on the third day. And the king 13  
 answered them roughly; and king Rehoboam forsook the  
 counsel of the old men, and answered them after the advice 14  
 of the young men, saying, My father made your yoke heavy,  
 but I will add thereto: my father chastised you with whips,  
 but I *will chastise you* with scorpions. So the king hear- 15  
 ened not unto the people: for the cause was of God, that  
 the LORD might perform his word, which he spake by the  
 hand of Ahijah the Shilonite to Jeroboam the son of Nebat.

And when all Israel saw that the king would not hearken 16  
 unto them, the people answered the king, saying,

What portion have we in David?

And *we have* none inheritance in the son of Jesse:

*shall be thicker*] R.V. is thicker.

11. *For whereas...to your yoke*] R.V. **And now whereas my father did lade you with a heavy yoke, I will add to your yoke** (as 1 Kin.).

*with whips*] A whip or flail was among the insignia of an Egyptian (and perhaps also of an Israelite) king. Cp. Erman, *Ancient Egypt*, Eng. Tr. p. 60 (where an illustration is given) and p. 63.

*with scorpions*] The expression is most probably proverbial and metaphorical, but some authorities (e.g. Pesh.) take "scorpion" to be the name of a particular kind of scourge, the lash of which was provided with thorns or hooks.

13. *answered them roughly*] It was difficult for the son of so powerful a king as Solomon to realise that there was any necessity for a soft answer. Solomon had put down Israelite discontent by driving Jeroboam into exile in Egypt, and David had put down somewhat easily the movement under Sheba son of Bichri (2 Sam. xx. 1—22). Could the good fortune of the House of David fail at this third crisis?

14. *and answered them after the advice*] R.V. **and spake to them after the counsel** (as 1 Kin.).

15. *the cause was of God*] R.V. **it was brought about of God.**

*might perform*] R.V. **might establish.**

*Ahijah*] Cp. 1 Kin. xi. 29—39. The incident referred to is not narrated in Chron., being assumed to be known.

16—19 (= 1 Kin. xii. 16—19). THE REVOLT.

16. *And we have none inheritance*] R.V. **neither have we inherit-**

Every man to your tents, O Israel :

*And now, David, see to thine own house.*

- 17 So all Israel went to their tents. But *as for* the children of Israel that dwelt in the cities of Judah, Rehoboam reigned  
 18 over them. Then king Rehoboam sent Hadoram that *was* over the tribute ; and the children of Israel stoned him with stones, that he died. But king Rehoboam made speed to  
 19 get *him* up to *his* chariot, to flee to Jerusalem. And Israel rebelled against the house of David unto this day.
- 11 And when Rehoboam was come to Jerusalem, he gathered of the house of Judah and Benjamin an hundred and four-score thousand chosen *men*, which were warriors, to fight against Israel, that *he* might bring the kingdom again to  
 2 Rehoboam. But the word of the LORD came to Shemaiah  
 3 the man of God, saying, Speak unto Rehoboam the son of Solomon, king of Judah, and to all Israel in Judah and  
 4 Benjamin, saying, Thus saith the LORD, Ye shall not go up, nor fight against your brethren : return every man to his

**ance.** Contrast the language of the ten tribes after the collapse of Absalom's rebellion : *We have ten parts in the king* (2 Sam. xix. 43).  
*to your tents*] See note on vii. 10.

*And now, David, see to thine own house*] R.V. **now see to thine own house, David.**

*went*] R.V. **departed.**

18. *Hadoram*] Called "Adoram" in the parallel passage (1 Kin. xii. 18) and "Adoniram" (1 Kin. iv. 6; v. 14; [28 *Heb.*]).  
*over the tribute*] R.V. **over the levy.**

#### CH. XI. 1—4 (= 1 Kin. xii. 21—24). SHEMAIAH FORBIDS CIVIL WAR.

The Chronicler here omits the elevation of Jeroboam to be king over Israel (1 Kin. xii. 20).

1. *he gathered* of] R.V. **he assembled.**

2. *Shemaiah*] See xii. 5, 15.

3. *to all Israel in Judah and Benjamin*] The Chronicler does not hesitate to use the term "Israel" in speaking of Judah. Thus the princes of the Southern Kingdom are called "the princes of Israel" (xii. 6; xxi. 4), the populace as a whole is called "Israel" (xii. 1; xv. 17), Jehoshaphat and Ahaz are each called "king of Israel" (xxi. 2; xxviii. 19), and the sepulchres of the kings at Jerusalem are called the "sepulchres of the kings of Israel" (xxviii. 27). (Cp. Driver, *Joel*, p. 9 note, for a similar use of the word.) *Israel* in Chron. then = the covenant-people. In Kings on the contrary *Israel* generally means the Northern Kingdom.

house, for this thing is done of me. And they obeyed the words of the LORD, and returned from going against Jeroboam.

And Rehoboam dwelt in Jerusalem, and built cities for<sup>5</sup> defence in Judah. He built even Beth-lehem, and Etam,<sup>6</sup> and Tekoa, and Beth-zur, and Shoco, and Adullam, and<sup>7,8</sup> Gath, and Mareshah, and Ziph, and Adoraim, and Lachish,<sup>9</sup> and Azekah, and Zorah, and Aijalon, and Hebron, which<sup>10</sup>

4. *is done of me. And they obeyed*] R.V. is of me. So they hearkened unto.

#### 5—23. THE PROSPERITY OF REHOBOAM.

This section has no corresponding section in 1 Kin. On the other hand the Chronicler omits three important sections of 1 Kin. viz. xii. 25—33 (the setting up of the golden calves), xiii. 1—32 (the episode of the prophet who cried against the altar in Beth-el) and xiv. 1—18 (the death of the son of Jeroboam).

5. *built cities for defence*] This does not mean that all these cities were then built for the first time; certainly Beth-lehem, Tekoa, and Hebron were ancient places. Rebuilding, strengthening, and fortifying are included in the meaning of the Hebrew verb *bānāh* = *build*. The cities mentioned were situated some in the Hill Country of Judah, some in the Shephelah.

6. *Etam*] Probably represented by some ruins a little to the S.W. of Beth-lehem, by which is a spring called *Ain 'Atān*. Cp. 1 Chr. iv. 3 *Bädeker*, p. 132.

7. *Beth-zur*] Represented by the ruin *Burj Şâr* to the north of Hebron. Cp. Josh. xv. 58. *Bädeker*, p. 136.

*Shoco*] R.V. *Soco*. The cities hitherto mentioned were situated in the Hill Country, but the position of the *Soco* here mentioned and *Adullam* is uncertain. Two places bore the name *Soco* or *Socoh*, one situated in the Shephelah (Josh. xv. 35; 1 Sam. xvii. 1, R.V.), and one in the Hill Country ("the mountains," Josh. xv. 48). For *Adullam* cp. Josh. xv. 35; 1 Chr. xi. 15 (note on *the cave of Adullam*).

8. *Gath*] Cp. 1 Chr. xviii. 1.

*Mareshah*] In the Shephelah south of the modern Beit Jibrin. Cp. xiv. 9; xx. 37.

*Ziph*] Probably *Tell-Zif* south of Hebron.

9. *Adoraim*] The modern *Dora* west of Hebron. *Bädeker*, p. 152.

*Azekah*] In the Shephelah, mentioned along with *Socoh* in Josh. xv. 35.

10. *Zorah*] Josh. xv. 33 (R.V.). It was situated in the Shephelah.

*Aijalon*] The modern *Yalo*, about midway between Ramleh and Jerusalem. *Bädeker*, pp. 15, 18. It is an ancient place mentioned in the Tell-el-Amarna letters and in Josh. x. 12, R.V. ("Valley of Aijalon," i.e. the modern *Merj ibn Omér*). Cp. xxviii. 18, R.V.

11 *are* in Judah and in Benjamin, fenced cities. And he fortified the strong holds, and put captains in them, and store  
 12 of victual, and of oil and wine. And in every several city *he put* shields and spears, and made them exceeding strong,  
 13 having Judah and Benjamin on his side. And the priests and the Levites that *were* in all Israel resorted to him out  
 14 of all their coasts. For the Levites left their suburbs and their possession, and came to Judah and Jerusalem: for Jeroboam and his sons had cast them off from executing  
 15 the priest's office unto the LORD: and he ordained him priests for the high places, and for the devils, and for the  
 16 calves which he had made. And after them out of all the tribes of Israel such as set their hearts to seek the LORD God of Israel came to Jerusalem, to sacrifice unto the LORD  
 17 God of their fathers. So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong, three years: for three years they walked in the way of David and Solomon.

*and in Benjamin]* None of the fifteen cities seems to have been in Benjamin. Zorah and Aijalon were in Dan (Josh. xix. 41, 42, R.V.), while the remaining thirteen were in Judah. Cp. ver. 5.

12. *having Judah and Benjamin on his side]* Render, **And so Judah and Benjamin became his.** Rehoboam's fortresses (which were scattered all over the country and were not placed on the borders only) were intended to keep Judah in subjection. His appointment of military governors (ver. 11) and his dispersion of his sons among the fortresses (ver. 23) were also parts of the same policy of preparedness to put down revolt.

13. *resorted to him]* Lit. *took their stand by him.*  
*all their coasts]* R.V. **all their border.**

14. *suburbs]* See note on 1 Chr. v. 16.

*had cast them off from executing]* R.V. **cast them off, that they should not execute.** In 1 Kin. (xii. 31, xiii. 33) it is not said that Jeroboam rejected the tribe of Levi, but only that he allowed men of any tribe to become priests; "he...made priests from among all the people" (R.V.).

15. *the devils]* R.V. **the he-goats** (Lev. xvii. 7 R.V.). The heathen Arabs believed in the existence of demons (called *jinn*) having various animal forms and inhabiting deserted places, and this belief was probably shared by the Hebrews. In this verse and in Lev. xvii. 7, the writers seem to identify the gods worshipped by the heathen with these *jinn*. (Cp. W. R. Smith, *Religion of the Semites*, pp. 120 ff.)

*the calves]* Not previously mentioned in Chron. ; 1 Kin. xii. 28.

17. *three years]* There were three years of prosperity, in the fourth

And Rehoboam took him Mahalath the daughter of Jerimoth the son of David to wife, and Abihail the daughter of Eliab the son of Jesse; which bare him children; Jeush, and Shamariah, and Zaham. And after her he took Maachah the daughter of Absalom; which bare him Abijah, and Attai, and Ziza, and Shelomith. And Rehoboam loved Maachah the daughter of Absalom above all his wives and his concubines: (for he took eighteen wives, and threescore concubines; and begat twenty and eight sons, and threescore daughters.) And Rehoboam made Abijah the son of Maachah the chief, to be ruler among his brethren: for he thought to make him king. And he dealt wisely, and dispersed of all his children throughout all the countries of Judah and Benjamin, unto every fenced city: and he gave them victual in abundance. And he desired many wives.

year Judah fell away into idolatry, and in the fifth year chastisement overtook them by the hand of Shishak (xii. 1—3).

*of David and Solomon*] The Chronicler here as elsewhere ignores the fall of Solomon. In 1 Kin. xi. 4—6 an express distinction is made between the way of David and the way of Solomon.

18. *Jerimoth*] Nothing is known regarding a son of David of this name. He may have been the son of a concubine (1 Chr. iii. 9).

and *Abihail*] R.V. and of **Abihail**. The verse accordingly speaks of one wife only, Mahalath, whose parents were Jerimoth and Abihail. The verb in ver. 19 is in the singular; cp. ver. 20 (*after her*).

*Eliab*] David's eldest brother; 1 Sam. xvi. 6; xvii. 13.

20. **Maacah**] Perhaps the grand-daughter of Absalom, since she is called the daughter of Uriel of Gibeah in xiii. 2 (where "Maacah" should be read with the LXX. for "Michaiah"). Absalom had no son (2 Sam. xviii. 18), but he may have had a daughter who married Uriel and became the mother of this Maacah.

*Abijah*] Called "Abijam" 1 Kin. xv. 1.

22. *the chief, to be ruler*] R.V. **to be chief, even the prince**. "Ruler," Heb. *nāgīd* is translated "chief ruler" ("prince" R.V.) in 1 Chr. v. 2.

*for he thought*] R.V. **for he was minded**.

23. *his children throughout all the countries*] R.V. **his sons throughout all the lands**, i.e. the territory of Judah; cp. 1 Chr. xiii. 2 (R.V. mg.).

*And he desired many wives*] Render (with R.V. mg.), **And he sought a multitude of wives**. It is difficult to say whether or no the Chronicler has Deut. xvii. 17 in his mind and is implicitly blaming the king. In any case he goes on in the next verse to say that Rehoboam forsook the law of the Lord. It is however probable that a word

12 And it came to pass, when Rehoboam had established the kingdom, and had strengthened himself, he forsook  
 2 the law of the LORD, and all Israel with him. And it came to pass, *that* in the fifth year of king Rehoboam Shishak king of Egypt came up against Jerusalem, because they had  
 3 transgressed against the LORD, with twelve hundred chariots, and threescore thousand horsemen: and the people *were* without number that came with him out of Egypt; the  
 4 Lubims, the Sukkiims, and the Ethiopians. And he took the fenced cities which *pertained* to Judah, and came to  
 5 Jerusalem. Then came Shemaiah the prophet to Rehoboam, and *to* the princes of Judah, that were gathered together to Jerusalem because of Shishak, and said unto them, Thus saith the LORD, Ye have forsaken me, and *therefore* have I also left you in the hand of Shishak.

has fallen out of the Hebrew text and that the text ran originally thus, *And he sought* for them (i.e. for his sons) *a multitude of wives*. Rehoboam's own conjugal matters have been already described in ver. 21.

CH. XII. 1—12 (cp. 1 Kin. xiv. 22, 25—28). THE INVASION OF SHISHAK.

1. *all Israel*] i.e. all the Southern Kingdom; cp. note on xi. 3. The details of Judah's apostasy are given, 1 Kin. xiv. 22—24.

2. *Shishak*] The Egyptian king has commemorated this expedition in a pictorial inscription on the wall of the temple of Karnak. It appears that the Northern kingdom suffered as well as the Southern, but no permanent conquest of Canaan was attempted. (Maspero, *Histoire Ancienne*, ed. v. pp. 360, 1.)

*because they had trespassed*] A touch characteristic of the Chronicler; cp. xiii. 18; xxi. 10; xxiv. 24; xxv. 20; xxvii. 6; xxviii. 19; and 1 Chr. x. 13, 14. The Chronicler sees the working of temporal rewards and of temporal punishments everywhere.

3. *with twelve hundred chariots*] The details given in this verse are absent from 1 Kin.

*Lubims*] R.V. *Lubim* (cp. xvi. 8). The "s" is not needed, "im" being a mark of the Heb. plural as in "Cherubim" and "Seraphim." The *Lubim* are no doubt the *Libyans*.

*Sukkiims*] R.V. *Sukkiim*. LXX. *Τρωγλοδύται*, i.e. the cave dwellers of the mountains which fringe the west coast of the Red Sea. But whether these are really meant here is doubtful.

4. *the fenced cities*] Cp. xi. 5.

5. *Then came Shemaiah*] This intervention of Shemaiah is not mentioned in 1 Kin. For an earlier appearance of the prophet see xi. 2 ff. = 1 Kin. xii. 22 ff.

*have I also left you in the hand*] Rather, **I also have forsaken you and delivered you into the hand.**

Whereupon the princes of Israel and the king humbled <sup>6</sup> themselves; and they said, The LORD *is* righteous. And <sup>7</sup> when the LORD saw that they humbled themselves, the word of the LORD came to Shemaiah, saying, They have humbled themselves; *therefore* I will not destroy them, but I will grant them some deliverance; and my wrath shall not be poured out upon Jerusalem by the hand of Shishak. Nevertheless they shall be his servants; that they may know <sup>8</sup> my service, and the service of the kingdoms of the countries. So Shishak king of Egypt came up against Jerusalem, <sup>9</sup> and took away the treasures of the house of the LORD, and the treasures of the king's house; he took all: he carried away also the shields of gold which Solomon had made. Instead of which king Rehoboam made shields of <sup>10</sup> brass, and committed *them* to the hands of the chief of the guard, that kept the entrance of the king's house. And <sup>11</sup> when the king entered *into* the house of the LORD, the guard came and fet them, and brought them again into the

6. *Whereupon*] R.V. **Then**.

*princes of Israel*] Called "princes of Judah" in ver. 5; cp. note on xi. 3.

*humbled themselves*] i.e. they fasted and put on sackcloth; cp. 1 Kin. xxi. 27, 29.

*The LORD is righteous*] Cp. Pharaoh's confession (Ex. ix. 27), and the Psalmist's address to God, "That thou mayest be justified (lit. "mayest be righteous") when thou speakest, and be clear when thou judgest" (Ps. li. 4). The "righteousness" of God is made known to man in His judgment whether the judgment be of condemnation (as here) or of acquittal (as 1 Joh. i. 9, R.V.).

7. *some deliverance*] Rather (as R.V. mg.), **deliverance within a little while**.

8. *that they may know my service*, etc.] That they may learn the difference between my service and other service.

9. *he took all: he carried away also*] R.V. **he took all away: he took away also**. Shishak was bought off with a heavy present from attacking Jerusalem; cp. the case of Sennacherib (2 Kin. xviii. 13—16). *shields*] Rather, **targets**, i.e. small shields; cp. note on ix. 15.

10. *the chief*] R.V. **the captains**.

*the guard*] R.V. mg. (more literally) **the runners**. These derived their name from the duty of running before the king's chariot to clear the way for him; cp. 2 Sam. xv. 1; 1 Kin. i. 5.

11. *And when the king entered*] R.V. **And it was so, that as oft as the king entered**.

*fet them*] R.V. **bare them**. *Fet* (obsolete) = "fetched."

<sup>12</sup> guard chamber. And when he humbled himself, the wrath of the LORD turned from him, that *he* would not destroy *him* altogether: and also in Judah things went well.

<sup>13</sup> So king Rehoboam strengthened himself in Jerusalem, and reigned: for Rehoboam *was* one and forty years old when he *began* to reign, and he reigned seventeen years in Jerusalem, the city which the LORD had chosen out of all the tribes of Israel, to put his name there. And his mother's  
<sup>14</sup> name *was* Naamah an Ammonitess. And he did evil,  
<sup>15</sup> because he prepared not his heart to seek the LORD. Now the acts of Rehoboam, first and last, *are* they not written in the book of Shemaiah the prophet, and of Iddo the seer concerning genealogies? And *there were* wars between  
<sup>16</sup> Rehoboam and Jeroboam continually. And Rehoboam slept with his fathers, and was buried in the city of David: and Abijah his son reigned in his stead.

12. *and also in Judah things went well*] R.V. and moreover in Judah were good things found; cp. xix. 3. This is said as giving an additional reason for the mercy which God had shewed (ver. 7).

13—16 (cp. 1 Kin. xiv. 21, 29—31). SUMMARY OF REHOBOAM'S REIGN.

13. *strengthened himself*] See note on i. 1. The immediate reference is to a recovery of strength after the departure of Shishak, the further reference is to xi. 5.

*one and forty years old...and he reigned seventeen years*] So read both Heb. and LXX. here and in 1 Kin. xiv. 21, but in the additional passage which follows 1 Kin. xii. 24 in LXX. (B, not A) is read, *sixteen years old...and twelve years he reigned*. No importance however can be attached to this variation, for the passage which contains it is plainly Midrashic in character.

*the city which the LORD had chosen*] Though the Ten Tribes were lost to the house of David, the Lord kept his oath to David by securing to his seed the possession of the one holy city of Israel.

*Naamah an Ammonitess*] R.V. Naamah the Ammonitess.

14. *he prepared not his heart*] R.V. he set not his heart. The phrase implies *steady purpose*.

15. *in the book*] R.V. in the histories (mg. "words"). Probably one book is meant, begun by Shemaiah and continued by Iddo.

*Iddo*] See note on ix. 29.

*concerning genealogies*] Lit., "to enrol themselves" (the title of the book). Sometimes a book was named from the first striking word occurring in it; e.g. the Hebrew name of Numbers is *B'midbar* ("in the wilderness of"). Iddo had written another book called, *The Visions of Iddo* (ix. 29).

Now in the eighteenth year of king Jeroboam *began* Abijah <sup>13</sup> to reign over Judah. He reigned three years in Jerusalem. <sup>2</sup> His mother's name also *was* Michaiiah the daughter of Uriel of Gibeah. And there was war between Abijah and Jeroboam. And Abijah set the battle in array with an <sup>3</sup> army of valiant *men* of war, *even* four hundred thousand chosen men: Jeroboam also set the battle in array against him with eight hundred thousand chosen men, *being* mighty *men* of valour.

And Abijah stood up upon mount Zemaraim, which *is* in <sup>4</sup> mount Ephraim, and said, Hear me, *thou* Jeroboam, and

CH. XIII. 1, 2 (= I Kin. xv. 1, 2). ABIJAH SUCCEEDS.

1. *Abijah*] Called *Abijam* in the Heb. of I Kin. (LXX. 'Αβιού, i.e. Abijahu).
2. *Michaiiah*] Read with LXX., *Maacah*; cp. note on xi. 20.

3—20 (no parallel in I Kin.). THE BATTLE OF ZEMARAIM.

The historical probabilities of this account are discussed in the Introduction, § 8.

3. *Abijah set the battle in array*] R.V. **Abijah joined battle.** *four hundred thousand...eight hundred thousand*] It is to be noted that the Chronicler does *not* expressly say that these two huge armies met on one field of battle. In 2 Sam. xxiv. 9 (David's numbering) the fighting men of Israel are given at 800,000 and the fighting men of Judah at 500,000. Similarly the Chronicler may mean to state here the whole armed strength of Israel and Judah without committing himself to the number of those who actually took the field. The language is not precise, for the Chronicler is little interested in military details. It should be noted, moreover, that the numbers precede the mention of the battlefield, and therefore are not *necessarily* to be included in the account of the fight.

Similarly it is to be noted that the Chronicler does *not* say in ver. 17 that 500,000 of Israel fell *in one day* (contrast xxviii. 6). Rather, he implies that the war continued for some time (ver. 19).

4. *Abijah stood up*] It was natural that Abijah should attempt a conference before beginning civil war, both because his was the weaker side numerically and because he had a telling appeal to make to the revolted tribes (verses 8, 12). It was equally natural that Jeroboam should break off the conference after using it to cover his stratagem (ver. 13).

*Zemaraim*] A Zemaraim is mentioned in Josh. xviii. 22 as one of the cities of *Benjamin*, whereas here Mount Zemaraim is assigned to *Ephraim*. The natural inference is that the battle took place on the border of the two kingdoms.

5 all Israel; ought you not to know that the LORD God of  
 Israel gave the kingdom over Israel to David for ever, *even*  
 6 to him and to his sons *by* a covenant of salt? Yet Jero-  
 boam the son of Nebat, the servant of Solomon the son of  
 7 David, is risen up, and hath rebelled against his lord. And  
 there are gathered unto him vain men, the children of  
 Belial, and have strengthened themselves against Rehoboam  
 the son of Solomon, when Rehoboam was young and tender  
 8 hearted, and could not withstand them. And now ye think  
 to withstand the kingdom of the LORD in the hand of the  
 sons of David; and ye *be* a great multitude, and *there are*  
 with you golden calves, which Jeroboam made you for gods.  
 9 Have ye not cast out the priests of the LORD, the sons of  
 Aaron, and the Levites, and have made you priests after the  
 manner of the nations of *other* lands? so that whosoever  
 cometh to consecrate himself with a young bullock and seven

5. *a covenant of salt*] Salt was necessary for the efficacy of a sacrifice (Lev. ii. 13), so that *Covenant of salt* became a phrase for a *sure* covenant (Num. xviii. 19). The sacredness of the bond which is acknowledged among the Arabs between two persons who have "eaten salt" together as host and guest is common knowledge. It is not however necessary that salt should be taken; any food, e.g. milk, will serve (W. R. Smith, *Religion of the Semites*, p. 270).

6. *is risen up, and hath rebelled*] R.V. **rose up, and rebelled.**

7. *are gathered*] R.V. **were gathered.**

*children of Belial*] R.V. **sons of Belial** (mg. *sons of worthlessness*). The general sense "worthless persons" is clear, but the precise meaning of *Belial*, and whether the word be a proper name or a common noun, cannot be decided at present.

*young*] Lit. *a child*. If this word is to be literally understood, the statement made is erroneous, for Rehoboam was forty-one years old when he began to reign (xii. 13). It is probable, however, that the word is used metaphorically to describe one who was *young* (as indeed his conduct shewed) in experience of government; so Solomon (1 Kin. iii. 7) calls himself a *little child*, by which he simply meant to express his consciousness of the smallness of his own ability when compared with the greatness of the task which lay before him. Cp. 1 Chr. xxix. 1.

*tender hearted*] i.e., according to Heb. phraseology, *weak in understanding*, the heart being considered to be the seat of the mind. Or we may translate the Heb. phrase as in Deut. xx. 8, *fainthearted*.

9. *cast out*] R.V. **driven out**; cp. note on xi. 14.

*to consecrate himself*] Lit. *to fill his hand*. Moses is directed (Ex. xxix. 1 ff.) to ordain Aaron and his sons priests by three ceremonies: (1) by anointing them, (2) by filling their hands, i.e. by presenting

rams, *the same* may be a priest of *them that are* no gods. But <sup>10</sup> *as for* us, the LORD *is* our God, and we have not forsaken him; and the priests, which minister unto the LORD, *are* the sons of Aaron, and the Levites *wait* upon *their* business: and they burn unto the LORD every morning and every <sup>11</sup> evening burnt sacrifices and sweet incense: the *shewbread* also *set* *they* in order upon the pure table; and the candlestick of gold with the lamps thereof, to burn every evening: for we keep the charge of the LORD our God; but ye have forsaken him. And behold, God *himself is* with us for *our* <sup>12</sup> captain, and his priests with sounding trumpets to cry alarm against you. O children of Israel, fight ye not against the LORD God of your fathers; for you shall not prosper.

But Jeroboam caused an ambushment to come about <sup>13</sup> behind them: so they were before Judah, and the ambushment *was* behind them. And when Judah looked back, <sup>14</sup> behold, the battle *was* before and behind: and they cried

them with victims upon which they laid their hands, (3) by hallowing them, i.e. by sprinkling some of the blood of the victim upon them.

*a young bullock and seven rams*] Aaronic priests were consecrated with a young bullock and *two* rams (Ex. xxix. 1).

10. *and the priests, which minister unto the LORD, are the sons of Aaron*] R.V. and we have priests ministering unto the LORD, the sons of Aaron.

*wait upon their business*] R.V. in their work (sc. ministering to the LORD, as above). Part of the ideal of the Priestly Code was that the Levites should be restricted to the duty of helping the priests, and should be prevented from executing priestly functions themselves. With this ideal the Chronicler plainly sympathised, but it could not always be realised.

11. *every morning and every evening*] Ex. xxix. 38—42. *sweet incense*] Ex. xxx. 7.

*the shewbread also set they in order*] Lit. and an ordering of bread [they set in order]. The Heb. phrase used here for "shewbread" signifies bread arranged as for an offering. Another term is "bread of the presence," i.e. bread set forth continually before the Lord (Ex. xxv. 30).

*the candlestick*] Ex. xxv. 31 ff.; xl. 24, 25.

12. *God himself is with us for our captain*] R.V. God is with us at our head.

*with sounding trumpets*] R.V. with the trumpets of alarm (Num. x. 9). Abijah here threatens his opponents with a *jihād* or holy war.

13. *Jeroboam caused an ambushment*] While Abijah was endeavouring to shake the fidelity of the Northern army, the Northern leader was not idle.

unto the LORD, and the priests sounded with the trumpets.  
 15 Then the men of Judah gave a shout: and as the men of  
 Judah shouted, it came to pass, that God smote Jeroboam  
 16 and all Israel before Abijah and Judah. And the children  
 of Israel fled before Judah: and God delivered them into  
 17 their hand. And Abijah and his people slew them *with*  
 a great slaughter: so there fell down slain of Israel five  
 18 hundred thousand chosen men. Thus the children of  
 Israel were brought under at that time, and the children of  
 Judah prevailed, because they relied upon the LORD God  
 19 of their fathers. And Abijah pursued after Jeroboam, and  
 took cities from him, Beth-el with the towns thereof, and  
 Jeshanah with the towns thereof, and Ephraim with the  
 20 towns thereof. Neither did Jeroboam recover strength  
 again in the days of Abijah: and the LORD struck him, and

15. *gave a shout*] This shout had the character of a religious function; cp. Josh. vi. 10, 16, where the same Heb. word is used.

*God smote Jeroboam*] Cp. xiv. 12.

17. *five hundred thousand*] Contrast this statement with xxviii. 6, *a hundred and twenty thousand in one day*. The absence of the phrase *in one day* from the present passage is significant. It seems probable, when we consider the small interest taken by the Chronicler in military matters as such and the consequent looseness of his language regarding them, that he may intend 500,000 to represent the losses, not of a single battle, but of the whole campaign. That some further fighting took place is suggested by ver. 19. Even so the losses are doubtless exaggerated.

18. *because they relied*] Cp. note on xii. 2.

19. *Beth-el*] Beth-el was apparently subsequently recovered by the Northern Kingdom; cp. 2 Kin. x. 29. Nothing is said, be it noted, of the capture of the golden calf. It may have been removed for safety before the city was taken.

*Jeshanah*] Nothing is certainly known of this place, which is mentioned here only. It has been identified with *Ain Sînia*, a little to the north of Beth-el.

*Ephraim*] R.V. *Ephron* (following the C'thib, whereas A.V. agrees with the K'ri). *Ephraim* is a later form of the name *Ephron*, as *Shamrain* (Ezra iv. 10, 17) is of *Shomron* (Samaria). The place has been identified with et-Ṭaiyebah, a place S.E. of Ain Sînia and N.E. of Beitin (Beth-el). It was probably the *city called Ephraim*, to which our Lord retired after the raising of Lazarus (Joh. xi. 54).

20. *the LORD struck him, and he died*] The same phrase is used of the death of Nabal (1 Sam. xxv. 38); it implies suddenness or some other unusual circumstance (cp. Acts xii. 23, the death of Herod Agrippa). In 1 Kin. xiv. 20 it is simply *Jeroboam...slept with his fathers*.

he died. But Abijah waxed mighty, and married fourteen <sup>21</sup> wives, and begat twenty and two sons, and sixteen daughters. And the rest of the acts of Abijah, and his ways, and his <sup>22</sup> sayings, *are* written in the story of the prophet Iddo. So <sup>14</sup> Abijah slept with his fathers, and they buried him in the city of David: and Asa his son reigned in his stead. In his days the land was quiet ten years.

And Asa did *that* which *was* good and right in the eyes <sup>2</sup> of the LORD his God: for he took away the altars of the <sup>3</sup> strange *gods*, and the high places, and brake down the images, and cut down the groves: and commanded Judah <sup>4</sup> to seek the LORD God of their fathers, and to do the law

### 21, 22. THE EPILOGUE OF ABIJAH'S REIGN.

21. *married*] R.V. **took unto himself.** The many wives (fourteen) are mentioned here as a symbol of the wealth and state of Abijah.

22. *in the story*] R.V. **in the commentary,** Heb. *Midrash.* See Introduction, § 5.

*Iddo*] See note on ix. 29.

### CH. XIV. 1—5 (cp. 1 Kin. xv. 8—12). THE RELIGIOUS POLICY OF ASA.

1. *ten years*] These *ten* years of rest are naturally to be assigned to the beginning of Asa's reign; later on there was a rest of *twenty* years (cp. xv. 10 with xv. 19). The number *ten* here makes a discrepancy with 1 Kin., for Baasha became king of Israel in the *third* year of Asa (1 Kin. xv. 28, 33), and "there was war between Asa and Baasha all their days" (*ib.* ver. 32). If, however, we allow some latitude to the language both of 1 Kin. and of Chron., the discrepancy becomes unimportant.

3. *the altars of the strange gods*] R.V. **the strange altars.**

*the images*] R.V. **the pillars,** LXX. τὰς στήλας. The "pillar" or "obelisk," Heb. *Maççēbāh*, was a monolith standing by an altar as a symbol of the god worshipped at the altar. In later days an image took the place of the pillar, i.e. the mere symbol was succeeded by the likeness of the god. (W. R. Smith, *Religion of the Semites*, p. 203 ff.)

*and cut down the groves*] R.V. **and hewed down the Asherim.** An *Ashêrah* (pl. *Ashêrim* and *Ashêroth*) was probably a wooden pole which was planted beside an altar as the symbol of a deity. It appears to have been a survival of tree-worship, as the *Maççēbāh* was a survival of stone-worship. The *ashêrah* of itself did not represent any particular deity, but it could be carved to bear the symbol of any special god or goddess, e.g. of Astarte. (W. R. Smith, *Religion of the Semites*, p. 186 ff.)

4. *to seek the LORD*] Cp. xv. 12, 13.

5 and the commandment. Also he took away out of all the  
 6 cities of Judah the high places and the images: and the  
 kingdom was quiet before him. And he built fenced cities  
 in Judah: for the land had rest, and he had no war in  
 7 those years; because the LORD had given him rest. There-  
 fore he said unto Judah, Let us build these cities, and make  
 about *them* walls, and towers, gates, and bars, *while* the  
 land *is* yet before us; because we have sought the LORD  
 our God, we have sought *him*, and he hath given us rest on  
 8 every side. So they built and prospered. And Asa had an  
 army *of men* that bare targets and spears, out of Judah three  
 hundred thousand; and out of Benjamin, that bare shields

5. *the images*] R.V. **the sun-images**. Cp. xxxiv. 4; Is. xvii. 8; xxvii. 9, The Heb. word ("hamman") is of uncertain meaning, and it is possible that no kind of image is meant, but rather the *hearth* on which the sacred fire was kept. The Heb. root means "to be hot." (W. R. Smith, *Religion of the Semites*, p. 489.)

6—8 (cp. 1 Kin. xv. 17—22). THE DEFENSIVE MEASURES OF ASA.

According to 1 Kin., Asa being threatened by Baasha, king of Israel, secured himself a respite by inducing Ben-hadad of Syria with a heavy bribe to invade Baasha's dominions. On the retirement of Israel Asa built himself two fortresses on his northern frontier to secure himself against Baasha. The Chronicler seems to be referring to the same occasion, but he says nothing of Baasha, nor of the intervention of Ben-hadad, and speaks of Asa building fortresses without mentioning their number.

6. *in those years*] Cp. ver. 1.

7. *Therefore he said*] R.V. **For he said**.

*and bars, while the land is yet before us; because, etc.*] R.V. **and bars; the land is yet before us, because, etc.**

8. *that bare targets and spears...that bare shields and drew bows*] LXX., δύναμις ὀπλοφόρων (= ὀπλιτῶν) αἰρόντων θυρεοῦς καὶ δόρατα... πελτασταὶ καὶ τοξόται. The Chronicler divides Asa's army into the heavy-armed men belonging to Judah and the light-armed bowmen belonging to Benjamin. Asa apparently had no chariots. "targets" and "shields" should be transposed as in ix. 15.

*of Judah three hundred thousand...of Benjamin...two hundred and fourscore thousand*] The total is 580,000. Under Asa's successor, Jehoshaphat, the numbers are (xvii. 14—18), Judah 780,000, Benjamin 380,000, making a total of 1,160,000, i.e. the double of the total given above. Whether the Chronicler drew these numbers from any ancient document is not known, but his main point seems to be that Judah was strong in the early days of Asa, while Asa shewed faith in God, and that Judah became still stronger under his really religious successor, Jehoshaphat. It is to be noted that it is *not said* that Asa brought

and drew bows, two hundred and fourscore thousand: all these *were* mighty *men* of valour.

And there came out against them Zerah the Ethiopian, with a host of a thousand thousand, and three hundred chariots; and came unto Mareshah. Then Asa went out <sup>10</sup> against him, and they set the battle in array in the valley

these 580,000 men into the field against the Ethiopians; cp. note on xiii. 3.

9—15 (no parallel in Kings). THE BATTLE OF MARESHAH.

For a discussion of the historical probabilities of this account see Introduction, § 8.

9. *against them*] We should expect either *against him* (i.e. Asa) or *against Judah*. Perhaps this account has been torn out from some older document without regard to the context, so that the reference of *them* is lost. Cp. notes on vv. 12, 13, 14.

*Zerah the Ethiopian*] Rather, **Zerah the Cushite** ("man of Cush"). Cush (Gen. x. 7) was the ancestor of certain Arabian tribes (including Saba), and Arabians and Cushites ("Ethiopians" A.V., also R.V.) are mentioned as neighbours (2 Chr. xxi. 16). It is therefore not improbable that the leader of the inroad was an Arabian (Sabean) and not an Ethiopian. *Zerah* perhaps represents *Dhīrīh* (*Zirīh*), a title (meaning "the magnificent") of several of the oldest princes of Saba.

*a thousand thousand*] This was an inroad of the "children of the East" who were formidable from sheer weight of numbers. We may gather from xvi. 8 that the original invaders, starting from South Arabia, were joined by other hordes as they drew near the border of Judah. The number *a thousand thousand* is probably meant to signify that the host was too great to number; it is not to be taken literally.

*three hundred chariots*] The chariots, though comparatively few, are mentioned, (1) because Asa himself had *none at all*, (2) perhaps also because they represent an Egyptian contingent. This suggestion receives support from xvi. 8, where the Lubim (cp. xii. 3) are associated with the Cushites in the invasion. The cowardly foreign policy of Egypt may have led her on this occasion to defend her own borders from the barbarian hordes, by encouraging them to invade her neighbour's territories.

The reading *three hundred* is supported by the LXX. and is probably right. The reading of the Pesh., "thirty thousand," and the wording of xvi. 8, "with very many chariots and horsemen," seem like a retouching of the narrative to make the number of the chariots and horsemen correspond with the number of the whole host.

*Mareshah*] See note on xi. 8.

10. *against him*] R.V. to meet him.

*in the valley*] Probably the valley in which Beit-Jibrin now stands, one of several valleys giving access from the Shephelah into central

- 11 of Zephathah at Mareshah. And Asa cried unto the LORD his God, and said, LORD, *it is* nothing with thee to help, *whether* with many, or with *them that have* no power: help us, O LORD our God; for we rest on thee, and in thy name we go against this multitude. O LORD, thou *art* our God;
- 12 let not man prevail against thee. So the LORD smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled. And Asa and the people that *were* with him
- 13 pursued them unto Gerar: and the Ethiopians were overthrown, that they could not recover themselves; for they were destroyed before the LORD, and before his host; and
- 14 they carried away very much spoil. And they smote all the cities round about Gerar; for the fear of the LORD came upon them: and they spoiled all the cities; for there was
- 15 *exceeding* much spoil in them. They smote also the tents

Judah (G. A. Smith, *Hist. Geography*, pp. 230—233). In such a place a large force might easily be discomfited by a few resolute men (cp. 2 Sam. xvii. 9, 10).

*of Zephathah at Mareshah*] Read with LXX., north of Mareshah ("Zaphonah" for "Zephathah"). No valley or town called "Zephathah" is known.

11. *it is nothing with thee to help, whether with many, or with them that have no power*] R.V. **there is none beside thee to help, between the mighty and him that hath no strength.**

*we rest on thee, and in thy name we go*] R.V. **we rely on thee, and in thy name are we come.**

12. *the LORD smote*] Cp. xiii. 15. The use of The Name, Jehovah (translated THE LORD), instead of the word "God" here and in verses 13, 14 is in favour of the suggestion that the Chronicler took this account from some earlier document.

*the Ethiopians*] Rather, **the Cushites.**

13. *Gerar*] Identified with *Ferâr*, ruins three hours south of Gaza; cp. 1 Chr. iv. 39 (read "Gerar," LXX. Γέραρα).

*the Ethiopians were overthrown, that they could not recover themselves*] R.V. **there fell of the Ethiopians** (read "the Cushites") **so many that they could not recover themselves.**

*very much spoil*] R.V. **very much booty.** The phrase used belongs to a style earlier than that of the Chronicler. Cp. note on ver. 9 (*against them*).

14. *the fear of the LORD*] The Chronicler's own phrase is "the fear of God" (xx. 29).

*exceeding much spoil*] R.V. om. *exceeding.* Again we miss a favourite expression of the Chronicler (*lārōb*).

15. *the tents of cattle*] These words seem to be corrupt, and it is probable that the original reading gave the name of some Arabian

of cattle, and carried away sheep and camels in abundance, and returned *to* Jerusalem.

And the spirit of God came upon Azariah the son of 15  
Oded: and he went out to meet Asa, and said unto him, 2  
Hear ye me, Asa, and all Judah and Benjamin; The LORD  
*is* with you, while ye be with him; and if ye seek him,  
he will be found of you; but if ye forsake him, he will  
forsake you. Now for a long season Israel *hath been* with- 3  
out the true God, and without a teaching priest, and without  
law. But when they in their trouble did turn unto the 4  
LORD God of Israel, and sought him, he was found of them.  
And in those times *there was* no peace to him that went 5  
out, nor to him that came in, but great vexations *were* upon  
all the inhabitants of the countries. And nation was de- 6  
stroyed of nation, and city of city: for God did vex them

tribe. From a comparison of the LXX. here with the LXX. of xxii. 1 we conclude that this name was represented by *Ἀλειμαζονεύς* in Greek. The people called *Μασονίται* by Ptolemy, and *Mâzin* by Arabic writers are probably meant (Hommel, *Expository Times*, VIII. 378).

CH. XV. 1—15 (no parallel in Kings). THE PROPHECY OF  
AZARIAH AND ITS SEQUEL.

2. *went out to meet*] Cp. xix. 2.

*if ye seek him*] Cp. 1 Chr. xxviii. 9.

3. *for a long season*] R.V. for long seasons. Vv. 3—6 contain the reflections of the Chronicler himself on the whole previous course of Israelite history. Azariah's own exhortation is continued in ver. 7.

*without a teaching priest, and without law*] The connexion between these two is closer than the English suggests. "Law" (Heb. *torah*) is properly "teaching, guidance." A "teaching" (Heb. *moreh*) priest is one who gives "torah" or "guidance" on doubtful points of morality or ritual. Cp. Mal. ii. 7.

5. *vexations*] Rather, afflictions; cp. Acts xii. 1, "to vex (R.V. 'to afflict') certain of the Church."

*of the countries*] R.V. of the lands. The reference is probably to the Israelite territory only; cp. xi. 23 (R.V.); xxxiv. 33; and 1 Chr. xiii. 2 (R.V. mg.).

6. *nation was destroyed of nation, and city of city*] R.V. they were broken in pieces, nation against nation, and city against city. Israel is meant. In the civil strife of the days of the Judges Israel appeared more than once as two nations destroying one another: cp. Judg. viii. 13—17; ix. 26 ff.; xii. 1 ff.; xx. 12 ff.

*vex*] Rather, afflict; see ver. 5.

- 7 with all adversity. Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded.
- 8 And when Asa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had taken from mount Ephraim, and renewed the altar of the LORD, that *was*
- 9 before the porch of the LORD. And he gathered all Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of Simeon: for they fell to him out of Israel in abundance, when they saw that the LORD his
- 10 God *was* with him. So they gathered themselves together at Jerusalem in the third month, in the fifteenth year of the
- 11 reign of Asa. And they offered unto the LORD the same time, of the spoil *which* they had brought, seven hundred
- 12 oxen and seven thousand sheep. And they entered into a covenant to seek the LORD God of their fathers with all
- 13 their heart and with all their soul; that whosoever would not seek the LORD God of Israel should be put to death,
- 14 whether small or great, whether man or woman. And they

7. *Be ye strong therefore*] R.V. **But be ye strong.** The prophet's warning is continued in this verse.

*be weak*] R.V. **be slack.**

8. *and the prophecy of Oded the prophet*] Some words have fallen out of the text. Read, **Even the prophecy which Azariah the son of Oded prophesied.**

*the abominable idols*] R.V. **the abominations**; cp. 1 Kin. xiv. 23, 24; xv. 12, 13.

*mount Ephraim*] R.V. **the hill country of Ephraim.** The term describes the hilly country between the plain of Esdrelon and the territory of Benjamin.

*that was before the porch*] Cp. vii. 7; viii. 12.

9. *the strangers with them*] R.V. **them that sojourned with them**; cp. x. 17; xi. 16, 17; xvi. 1.

*Simeon*] The territory of this tribe lay in the South and it is natural to think that at the disruption Simeon followed Judah in allegiance to the house of David. It may be however that Simeon at first held aloof.

10. *in the third month*] In this month the Feast of Weeks (i.e. of wheat harvest) was held; Deut. xvi. 9.

11. *the same time*] R.V. **in that day.**

*the spoil*] Cp. xiv. 13—15.

12. *they entered into a covenant*] Cp. xxix. 10; 2 Kin. xxiii. 3.

13. *should be put to death*] According to the Law; Deut. xvii. 2—7.

sware unto the LORD with a loud voice, and with shouting, and with trumpets, and with cornets. And all Judah<sup>15</sup> rejoiced at the oath: for they had sworn with all their heart, and sought him with their whole desire; and he was found of them: and the LORD gave them rest round about.

And also *concerning* Maachah the mother of Asa the king,<sup>16</sup> he removed her from *being* queen, because she had made an idol in a grove: and Asa cut down her idol, and stamped *it*, and burnt *it* at the brook Kidron. But the high places<sup>17</sup>

14. *shouting*] The word (*terū'āh*) is used to denote a blast with the festal trumpets; see next note.

*trumpets*] The word (*hāçōçrāh*) means a special kind of trumpet used only for religious purposes; Num. x. 1—10; 1 Chr. xv. 24 (note). Driver, *Amos*, pp. 144—6, gives an illustration derived from the Arch of Titus.

15. *he was found of them*] A fulfilment of the promise given in ver. 2.

16—19 (1 Kin. xv. 13—15). OTHER RELIGIOUS MEASURES  
OF ASA.

16. *And also concerning Maachah*] R.V. **And also Maacah.** "Maacah the daughter of Abishalom" is described as the mother of Abijam (Abijah) in 1 Kin. xv. 2 and as the mother of Asa in 1 Kin. xv. 10, although Asa is described as the son of Abijam (Abijah) in 1 Kin. xv. 8. Most probably Maacah was the grandmother of Asa but retained her position as queen-mother during two reigns, i.e. until removed by Asa.

*from being queen*] R.V. *mg.*, **from being queen-mother.**

*an idol*] R.V. **an abominable image.** On 1 Kin. xv. 13 Robertson Smith (*Religion of the Semites*, p. 188, note) suggests that the Asherah itself (cp. xiv. 3 note) was partly carved into a kind of image, "a grisly object." For the present passage see next note.

*in a grove*] R.V. *mg.* (rightly as representing the meaning of the Chronicler) **for Asherah**, Asherah being here and in a few other passages (1 Kin. xviii. 19; 2 Kin. xxi. 7; xxiii. 4, 7) to be translated as the name of a goddess, about whom however next to nothing is known. According to some scholars the Chronicler was mistaken in imagining that "Ashērāh" was anything more than a common noun denoting the wooden symbol of a goddess. We must of course translate according to the meaning of the Chronicler whether he has fallen into an error or not. Cp. note on xiv. 3.

*cut down her idol, and stamped it*] R.V. **cut down her image, and made dust of it.**

*the brook Kidron*] On the east of Jerusalem, an unclean place; cp. 2 Kin. xxiii. 4, "in the fields of Kidron." *Bädeker*, p. 96.

17. *the high places*] Heb. *bāmōth*. These were not necessarily

were not taken away out of Israel: nevertheless the heart  
 18 of Asa was perfect all his days. And he brought *into* the  
 house of God *the things* that his father had dedicated, and  
 that he himself had dedicated, silver, and gold, and vessels.  
 19 And there was no *more* war unto the five and thirtieth year  
 of the reign of Asa.

16 In the six and thirtieth year of the reign of Asa Baasha  
 king of Israel came up against Judah, and built Ramah,  
 to the intent that *he* might let none go out or come in to  
 2 Asa king of Judah. Then Asa brought out silver and gold  
 out of the treasures of the house of the LORD and of the  
 king's house, and sent to Ben-hadad king of Syria, that

places of idolatrous worship, but they were sanctuaries not authorised  
 by the Law; Deut. xii. 1—7.

[*Israel*] Cp. note on xi. 3.

[*perfect*] i.e. "whole, undivided in its allegiance."

18. *the things that his father had dedicated*] Probably *spoils of war*;  
 cp. 1 Chr. xviii. 11. The verse seems to say that Abijah had vowed a  
 portion of his spoils, but that Asa first actually presented them in the  
 Temple. May we not take the passage (which occurs also in 1 Kin.) as  
 an indirect confirmation of Abijah's victory (2 Chr. xiii.)?

19. *there was no more war*] This statement can be reconciled with  
 1 Kin. xv. 16, 32 only by interpreting it broadly to mean that nothing  
 serious occurred until the war with Baasha had been going on for several  
 years.

CH. XVI. 1—6 (= 1 Kin. xv. 17—22). ASA ASKS HELP  
 OF BEN-HADAD.

1. *the six and thirtieth year*] According to 1 Kin. xvi. 8 Baasha  
 was succeeded by his son Elah in the six-and-twentieth year of Asa.  
 The number *thirty-six* is probably therefore wrong. It should be  
 noticed however that the *thirty-sixth* year of the separate kingdom of  
 Judah corresponds with the *sixteenth* year of Asa, so that possibly two  
 different reckonings are here confused, and so we should read, **In the  
 six-and-thirtieth year, that is, in the sixteenth year of Asa.** So in  
 xv. 19 we should read, **in the five-and-thirtieth, that is, in the  
 fifteenth year of the reign of Asa.**

[*Ramah*] The modern *er-Râm*, situated on a commanding hill about  
 two hours north of Jerusalem. *Bädeker*, p. 212.

[*that he might let none go out*] R. V. **that he might not suffer any to  
 go out** (as in 1 Kin.).

2. *silver and gold*] In 1 Kin., "all the silver and the gold that  
 were left."

[*Ben-hadad*] At least three kings of Syria bore this name, the two  
 others being severally (1) a contemporary of Ahab (1 Kin. xx. 1 ff.), (2)  
 a contemporary of Jehoash the grandson of Jehu, 2 Kin. xiii. 25.

dwelt at Damascus, saying, *There is* a league between me<sup>3</sup> and thee, as *there was* between my father and thy father: behold, I have sent thee silver and gold; go, break thy league with Baasha king of Israel, that he may depart from me. And Ben-hadad hearkened unto king Asa, and sent<sup>4</sup> the captains of his armies against the cities of Israel; and they smote Ijon, and Dan, and Abel-maim, and all the store cities of Naphtali. And it came to pass, when Baasha<sup>5</sup> heard *it*, that he left off building of Ramah, and let his work cease. Then Asa the king took all Judah; and they<sup>6</sup> carried away the stones of Ramah, and the timber thereof, wherewith Baasha was a building; and he built therewith Geba and Mizpah.

And at that time Hanani the seer came to Asa king of<sup>7</sup>

*that dwelt at Damascus*] The epithet distinguishes the king of Damascus from other kings of Syria, e.g. from the king of Hamath.

*Damascus*] Heb. "Darmesek"; see note on 1 Chr. xviii. 5.

4. *and they smote*] The places smitten were all in the extreme north of Israel.

*Ijon*] The city cannot be identified, but the name is preserved in *Merj 'Iyün*, a table-land north of the Jordan valley. *Bädeker*, pp. 296, 7.

*Abel-maim*] In 1 Kin., "Abel-beth-maacah"; cp. 2 Sam. xx. 14, 15. No doubt the two names designate one place.

*all the store cities*] In 1 Kin., "all Cinneroth" (i.e. the district west of the Sea of Galilee). As this was a very fruitful district, the "store cities," of the Chronicler may be only another name for it.

5. *and let his work cease*] In 1 Kin. *and dwelt in Tirzah* (Heb.), *and returned to Tirzah* (LXX.). Baasha (like Jeroboam; 1 Kin. xiv. 17) fixed his seat of government at Tirzah in the centre of the Northern Kingdom in order to be able to watch Syria as well as Judah. The Chronicler takes no interest in the home of Baasha.

6. *took all Judah*] In 1 Kin. *summoned all Judah* (so translate); *none was exempted.*

*was a building*] R.V. **had builded.**

*Geba and Mizpah*] The names signify, "the hill and the watch-tower." The two cities were on the northern border of Benjamin. For Mizpah see Jer. xli. 1—9.

7—10 (not in 1 Kin.). THE INTERVENTION OF HANANI.

The Chronicler stands alone both in recording the condemnation of Asa in this passage and in himself condemning him in ver. 12. In 1 Kin. no blame is passed on Asa.

7. *Hanani the seer*] Hanani as a seer is known to us from this

Judah, and said unto him, Because thou hast relied on the king of Syria, and not relied on the LORD thy God, therefore is the host of the king of Syria escaped out of thine  
 8 hand. Were not the Ethiopians and the Lubims a huge host, with very many chariots and horsemen? yet, because thou didst rely on the LORD, he delivered them into thine  
 9 hand. For the eyes of the LORD run to and fro throughout the whole earth, to shew himself strong in the behalf of *them* whose heart *is* perfect towards him. Herein thou hast done foolishly: therefore from henceforth thou shalt have  
 10 wars. Then Asa was wroth with the seer, and put him *in* a prison house; for *he was* in a rage with him because of this *thing*. And Asa oppressed *some* of the people the same time.

11 And behold, the acts of Asa, first and last, lo, they *are*  
 12 written in the book of the kings of Judah and Israel. And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease *was* exceeding *great*: yet in his

passage only; in xix. 2 and xx. 34 (also 1 Kin. xvi. 1) however Jehu the prophet is called son of Hanani.

*therefore is the host of the king of Syria escaped*] The prophet declares that if Asa had not detached Syria by his presents, he might have smitten Israel and Syria combined.

8. *and the Lubims*] The Lubim are not mentioned in xiv. 9—13, but as they were auxiliaries of the Egyptians (xii. 3) it is quite probable that they represent the help given by Egypt to the Cushites as they passed the Egyptian border on their way to invade Judah. Cp. note on xiv. 9 (*three hundred chariots*).

*with very many* etc.] R.V. **with chariots and horsemen exceeding many**. See note on xiv. 9.

9. *run to and fro*] Zech. iv. 10.

*therefore from henceforth*] R.V. **for from henceforth**.

10. *in a prison house*] Render, **in the stocks** (lit. *in the house of the stocks*). Jer. xx. 2; xxix. 26 (R.V.).

*oppressed*] Lit. *brake in pieces*, an expression which when applied to things would mean, *made spoil of*, when applied to persons *treated outrageously, tortured*, ἐλυμήνατο LXX.

11—14 (= 1 Kin. xv. 23, 24). THE EPILOGUE OF ASA'S REIGN.

11. *of Judah and Israel*] In 1 Kin. the appeal is to "the book of the chronicles of the kings of Judah."

12. *until his disease was exceeding great*] R.V. **his disease was exceeding great**.

disease he sought not *to* the LORD, but to the physicians. And Asa slept with his fathers, and died in the one and <sup>13</sup> fortieth year of his reign. And they buried him in his own <sup>14</sup> sepulchres, which he had made for himself in the city of David, and laid him in the bed which was filled *with* sweet odours and divers kinds of *spices* prepared by the apothecaries' art: and they made a very great burning for him.

And Jehoshaphat his son reigned in his stead, and <sup>17</sup> strengthened himself against Israel. And he placed forces <sup>2</sup> in all the fenced cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, which Asa his father had taken. And the LORD was with Jehoshaphat, <sup>3</sup> because he walked in the first ways of his father David, and sought not unto Baalim; but sought to the *LORD* God of his <sup>4</sup>

*he sought not to the LORD, but to the physicians*] *Physicians* (Heb. *rôph'im*) are condemned by implication here, no doubt as using incantations and adjurations. Contrast *Ecclus. (Ben Sira) xxxviii. 9—15*, especially ver. 15 (Heb. text), *He that sinneth against his Maker, will behave himself proudly against a physician.*

13. *in the one and fortieth year*] Cp. 1 Kin. xv. 10.

14. *in his own sepulchres*] In 1 Kin. *with his fathers.*

*which he had made for himself*] R.V. **which he had hewn out for himself.** This clause is absent from 1 Kin.

*divers kinds of spices*] Mark xvi. 1; John xii. 3, 7; xix. 39, 40.

*a very great burning*] Cp. xxi. 19. What is here meant is not cremation of the body, but only a burning of spices; Jer. xxxiv. 5.

#### CH. XVII. 1—6 (cp. 1 Kin. xxii. 41—43). THE CHARACTER OF JEHOSEPHAT'S REIGN.

1. *strengthened himself against Israel*] Render, **strengthened himself in (over) Israel**; cp. i. 1; xii. 13.

*Israel*] See note on xi. 3.

2. *the cities of Ephraim*] Cp. xv. 8.

3. *in the first ways of his father David*] Omit *David* (so LXX.), the person referred to being *Asa* (1 Kin. xxii. 43). *Asa's first ways* (ch. xiv., xv.) were good, his latter ways (ch. xvi.), according to the Chronicler, were evil.

*unto Baalim*] R.V. **unto the Baalim.** Baal is not a proper name, but a title meaning "Lord," which was generally given to false gods. Israel might not call Jehovah, "My Baal" (*Baali*), Hos. ii. 16, 17.

4. *to the LORD God of his father*] R.V. **to the God of his father.** The Chronicler frequently avoids introducing the name *Jehovah* (rendered LORD in A.V.) in places where it might be expected; cp. xx. 12;

- father, and walked in his commandments, and not after the doings of Israel. Therefore the LORD stablished the kingdom in his hand; and all Judah brought to Jehoshaphat presents; and he had riches and honour in abundance.
- 6 And his heart was lift up in the ways of the LORD: moreover he took away the high places and groves out of Judah.
- 7 Also in the third year of his reign he sent to his princes, *even* to Ben-hail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiiah, to teach in the cities of Judah.
- 8 And with them *he sent* Levites, *even* Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tob-adonijah, Levites; and with them Elishama and Jehoram, priests.
- 9 And they taught in Judah, and *had* the book of the law of the LORD with them, and went about throughout all the cities of Judah, and taught the people.
- 10 And the fear of the LORD fell upon all the kingdoms of

30. For another and different instance of reverent suppression of the divine name see xxviii. 9 (note).

*after the doings of Israel*] Cp. xiii. 8, 9.

5. *brought...presents*] Probably congratulatory gifts at his accession; cp. 1 Sam. x. 27.

*riches and honour*] Cp. xviii. 1.

6. *moreover he took away*] R.V. and furthermore he took away. In xx. 33 = 1 Kin. xxii. 43 it is said that the high places were *not* taken away. Cp. what is said of Asa (xiv. 3 and xv. 17 = 1 Kin. xv. 14). It seems that in both cases the Chronicler incorporates mutually contradictory traditions. If the removal took place, it must have met with only partial success.

*and groves*] R.V. and the Asherim. See note on xiv. 3.

7—9 (no parallel in 1 Kin.). JEHOSHAPHAT'S PROVISION FOR TEACHING THE LAW.

7. *he sent to his princes...to teach*] R.V. he sent his princes, *even* Ben-hail, and Obadiah, and Zechariah, and Nethanel, and Micaiah, to teach.

9. *and had the book*] R.V. *having the book*. The Chronicler no doubt means by this the Pentateuch as we have it, but in the source from which he drew the account one of the earlier codes embedded in our present Pentateuch may have been meant. It is improbable that the five books of Moses existed in the time of Jehoshaphat in the form in which we now have them.

10—13 (no parallel in 1 Kin.). THE GREATNESS OF JEHOSHAPHAT.

10. *the fear of the LORD*] Cp. Gen. xxxv. 5.

the lands that *were* round about Judah, so that they made no war against Jehoshaphat. Also *some* of the Philistines 11 brought Jehoshaphat presents, and tribute silver; and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he goats. And Jehoshaphat waxed great exceedingly; and he 12 built in Judah castles, and cities of store. And he had 13 much business in the cities of Judah: and the men of war, mighty *men* of valour, *were* in Jerusalem. And these *are* 14 the numbers of them according to the house of their fathers: Of Judah, the captains of thousands; Adnah the chief, and with him mighty *men* of valour three hundred thousand. And next to him *was* Jehohanan the captain, and with him 15 two hundred and fourscore thousand. And next him *was* 16 Amasiah the son of Zichri, who willingly offered himself unto the LORD; and with him two hundred thousand mighty *men* of valour. And of Benjamin; Eliada a mighty 17 *man* of valour, and with him armed *men* with bow and

11. *tribute silver*] R.V. **silver for tribute.**

*the Arabians*] Cp. xxi. 16.

*flocks*] Cp. 2 Kin. iii. 4.

12. *castles*] Heb. *birāniyyōth*; cp. xxvii. 4 (same word); and xxvi. 10 ("towers"). Such small castles or towers lie scattered along the pilgrim-road from Damascus to Mecca at the present day to make the way safe.

*cities of store*] Cp. xi. 11, 12.

13. *much business*] R.V. **many works.**

14—19 (no parallel in 1 Kin.). THE NUMBER OF JEHOSHAPHAT'S ARMY.

The numbers here given, if they are to be literally understood, must be pronounced impossibly high, especially since they are represented as exclusive of the garrisons in Judah, and perhaps as representing the forces stationed in Jerusalem itself (ver. 13). Cp. note on xiv. 8.

14. *these are the numbers of them*] R.V. **this was the numbering of them.**

*the house of their fathers*] R.V. **their fathers' houses.**

*Adnah the chief*] R.V. **Adnah the captain**; cp. ver. 15, *Jehohanan the captain.*

15. *next to him*] Lit. *at his hand*; the same phrase is used in Neh. iii. 2, 4, 5, etc.

*Jehohanan*] Sometimes spelt *Johanan*.

16. *who willingly offered himself*] Cp. Judg. v. 9.

17. *armed men with bow and shield two hundred thousand*] R.V.

18 shield two hundred thousand. And next him *was* Jehozabad, and with him an hundred and fourscore thousand ready  
19 prepared for the war. These waited on the king, besides *those* whom the king put in the fenced cities throughout all Judah.

18 Now Jehoshaphat had riches and honour in abundance, and joined affinity with Ahab. And after *certain* years he went down to Ahab to Samaria. And Ahab killed sheep and oxen for him in abundance, and for the people that *he had* with him, and persuaded him to go up *with him* to  
3 Ramoth-gilead. And Ahab king of Israel said unto Jehoshaphat king of Judah, Wilt thou go with me *to* Ramoth-gilead? And he answered him, I *am* as thou *art*, and my people as thy people; and *we will be* with thee in the war.

two hundred thousand armed with bow and shield (or "target") i.e. light-armed troops; cp. note on xiv. 8.

18. *ready prepared for the war*] R.V. **ready prepared for war.** The same phrase is translated *armed for war* in 1 Chr. xii. 24.

19. *These waited*] R.V. **These were they that waited.** Cp. 1 Chr. xxvii. 1, *that served the king* (the same Heb. verb is used).

#### CH. XVIII. 1—3 (cp. 1 Kin. xxii. 1—4). THE ALLIANCE BETWEEN JEHOSHAPHAT AND AHAB.

1. *joined affinity*] Jehoram the son of Jehoshaphat married Athaliah the daughter of Ahab (2 Kin. viii. 16, 18, 26). Athaliah though called "daughter" of Omri in 2 Kin. viii. 26 was really his grand-daughter.

2. *killed sheep and oxen*] This phrase implies a *feast*, for flesh is eaten in the East only on festal occasions. The phrase used for supplying necessary food is *to set bread and water before one*.

*that he had with him*] R.V. **that were with him.**

*and persuaded him*] R.V. **and moved him.** The meaning of both phrases is the same, for in old English to *persuade* means to *use persuasion* without reference to the success of the action.

*Ramoth-gilead*] Deut. iv. 43; 1 Kin. iv. 13; xxii. 3; 2 Kin. viii. 28; ix. 1 and 14. Ramoth was a city of refuge and (under Solomon) the seat of the governor of a province. Probably it was the most important Israelite city east of Jordan. It has been identified—but not beyond doubt—with the modern *es-Salt*. *Bädeker*, p. 177.

3. *and we will be with thee in the war*] In 1 Kin. the corresponding phrase is, *my horses as thy horses*. The Chronicler makes the words of Jehoshaphat a definite promise. The phrases in 1 Kin. *need* not be more than the expression of oriental politeness. At the present day the Arab says to his guest, *My house is thy house*, but he generally means very little by the words.

And Jehoshaphat said unto the king of Israel, Inquire, I<sup>4</sup> pray thee, at the word of the LORD to day. Therefore the<sup>5</sup> king of Israel gathered together *of* prophets four hundred men, and said unto them, Shall we go to Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for God will deliver *it* into the king's hand. But Jehoshaphat<sup>6</sup> said, *Is there* not here a prophet of the LORD besides, that we might inquire of him? And the king of Israel said unto<sup>7</sup> Jehoshaphat, *There is* yet one man, by whom *we* may inquire of the LORD: but I hate him; for he never prophesied good unto me, but always evil: the same *is* Micaiah the son of Imla. And Jehoshaphat said, Let not the king say so. And the king of Israel called for one *of*<sup>8</sup> *his* officers, and said, Fetch quickly Micaiah the son of Imla. And the king of Israel and Jehoshaphat king of<sup>9</sup> Judah sat either of them on his throne, clothed in *their* robes, and they sat in a void place *at* the entering in of the gate of Samaria; and all the prophets prophesied before

4—27 (1 Kin. xxii. 5—28). THE PROPHECY OF MICAIAH.

4. *Jehoshaphat*] Cp. 2 Kin. iii. 11.

*Inquire...at the word*] Cp. Dan. ii. 10 (A.V.), "no king...asked such things at any magician." The use of "at" after verbs of asking is obsolete.

5. *Therefore the king of Israel gathered together of prophets*] R.V. **Then the king of Israel gathered the prophets together.** These no doubt were prophets of Jehovah (not of Baal); cp. ver. 4 and note on ver. 6.

*Shall we go...or shall I forbear?*] In 1 Kin., "Shall I go...or shall I forbear?" (so LXX., but not Pesh., of Chron.).

*will deliver it into the king's hand*] R.V. **shall deliver it into the hand of the king** (as 1 Kin.).

6. *Is there not here a prophet of the LORD besides*] Or, **Hath not the LORD here yet another prophet.** The unanimity of the four hundred prophets aroused the suspicion of Jehoshaphat.

7. *prophesied good unto me*] R.V. **prophesieth good concerning me** (similarly 1 Kin.).

8. *called for one of his officers*] R.V. **called an officer.** The Heb. word means "eunuch." From 1 Sam. viii. 15 we may perhaps conclude that such officers were known in Israel from the very beginning of the monarchy. Cp. 1 Chr. xxviii. 1, note.

9. *either of them...clothed*] R.V. **each...arrayed.** *in a void place at the entering in*] Render, **in a threshingfloor at the entrance.** The threshingfloor was convenient as being a large flat open space; cp. Gen. 1. 10; 1 Chr. xiii. 9, xxi. 18 ff.

10 them. And Zedekiah the son of Chenaanah had made him  
 horns of iron, and said, Thus saith the LORD, With these  
 11 thou shalt push Syria until they be consumed. And all the  
 prophets prophesied so, saying, Go up to Ramoth-gilead,  
 and prosper: for the LORD shall deliver *it* into the hand of  
 the king.

12 And the messenger that went to call Micaiah spake to  
 him, saying, Behold, the words of the prophets *declare* good  
 to the king with one assent; let thy word therefore, I pray  
 13 thee, be like one of theirs, and speak thou good. And  
 Micaiah said, *As* the LORD liveth, even what my God saith,  
 14 that will I speak. And when he was come to the king, the  
 king said unto him, Micaiah, shall we go to Ramoth-gilead  
 to battle, or shall I forbear? And he said, Go ye up, and  
 15 prosper, and they shall be delivered into your hand. And  
 the king said to him, How many times shall I adjure thee  
 that thou say nothing but the truth to me in the name of  
 16 the LORD? Then he said, I did see all Israel scattered  
 upon the mountains, as sheep that have no shepherd: and  
 the LORD said, These have no master; let them return

10. *made him horns of iron*] For a similar use of symbolic action by  
 a prophet cp. Jer. xxvii. 2 (also xxviii. 10). For the meaning of the  
 phrase cp. Amos vi. 13, "Have we not taken to us horns?" i.e. "Have  
 we not acquired military power?"

*thou shalt push*] Cp. Deut. xxxiii. 17. So Rameses II is described  
 in an Egyptian psalm as "the strong bull against the Ethiopians; his  
 horn pushes them." (Erman, *Ancient Egypt*, Eng. Tr., p. 57.)

*Syria*] R.V. **the Syrians.**

12. *with one assent*] R.V. **with one mouth** (so Heb. here and  
 1 Kin.).

13. *even what my God saith*] Render, **surely, what my God shall  
 say.** The divine message has not yet come to the prophet.

14. *Go ye up...into your hand*] Micaiah addresses both kings.  
 In 1 Kin. Ahab only is addressed, *Go and prosper, for the LORD shall  
 deliver it into the hand of the king.* Micaiah repeats in mocking tones  
 the utterance of the other prophets.

15. *that thou say nothing but the truth to me*] R.V. **that thou speak  
 unto me nothing but the truth.** The tone of scorn in Micaiah's  
 voice was noticed by the king.

16. *Then he said, I did see*] Render, **And he said, I see.**

*the LORD said, These have no master*] Render, **The LORD hath said,  
 These have a master who is no master.** Ahab was no shepherd, but a  
 spoiler of his people. To translate as A.V. and R.V. translate, is to  
 strain the meaning of the Heb., and to refer "in peace" to the blood-

*therefore* every man to his house in peace. And the king of 17  
 Israel said to Jehoshaphat, Did I not tell thee *that* he would  
 not prophesy good unto me, but evil? Again he said, 18  
 Therefore hear the word of the LORD; I saw the LORD  
 sitting upon his throne, and all the host of heaven standing  
 on his right hand and *on* his left. And the LORD said, Who 19  
 shall entice Ahab king of Israel, that he may go up and fall  
 at Ramoth-gilead? And one spake saying after this manner,  
 and another saying after that manner. Then there came 20  
 out a spirit, and stood before the LORD, and said, I will  
 entice him. And the LORD said unto him, Wherewith?  
 And he said, I will go out, and be a lying spirit in the 21  
 mouth of all his prophets. And *the LORD* said, Thou shalt  
 entice *him*, and thou shalt also prevail: go out, and do *even*  
 so. Now therefore behold, the LORD hath put a lying spirit 22  
 in the mouth of these thy prophets, and the LORD hath

stained retreat of Israel from Ramoth is to defy the plainest meaning of language. Ver. 16 means that the man who has misgoverned will not be permitted to lead to victory.

18. *Again he said*] R.V. **And he said.** There are three stages in the prophet's dealings with the king, (1) irony in ver. 14, (2) serious advice in ver. 16, (3) denunciation of death in vv. 18—22.

*I saw*] Render, **I see.** The vision comes to the prophet as he stands before the two kings; cp. ver. 13 and Mark xiii. 11.

19. *Who shall entice Ahab*] So 1 Kin. (R.V.). The same Heb. word is used in Jer. xx. 7, "thou hast deceived (mg. 'enticed') me," where Jeremiah complains that he has been called to the fruitless labour of a hated prophet. For the underlying thought that delusion is sometimes a preliminary part of Divine punishment cp. 2 Thess. ii. 11 (cp. *ibid.* 9). It should be noted however that the "lying spirit" in the mouth of the 400 prophets played only a subordinate part in Ahab's fall, and indeed could have played no part at all, but for the fact that the king was more than willing to be enticed. Ahab had already made up his mind; he consulted the 400 only as an afterthought to satisfy Jehoshaphat (ver. 4), he excluded the plain-speaking Micaiah until Jehoshaphat insisted on his presence (vv. 6, 7), and he scorned the true prophet's warning of the falseness of the 400 (ver. 26). Delusion as a Divine punishment comes only upon the man who is willing to be deluded.

20. *Then there came out*] R.V. **And there came forth.**  
*a spirit*] Heb. *the spirit*, but the definite art. simply singles out one spirit from the rest. The Evil Spirit (Heb. "the Satan") is not meant here.

21. *go out*] R.V. **go forth.**

23 spoken evil against thee. Then Zedekiah the son of  
Chenaanah came near, and smote Micaiah upon the cheek,  
and said, Which way went the spirit of the LORD from me  
24 to speak unto thee? And Micaiah said, Behold, thou shalt  
see on that day when thou shalt go into an inner chamber  
25 to hide thyself. Then the king of Israel said, Take ye  
Micaiah, and carry him back to Amon the governor of the  
26 city, and to Joash the king's son; and say, Thus saith the  
king, Put this *fellow in* the prison, and feed him with bread  
of affliction and with water of affliction, until I return in  
27 peace. And Micaiah said, If thou certainly return in peace,  
*then* hath not the LORD spoken by me. And he said,  
Hearken, all ye people.

28 So the king of Israel and Jehoshaphat the king of Judah  
29 went up to Ramoth-gilead. And the king of Israel said  
unto Jehoshaphat, I will disguise myself, and will go to the  
battle; but put thou on thy robes. So the king of Israel

23. *Zedekiah*] He takes the lead as in ver. 10.

*smote...upon the cheek*] This phrase is tantamount to "gave an insulting blow"; cp. Mic. v. 1; Matt. v. 39.

24. *Behold, thou shalt see*] Micaiah answers Zedekiah's gibe with the verb "see" (rather than "know") because of its double meaning, "Behold, thou shalt be a seer, thou shalt possess the power of vision" *when it is too late*.

*go into an inner chamber*] "Seek safety in hiding from enemies"; cp. 1 Kin. xx. 30 (same Heb. phrase).

25. *carry him back*] Micaiah is not to accompany the expedition, having foretold its failure.

26. *bread of affliction...water of affliction*] Cp. Ezek. iv. 9—11.

27. *If thou certainly return in peace*] R.V. **If thou return at all in peace** (so 1 Kin.).

*Hearken, all ye people*] R.V. **Hear, ye peoples, all of you**. The "peoples" represented at this gathering were probably, Israel, Judah, Edom, and Moab. The phrase occurs in Mic. i. 2.

#### 28—34 (= 1 Kin. xxii. 29—37). THE DEATH OF AHAB AT RAMOTH-GILEAD.

29. *I will disguise myself*] Ahab's proposal is that he himself (disguised) should take part in the fighting, and that Jehoshaphat in royal robes should remain in the rear. Thus Ahab would be doubly protected, i.e. by his disguise and by the chance that Jehoshaphat would be mistaken for him, while Jehoshaphat in the rear would run no risk.

*put thou on thy robes*] Render, **be clothed in thy robes**, i.e. do not put on thy armour, but keep out of the fighting.

disguised himself; and they went to the battle. Now the king of Syria had commanded the captains of the chariots that *were* with him, saying, Fight ye not with small or great, save only with the king of Israel. And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, It *is* the king of Israel. Therefore they compassed about him to fight: but Jehoshaphat cried out, and the LORD helped him; and God moved them *to depart* from him. For it came to pass, that when the captains of the chariots perceived that it was not the king of Israel, they turned back *again* from pursuing him. And a *certain* man drew a bow at a venture, and smote the king of Israel between the joints of the harness: therefore he said to *his*

*and they went to the battle*] 1 Kin. (more correctly) *and he* (Ahab) *went into the battle* (so LXX. here).

30. *the captains of the chariots that were with him*] R.V. **the captains of his chariots.** *Thirty-two* in number (1 Kin.). While the rest of the Syrian army met the Israelite attack, the chariots were to act as an independent force, whose primary task should be to kill or capture Ahab. The king of Syria felt himself overmatched and thought that the only chance of victory lay in the fall of the Israelite commander. Cp. 2 Kin. iii. 26 (the king of Moab tries to break through to the king of Edom).

*Fight ye not with small or great*] R.V. **Fight neither with small nor great** (so in 1 Kin.).

31. *saw Jehoshaphat...to fight*] Render, **saw Jehoshaphat, (now they said, It is the king of Israel!) that they turned about against him to fight.** The captains of the chariots obeying the orders given them made a circuit in order to reach the rear of the Israelite army where Jehoshaphat was stationed. The same fact is described in 1 Kin. by the phrase, *they turned aside*. The A.V. of Chronicles *they compassed about him* (i.e. "surrounded him"; cp. xxi. 9) is a possible, but less probable, interpretation.

*and God moved them to depart from him*] These words anticipate ver. 32 and are not found in 1 Kin. Probably a panic fell on the Syrian charioteers when they found themselves far from the rest of the Syrian army and yet not near the king of Israel.

33. *And a certain man drew a bow*] Render, **But a certain man had drawn a bow.** God had already brought about that which the Syrians were labouring to perform.

*at a venture*] Better, as mg., **in his simplicity**, i.e. without knowing that he was aiming at Ahab. Cp. 2 Sam. xv. 11.

*between the joints of the harness*] Probably between the breastplate (or coat of mail) and the appendages to it; the wound would be in the lower part of the body.

- chariot man, Turn thine hand, that thou mayest carry me  
 34 out of the host; for I am wounded. And the battle in-  
 creased that day: howbeit the king of Israel stayed *himself*  
 up in *his* chariot against the Syrians until the even: and  
 about the time of the sun going down he died.
- 19 And Jehoshaphat the king of Judah returned to his house  
 2 in peace to Jerusalem. And Jehu the son of Hanani the  
 seer went out to meet him, and said to king Jehoshaphat,  
 Shouldest thou help the ungodly, and love them that hate  
 the LORD? therefore *is* wrath upon thee from before the  
 3 LORD. Nevertheless there are good things found in thee,  
 in that thou hast taken away the groves out of the land, and  
 4 hast prepared thine heart to seek God. And Jehoshaphat  
 dwelt at Jerusalem: and he went out again through the  
 people from Beer-sheba to mount Ephraim, and brought

*that thou mayest carry me*] R.V. and carry me (so 1 Kin.).  
*wounded*] R.V. sore wounded (so 1 Kin., R.V.).

34. *stayed himself up in his chariot*] 1 Kin. *was stayed up*. The expression in Chron. probably means that Ahab by his continued presence on the field stayed his army from retreat until sundown. Ahab sustained his reputation as a good soldier (cp. 1 Kin. xx. 14; xxii. 31) to the last; his death caused the failure of the attack on Ramoth (1 Kin. xxii. 36).

*of the sun going down*] R.V. of the going down of the sun.

#### CH. XIX. 1—3 (no parallel in Kings). THE REPROOF OF JEHU THE PROPHET.

1. *in peace*] i.e. in safety. LXX. (B) om. the phrase.
2. *Jehu the son of Hanani*] He must have been an old man at this time for he had prophesied against Baasha (1 Kin. xvi. 1), since whose time two kings had reigned in Israel, viz., Omri (12 years) and Ahab (22 years).

*the ungodly*] R.V. the wicked.

*and love them that hate the LORD*] Cp. Ps. cxxxix. 21, 22.

*therefore is wrath upon thee*] R.V. for this thing wrath is upon thee, i.e. a visitation of wrath is impending. The visitation is described in chap. xx. For "wrath" (Heb. *qeceph*) cp. 2 Kin. iii. 27 R.V. mg.

3. *good things*] Cp. xii. 12 (note).

*taken away the groves*] R.V. put away the Asheroth (plur. of "Asherah"); cp. xvii. 6 (note).

#### 4—11 (no parallel in Kings). JEHOSHAPHAT'S HOME POLICY.

4. *Beer-sheba*] Cp. note on 1 Chr. iv. 28.  
*brought them back*] Some further measures against idolatry seem to be meant.

them back unto the LORD God of their fathers. And he set judges in the land throughout all the fenced cities of Judah, city by city, and said to the judges, Take heed what ye do: for ye judge not for man, but for the LORD, who is with you in the judgment. Wherefore now let the fear of the LORD be upon you; take heed and do it: for there is no iniquity with the LORD our God, nor respect of persons, nor taking of gifts. Moreover in Jerusalem did Jehoshaphat set of the Levites, and of the priests, and of the chief of the fathers of Israel, for the judgment of the LORD, and for controversies, when they returned to Jerusalem. And he

5. *and he set judges*] Cp. ver. 11 “also the Levites shall be officers”; and Deut. xvi. 18 “judges and officers shalt thou make thee in all thy gates.”

In the earliest days justice was administered in Israel, as among the Bedouin of to-day, probably by all heads of families and (in difficult cases) by the one head who was distinguished above the rest for impartiality and for knowledge of tribal custom. In later days when Israel was settled in Canaan the “elders of the cities” and the “elders of the priests” exercised the same functions.

Jehoshaphat’s measures were twofold, (1) to establish judges throughout the cities of Judah, (2) to establish (in accordance with Deut. xvii. 8 ff.) a kind of court of appeal in Jerusalem itself.

As to the first measure no doubt the work consisted in removing evil judges and confirming the good in their office, rather than in appointing judges for the first time. The second measure, however, was probably altogether new; David (2 Sam. xiv. 4 ff.; xv. 3) and Solomon (1 Kin. iii. 16) had kept judgment in their own hands. The prominent position assigned to the priests as judges is in accordance with Deut. xvii. 9; xix. 17.

6. *Take heed*] R.V. **Consider.**

*who is with you in the judgment*] Render, **and He is with you in giving judgment** (cp. R.V. and mg.). The judges in deciding cases against the rich and powerful were to strengthen themselves with the thought “God is with us” (“Immanuel”).

8. *the chief of the fathers of Israel*] R.V. **the heads of the fathers’ houses of Israel.**

*for the judgment of the LORD, and for controversies*] By the first expression the Chronicler no doubt refers to matters regarding which some decision could be found in the Law of the Lord (i.e. the Pentateuch). The second (“controversies”) probably means civil disputes for which arbitration rather than a strictly legal decision was suitable.

*when they returned to Jerusalem*] R.V. **And they returned to Jerusalem.** These words seem to be corrupt; read, **and they** (i.e. the judges appointed by Jehoshaphat) **dwelt in Jerusalem.** The most

charged them, saying, Thus shall ye do in the fear of the  
 10 LORD, faithfully, and with a perfect heart. And what cause  
 soever shall come to you of your brethren that dwell in their  
 cities, between blood and blood, between law and com-  
 mandment, statutes and judgments, ye shall even warn  
 them that they trespass not against the LORD, and so wrath  
 come upon you, and upon your brethren: this do, and ye  
 11 shall not trespass. And behold, Amariah the chief priest  
 is over you in all matters of the LORD; and Zebadiah the  
 son of Ishmael, the ruler of the house of Judah, for all the  
 king's matters: also the Levites shall be officers before you.  
 Deal courageously, and the LORD shall be with the good.

20 It came to pass after this also, that the children of Moab,  
 and the children of Ammon, and with them other beside the  
 difficult cases could always be decided in Jerusalem, because the judges  
 were always there.

9. a perfect heart] i.e. a heart undivided in its allegiance; cp. 1 Chr. xii. 38. The judges were not to attempt to combine the service of God with the taking of bribes.

10. And what cause soever shall come to you of your brethren] R.V. And whensoever any controversy shall come to you from your brethren.

between blood and blood] To decide between one kind of blood-shedding and another, i.e. between manslaughter and murder. Deut. xvii. 8.

between law and commandment] To decide what particular ordinance applies to a particular case.

ye shall even warn them] R.V. ye shall warn them. Cp. Ezek. iii. 17—21.

that they trespass not against] R.V. that they be not guilty towards. Cp. Is. xxiv. 6 ("found guilty" R.V.).

wrath] Heb. *qəṣeph*; see note on ver. 2.

ye shall not trespass] R.V. ye shall not be guilty.

11. Amariah] Perhaps he who is mentioned 1 Chr. vi. 11 [v. 37, Heb.].

officers before you] i.e. waiting to execute your instructions.

Deal courageously] Render, Be strong and work (as in Hag. ii. 4).

shall be with the good] R.V. be with the good (a blessing rather than a promise).

#### CH. XX. 1—4 (no parallel in Kings). THE INVASION OF THE MOABITES AND THEIR ALLIES.

For a discussion of the historical probabilities of the following account see Introduction, § 8, and G. A. Smith, *Hist. Geography*, pp. 272, 3.

1. other beside the Ammonites] Render, some of the Meunim (xxvi. 7; 1 Chr. iv. 41, R.V.). In all three places LXX. has *Μειβαιῶτες*

Ammonites, came against Jehoshaphat to battle. Then <sup>2</sup> there came *some* that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea on this side Syria; and behold, they *be* in Hazazon-tamar, which *is* En-gedi. And Jehoshaphat feared, and set himself <sup>3</sup> to seek the LORD, and proclaimed a fast throughout all Judah. And Judah gathered themselves together, to ask <sup>4</sup> *help* of the LORD: even out of all the cities of Judah they came to seek the LORD. And Jehoshaphat stood in the <sup>5</sup> congregation of Judah and Jerusalem, in the house of the LORD, before the new court, and said, O LORD God of our <sup>6</sup>

(*Miva'ot*). They were an Arabian people whose name seems to be preserved in that of *Ma'in*, a village (south-east of Petra) on the pilgrim route between Damascus and Mecca. *Bädeker*, p. 144. The Minaeans have been supposed to be a very ancient people, but the only dated inscription coming from them with which we are acquainted belongs to the reign of one of the Ptolemies and cannot be earlier than circ. 300 B.C.

2. *on this side Syria*] R.V. **from Syria** (so LXX.). The text is corrupt, and the words are either a gloss on *from beyond the sea* or a corruption of the original reading. *From Edom* is an easy correction. *which is En-gedi*] R.V. (**the same is En-gedi**). Cp. G. A. Smith, *Hist. Geography* as quoted above, and *Bädeker*, p. 140. En-gedi is on the west coast of the Dead Sea at a point where a rugged pass leads up into the hill-country of Judah.

*Hazazon-tamar*] Gen. xiv. 7. The name seems to describe the place as *stony* and as containing *palm-trees*. It is in fact an oasis.

3. *set himself to seek the LORD*] Render, **set his face to seek unto the LORD**.

*proclaimed a fast*] A fast involved the assembling of the people; 1 Kin. xxi. 9, 12; Jer. xxxvi. 6, 9; Joel ii. 15. Special fasts were proclaimed for war, famine, or any other calamity or serious event.

4. *to ask help*] R.V. **to seek help**.

5—13 (no parallel in Kings). THE PRAYER OF JEHOSEPHAT.

This prayer should be compared with Solomon's (vi. 14 ff.).

5. *stood*] Rather, **rose up**.

*before the new court*] The Temple of Solomon seems to have differed in respect of its courts from the Second Temple; and it is difficult to tell of what court the Chronicler is thinking in this passage. The Heb. word for "court" here is *hāṣer*, but in iv. 9 (see note there) the "court (*hāṣēr*) of the priests" is distinguished from a court called the "great court" (Heb. "great *Azārāh*"). Perhaps the Chronicler means here "the *hāṣēr* of the priests" for Jehoshaphat stands not *in* but *before* it. Solomon's great prayer was offered according to the Chronicler (vi. 13) in "the court" (Heb. *Azārāh*).

6. *O LORD God*] R.V. **O LORD, the God**; cp. xxi. 10, 12.

fathers, *art* not thou God in heaven? and rulest *not* thou over all the kingdoms of the heathen? and in thine hand *is there not* power and might, so that none is able to withstand thee? *Art* not thou our God, who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever? And they dwelt therein, and have built thee a sanctuary therein for thy name, saying, If, *when* evil cometh upon us, *as* the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy name *is* in this house,) and cry unto thee in our affliction, then thou wilt hear and help. And now behold, the children of Ammon and Moab and mount Seir, whom thou wouldest not let Israel invade, when they came out of the land of Egypt, but they turned from them, and destroyed them not; behold, I say, *how* they reward us, to come to cast us out of thy possession, which thou hast given us to inherit. O our

*art not thou God*] cp. Josh. ii. 11.

*rulest not thou over all the kingdoms of the heathen?*] R.V. **art not thou ruler over all the kingdoms of the nations?** Cp. Ps. xxii. 28.

*is there not power*] R.V. **is power.** Cp. xiv. 11 (Asa's prayer).

7. *Art not thou our God, who didst drive out*] R.V. **Didst not thou, O our God, drive out.** Cp. Deut. ix. 5.  
*thy friend*] Cp. Is. xli. 8.

9. *If, when evil cometh*] R.V. **If evil come.**

*as the sword, judgment*] Omit *as* and render with R.V. mg. **the sword of judgement** (cp. Ezek. xiv. 17).

*we stand before this house, and in thy presence*] R.V. **we will stand before this house, and before thee.**

*then thou wilt hear and help*] R.V. **and thou wilt hear and save.**

10. *mount Seir*] Here and in ver. 23 in the enumeration of the allied peoples "Mount Seir" takes the place of the "Meunim" of ver. 1, yet no doubt the same contingent is meant. Mount Seir was indeed part of the territory of the Edomites, and the Meunim (Minaeans) were Arabians, but the two peoples were cognate and moreover were neighbours, so that Minaean invaders would probably bring along with them Edomite kinsmen in passing through Mount Seir. Mount Seir extended from the south of the Dead Sea to the head of the Gulf of Akaba.

*whom thou wouldest not* etc.] Cp. Deut. ii. 4, 5, 9, 19; see also Num. xx. 14—21.

*but they turned*] R.V. **but they turned aside.**

11. *thy possession*] A "possession" means that which one takes possession of by the sword. Canaan is God's "possession" because it was conquered by His arm (Ps. xlv. 3).

God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes *are* upon thee. And all <sup>13</sup> Judah stood before the LORD, with their little ones, their wives, and their children.

Then upon Jahaziel the son of Zechariah, the son of <sup>14</sup> Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, came the spirit of the LORD in the midst of the congregation; and he said, Hearken ye, all Judah, <sup>15</sup> and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the LORD unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle *is* not yours, but God's. To morrow go ye down against them: <sup>16</sup> behold, they come up by the cliff of Ziz; and ye shall find them at the end of the brook, before the wilderness of Jeruel. Ye shall not need to fight in this *battle*: set your- <sup>17</sup> selves, stand ye *still*, and see the salvation of the LORD with you, O Judah and Jerusalem: fear not, nor be dismayed; to morrow go out against them: for the LORD *will be* with you. And Jehoshaphat bowed his head *with his* face to the <sup>18</sup> ground: and all Judah and the inhabitants of Jerusalem fell before the LORD, worshipping the LORD. And the Levites, <sup>19</sup>

12. *our eyes are upon thee*] Cp. xiv. 11.

13. *their little ones...and their children*] Cp. xxxi. 18, "their little ones...and their sons and their daughters." "Little ones" (Heb. *taph*) seems always to mean *quite small children*.

14—19 (no parallel in Kings). THE PROPHECY OF JAHAZIEL.

14. *Jahaziel*] Nothing is known of him beyond that which is recorded of him in this chapter. His name is significant ("God giveth visions").

15. *the battle is not yours, but God's*] Jahaziel gives a special turn to the general truth, "The battle is the Lord's" (David to Goliath, 1 Sam. xvii. 47).

16. *the cliff of Ziz*] R.V. **the ascent of Ziz**. The exact positions of this and of the "brook" and of the "wilderness" mentioned in this ver. are unknown, but probably the invaders followed not the direct road from En-gedi to Beth-lehem, but one a little to the left of this.

*the brook*] R.V. **the valley** (Heb. *nahal*), strictly "ravine" or "water-course."

17. *see the salvation*] Cp. Ex. xiv. 13.

*will be with you*] R.V. **is with you**; cp. xv. 2.

18. *fell*] R.V. **fell down**.

of the children of the Kohathites, and of the children of the Korhites, stood up to praise the LORD God of Israel with a loud voice on high.

- 20 And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the LORD your God, so shall you be established; believe his prophets, so shall ye prosper.
- 21 And when he had consulted with the people, he appointed singers unto the LORD, and that should praise the beauty of holiness, as *they* went out before the army, and to say,
- 22 Praise the LORD; for his mercy *endureth* for ever. And when they began to sing and to praise, the LORD set ambushments against the children of Ammon, Moab, and

19. *the Korhites*] R.V. **the Korahites**. The Korahites were a branch of the Kohathites (1 Chr. vi. 22 [7 Heb.], 37, 38 [22, 23 Heb.]); the Chronicler simply defines his first statement; those who stood up to praise were Kohathites by clan, Korahites by family.

*a loud voice on high*] R.V. **an exceeding loud voice**.

20—25 (no parallel in Kings). THE DELIVERANCE.

20. *Tekoa*] The modern *Teku'a*, a ruin on a hill 2790 feet above the sea, about six miles south of Beth-lehem. It was an ancient place; xi. 6; 1 Chr. ii. 24; 2 Sam. xiv. 2; Amos i. 1. The "wilderness of Tekoa" means that part of the "wilderness of Judah" which was near Tekoa.

*Believe...so shall you be established*] Heb. *ha'amīnū...tē'āmēnū*. Cp. Is. vii. 9, "If ye will not believe, surely ye shall not be established." In both places there is a play on the words in the Heb.; "believe" and "be established" representing two voices of the same verb.

21. *consulted*] R.V. **taken counsel**.

*singers unto the LORD, and that should praise*] R.V. **them that should sing unto the LORD, and praise**. Cp. the preliminaries of the Battle of the Standard fought between the Scots and English in 1138.

*the beauty of holiness*] Cp. 1 Chr. xvi. 29 (note).

*before the army*] Contrast Josh. vi. 7, 9 (the armed men precede the ark).

*Praise*] R.V. **Give thanks**; cp. 1 Chr. xvi. 41.

22. *the LORD set ambushments*] R.V. **the LORD set liers in wait**. All that is meant by this is that the Lord suggested to Jehoshaphat the plan of setting an ambush; cp. Josh. viii. 2 (where it is said that the Lord suggested the same plan to Joshua). Jehoshaphat himself marched with the bulk of his forces, but the flower of the Judæan army was probably disposed in ambush. G. A. Smith (*Hist. Geography*, p. 272) points out that the country between En-gedi and Tekoa is well suited for attack by surprise.

mount Seir, which were come against Judah ; and they were smitten. For the children of Ammon and Moab stood up <sup>23</sup> against the inhabitants of mount Seir, utterly to slay and destroy *them*: and when they had made an end of the inhabitants of Seir, every one helped to destroy another. And when Judah came toward the watch tower in the <sup>24</sup> wilderness, they looked unto the multitude, and behold, they *were* dead bodies fallen to the earth, and none escaped. And when Jehoshaphat and his people came to take away <sup>25</sup> the spoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels, which they stript off for themselves, more than they could carry away: and they were three days in gathering of the spoil, it was so much. And on the fourth day they <sup>26</sup> assembled themselves in the valley of Berachah; for there they blessed the LORD: therefore the name of the same place was called, The valley of Berachah, unto *this* day. Then they returned, every man of Judah and Jerusalem, <sup>27</sup> and Jehoshaphat in the forefront of them, to go again to Jerusalem with joy; for the LORD had made them to rejoice over their enemies. And they came *to* Jerusalem with <sup>28</sup>

23. *For the children of Ammon*] Render, **And the children of Ammon.** The sudden attack of the ambushed Judæans created a panic and a suspicion of treachery among the allies; so at Gideon's surprise of Midian every man turned his sword against his fellow (Judg. vii. 22). *utterly to slay*] Lit. *to devote*; cp. Lev. xxvii. 28, 29.

24. *toward the watch tower*] R.V. **to the watch-tower.** This tower may have been one of the castles mentioned in xvii. 12.

*unto the multitude*] R.V. **upon the multitude.**

*and none escaped*] R.V. **and there were none that escaped.**

25. *to take away the spoil*] R.V. **to take the spoil.**

*they found among them in abundance both riches with the dead bodies*] The Heb. text is faulty. LXX. εὑρον κτήνη πολλά καὶ ἀποσκευὴν καὶ σκῦλα, i.e. "they found much cattle and property and spoils."

*in gathering*] R.V. **in taking.**

26—30 (no parallel in Kings). THE SEQUEL OF THE DELIVERANCE.

26. *valley of Berachah*] A *wādi Bereikūt* south of Tekoa is mentioned by Robinson. It is probable that also the "valley of Jehoshaphat" mentioned by Joel (iii. [iv. Heb.] 2) is to be identified with the scene of Jehoshaphat's deliverance.

27. *with joy*] Rather, **with rejoicing**; cp. ver. 28. LXX., ἐν εὐφροσύνῃ μεγάλῃ.

psalteries and harps and trumpets unto the house of the  
 29 LORD. And the fear of God was on all the kingdoms of  
*those* countries, when they had heard that the LORD fought  
 30 against the enemies of Israel. So the realm of Jehoshaphat  
 was quiet: for his God gave him rest round about.

31 And Jehoshaphat reigned over Judah: *he was* thirty and  
 five years old when he *began* to reign, and he reigned twenty  
 and five years in Jerusalem. And his mother's name *was*  
 32 Azubah the daughter of Shilhi. And he walked in the way  
 of Asa his father, and departed not from it, doing *that*  
 33 which *was* right in the sight of the LORD. Howbeit the  
 high places were not taken away: for as yet the people had  
 not prepared their hearts unto the God of their fathers.  
 34 Now the rest of the acts of Jehoshaphat, first and last,  
 behold they *are* written in the book of Jehu the son of  
 Hanani, who is mentioned in the book of the kings of

29. *was on all*] Rather, **came upon all**; cp. xiv. 14; xvii. 10.  
*the kingdoms of those countries*] R.V. **the kingdoms of the countries**  
 (a characteristic phrase with the Chronicler; cp. xii. 8; xvii. 10 and  
 1 Chr. xxix. 30).

31—34 (= 1 Kin. xxii. 41—45). THE SUMMARY OF JEHOSHAPHAT'S  
 REIGN.

There are several variations of text between Kings and Chron. here;  
 and in particular the Chronicler omits the statement that Jehoshaphat  
 made peace with Israel.

31. *reigned over Judah*] In Kings, *began to reign over Judah in the  
 fourth year of Ahab king of Israel*. The Chronicler will not date the  
 accession of a southern king by the year of an ungodly northern king.

32. *departed not*] R.V. **turned not aside**.

*in the sight*] R.V. **in the eyes**.

33. *the high places*] Cp. xv. 17, note.

*for as yet the people had not prepared their hearts*] R.V. **neither as  
 yet had the people set their hearts**; cp. xii. 14. In Kings it is said  
 particularly that the people sacrificed and burnt incense at the high  
 places.

34. *in the book of Jehu*] R.V. **in the history of Jehu**.

*Jehu*] See xix. 2 (note).

*who is mentioned*] R.V. **which is inserted**. Chronicles of particular  
 reigns were joined together to form one continuous Chronicle.

35—37 (cp. 1 Kin. xxii. 48, 49). THE DESTRUCTION OF  
 JEHOSHAPHAT'S FLEET.

The Chronicler gives an account of this incident quite different from  
 that given in Kings. According to the latter it seems that Jehoshaphat's

Israel. And after this did Jehoshaphat king of Judah join <sup>35</sup> himself with Ahaziah king of Israel, who did very wickedly: and he joined himself with him to make ships to go *to* <sup>36</sup> Tarshish: and they made the ships in Ezion-gaber. Then <sup>37</sup> Eliezer the son of Dodavah of Mareshah prophesied against Jehoshaphat, saying, Because thou hast joined thyself with Ahaziah, the LORD hath broken thy works. And the ships were broken, that they were not able to go to Tarshish.

Now Jehoshaphat slept with his fathers, and was buried <sup>21</sup> with his fathers in the city of David. And Jehoram his son reigned in his stead. And he had brethren the sons of Jeho- <sup>2</sup> shaphat, Azariah, and Jehiel, and Zechariah, and Azariah,

fleet was wrecked through the inexperience of his mariners, and that he rejected the offer of the king of Israel to lend the services of more experienced seamen. In Chron. the loss of the ships is ascribed through the mouth of a prophet to Divine displeasure caused by Jehoshaphat's association with Ahaziah. The accounts may be partly reconciled by the supposition that Jehoshaphat accepted the aid of the king of Israel in building but not in navigating the ships. The Chronicler here follows his habit of looking upon great public calamities as the direct punishment of particular sins.

**35.** *who did very wickedly*] R.V. **the same did very wickedly.**

**36.** *ships to go to Tarshish*] In Kings, *ships of Tarshish to go to Ophir*: cp. ix. 21 (= 1 Kin. x. 22), note. In both passages the reading of Kings, "ships (or 'navy') of Tarshish," i.e. large sea-going ships (cp. Ps. xlviii. 7) is to be preferred, because (1) Ezion-geber was a port for vessels sailing eastward, while Tarshish was in the west, (2) gold, the object of the voyage (cp. 1 Kin. xxii. 48), came from Ophir (viii. 18; 1 Kin. ix. 28; x. 11; Ps. xlv. 9).

*Tarshish*] Cp. 1 Chr. i. 7 (note).

*Ezion-geber*] Cp. viii. 17 (note).

**37.** *Mareshah*] Cp. xi. 8 (note); xiv. 10.

*hath broken*] R.V. **hath destroyed.** The same Heb. word is used 1 Chr. xiii. 11 ("had broken forth," R.V.); xiv. 11 ("hath broken forth," R.V. mg.).

CH. XXI. 1 (= 1 Kin. xxii. 50). JEHOSHAPHAT SUCCEEDED BY JEHORAM.

2—4 (no parallel in Kings). THE NAMES AND THE FATE OF THE OTHER SONS OF JEHOSHAPHAT.

2. *brethren the sons of Jehoshaphat*] It was necessary to define *brethren*, for the word by itself means no more than "kinsmen"; cp. 1 Chr. xii. 2 (note).

*Azariah*] Since this name is repeated (with a slight variation of spelling) in the list it is probable that the text is corrupt. The error

and Michael, and Shephatiah: all these *were* the sons of  
 3 Jehoshaphat king of Israel. And their father gave them  
 great gifts of silver, and of gold, and of precious things, with  
 fenced cities in Judah: but the kingdom gave he to Jehoram;  
 4 because he *was* the firstborn. Now when Jehoram was risen  
 up to the kingdom of his father, he strengthened himself,  
 and slew all his brethren with the sword, and *divers* also of  
 the princes of Israel.

5 Jehoram *was* thirty and two years old when he *began* to  
 6 reign, and he reigned eight years in Jerusalem. And he  
 walked in the way of the kings of Israel, like as did the  
 house of Ahab: for he had the daughter of Ahab to wife:  
 and he wrought *that* which *was* evil in the eyes of the LORD.  
 7 Howbeit the LORD would not destroy the house of David,  
 because of the covenant that he had made with David, and  
 as he promised to give a light to him and to his sons for  
 8 ever. In his days the Edomites revolted from under the  
 9 dominion of Judah, and made themselves a king. Then

may be no more than the omission of some epithet which distinguished one Azariah from the other in the original text of the list. The LXX. gives no help.

*king of Israel*] Cp. xi. 3, note.

3. *their father gave them*] Rehoboam did the same; xi. 23.

*precious things*] Heb. *migdānōth*; cp. xxxii. 23 ("presents," A.V.; "precious things," R.V.).

4. *to the kingdom*] R.V. **over the kingdom.**

*he strengthened himself, and slew*] R.V. **and had strengthened himself, he slew.** For "strengthened himself" cp. i. 1 (note).

#### 5—7 (= 2 Kin. viii. 17—19). THE CHARACTER OF JEHORAM'S REIGN.

6. *like as did*] R.V. **as did.**

*of Ahab*] Cp. xviii. 1 (note).

*in the eyes*] R.V. **in the sight** (less literal).

7. *the house of David*] In 2 Kin. *Judah*, a term sparingly used in Chron.; cp. xi. 3 (note).

*a light*] R.V. **a lamp.** Thus figuratively applied the Heb. word is written *nir*; ordinarily "lamp" is *nēr* in Heb.

*for ever*] R.V. **always** (as in 2 Kin.). Heb. literally, "all the days."

#### 8—10 (= 2 Kin. viii. 20—22). THE REVOLT OF EDMOM.

8. *from under the dominion*] R.V. **from under the hand** (as 2 Kin.).  
*made themselves a king*] R.V. **made a king over themselves** (as 2 Kin.).

Jehoram went forth with his princes, and all *his* chariots with him: and he rose up by night, and smote the Edomites which compassed him in, and the captains of the chariots. So the Edomites revolted from under the hand of Judah 10 unto this day. The same time also did Libnah revolt from under his hand; because he had forsaken the LORD God of his fathers. Moreover he made high places in the moun- 11 tains of Judah, and caused the inhabitants of Jerusalem to commit fornication, and compelled Judah *thereto*.

9. *Then Jehoram went forth*] R.V. **Then Jehoram passed over.** The Heb. root rendered "pass over" means (a) to pass over a sea or river or other landmark, (b) to pass by persons. In the latter signification it is applied (as here) to the vanguard of an army which *passes* by the main body in order to take the lead; cp. Josh. vi. 7. In this case Jehoram pushed on with the vanguard (consisting of all his chariots) leaving the "people" (2 Kin. viii. 21), i.e. the bulk of his army to follow. A disaster ensued. Jehoram was hemmed in by the Edomites, and though he cut his way through them by a night surprise, his success came too late, for the rest of the army, thinking that the vanguard was cut off, dispersed to their homes. This last fact, which explains the failure of the campaign, is omitted by the Chronicler. 2 Kin. viii. 21 should read, *And it came to pass, though he rose by night and smote the Edomites...that the people fled to their tents.*

*with his princes*] In 2 Kin. *to Zair*. Nothing is known of such a place, but some place name is to be expected here.

*and the captains of the chariots*] The clause is governed by the verb "compassed" (read perhaps *el* for *eth* in the Heb.).

10. *The same time also did Libnah revolt*] R.V. **Then did Libnah revolt at the same time.** The exact position of Libnah is not known, but it was in the south of Judah, probably not far from Lachish (*Tell-el-Hesi*) and from the Edomite territory. The reason of the revolt is probably given in the Pesh. rendering of this clause, viz. "Then did *the Edomites who dwelt in Libnah* revolt." Libnah was perhaps partly Edomite. According to 1 Chr. vi. 57 (42 Heb.) Libnah was a priestly city.

*because he had forsaken, etc.*] Not in Kings.

*the LORD God*] R.V. **the LORD, the God**; cp. xxviii. 6 (note).

11—15 (not in Kings). JEHORAM'S SINS AND ELIJAH'S WRITTEN DENUNCIATION.

11. *in the mountains*] So Pesh., but *ἐν πῶλεσι* LXX. The difference between the two readings in Heb. is very small.

*caused...to commit fornication*] R.V. **made...to go a whoring**, i.e. *led... into idolatry* according to a much used metaphor of Scripture.

*compelled Judah thereto*] Lit., *banished Judah*, i.e. from the presence of Jehovah (a second metaphor meaning the same as the last, but on the negative side; "lead into idolatry" = "lead away from Jehovah").

12 And there came a writing to him from Elijah the prophet, saying, Thus saith the LORD God of David thy father, Because thou hast not walked in the ways of Jehoshaphat thy  
 13 father, nor in the ways of Asa king of Judah, but hast walked in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to go a whoring, like to the whoredoms of the house of Ahab, and also hast slain thy  
 14 brethren of thy father's house, *which were* better than thyself: behold, *with* a great plague will the LORD smite thy  
 15 people, and thy children, and thy wives, and all thy goods: and thou *shalt* have great sickness by disease of thy bowels, until thy bowels fall out • by reason of the sickness day by  
 16 day. Moreover the LORD stirred up against Jehoram the spirit of the Philistines, and of the Arabians, that *were* near  
 17 the Ethiopians: and they came up into Judah, and brake into it, and carried away all the substance that was found in

12. *a writing*] This is the only place in which any writing of Elijah is mentioned. Even in Jehoshaphat's reign Elijah seems to have been no longer among the living; cp. 2 Kin. iii. 11 (where Elisha seems already to have taken Elijah's place). A prophecy of Elijah against Jehoram of Judah is an unlikely event, as perhaps the Chronicler himself felt. May it be that some adaptation of words of Elijah to suit Jehoram's case was placarded by some unknown hand outside Jehoram's palace?

*the LORD God*] R.V. **the LORD, the God**, lit. *Jehovah the God*.

13. *like to the whoredoms of the house of Ahab*] R.V. **like as the house of Ahab did**.

14. *with a great plague will the LORD smite*] R.V. **the LORD will smite with a great plague** ("stroke," mg.). For "plague" cp. vi. 28, 29. Jehoram's "plague" is described in verses 16, 17.

*thy goods*] R.V. **thy substance** (Gen. xii. 5); the Heb. word includes both "goods" and "chattels" (i.e. live stock).

15. *day by day*] R.V. mg., **year after year**; a prolonged sickness.

16, 17 (no parallel in Kings). **THE INVASION OF THE PHILISTINES AND ARABIANS.**

16. *Moreover*] R.V. **And**.

*stirred up...the spirit*] Cp. xxxvi. 22 and 1 Chr. v. 26.

*that were near the Ethiopians*] Render, **which are beside the Cushites**; cp. R.V. and xiv. 9 (note).

17. *and brake into it*] The proper meaning of the Heb. verb is "to make a breach in a city-wall [and so take the city]"; cp. xxxii. 1. The word is metaphorically applied (here and Is. vii. 6) to a whole country.

the king's house, and his sons also, and his wives; so that there was never a son left him, save Jehoahaz, the youngest of his sons. And after all this the LORD smote him in his <sup>18</sup> bowels with an incurable disease. And it came to pass, that <sup>19</sup> in process of time, after the end of two years, his bowels fell out by reason of his sickness: so he died of sore diseases. And his people made no burning for him, like the burning of his fathers. Thirty and two *years* old was he when he <sup>20</sup> *began* to reign, and he reigned in Jerusalem eight years, and departed without being desired. Howbeit they buried him in the city of David, but not in the sepulchres of the kings.

And the inhabitants of Jerusalem made Ahaziah his <sup>22</sup> youngest son king in his stead: for the band of *men* that came with the Arabians to the camp had slain all the eldest. So Ahaziah the son of Jehoram king of Judah reigned.

*in the king's house*] R.V. mg., **belonging to the king's house.** The rendering of A.V. suggests that the allies entered Jerusalem, but this was almost certainly not the case.

*Jehoahaz*] In xxii. 1 he is called *Ahaziah*, which is only another form of the name, the prefix *Jeho-* of the one, and the ending *-iah* of the other being each the representative of the divine name *Jehovah*. The name in either form means "Jehovah hath taken" (or "chosen"). Two similar cases are *Jehoshaphat* and *Shephatiah* (ver. 1) and *Jehonathan* and *Nethaniah* in xvii. 8.

18—20 (cp. 2 Kin. viii. 24). DEATH AND BURIAL OF JEHORAM.

19. *after the end*] R.V. **at the end.**

*by reason of his sickness*] LXX. μετὰ τῆς νόσου, i.e. in the course of his sickness.

*no burning*] Cp. xvi. 14 (note).

20. *and departed without being desired*] Render, **he lived so that none desired him** (or "delighted in him"). Cp. LXX., ἐπορεύθη οὐκ ἐν ἐπαίνῳ, lit. "he walked without praise."

*Howbeit*] R.V. **and.**

*but not in the sepulchres of the kings*] According to Kings he "was buried with his fathers." Cp. xxiv. 25.

CH. XXII. 1—4 (= 2 Kin. viii. 25—27). THE REIGN OF AHAZIAH.

1. *the inhabitants of Jerusalem, etc.*] This unusual formula is no doubt intended to call attention to the fact that the succession of the youngest son was unusual, possibly there was opposition to it.

*with the Arabians to the camp*] Render, **with the Arabians of Māzin**; LXX., Ἀραβες οἱ Ἀλειμαζονεῖς. Cp. xiv. 15 (note on *the tents of cattle*).

2 Forty and two years old *was* Ahaziah when he *began* to reign, and he reigned one year in Jerusalem. His mother's name also *was* Athaliah the daughter of Omri. He also walked in the ways of the house of Ahab: for his mother  
3  
4 was his counsellor to do wickedly. Wherefore he did evil in the sight of the LORD, like the house of Ahab: for they were his counsellors after the death of his father to his  
5 destruction. He walked also after their counsel, and went with Jehoram the son of Ahab king of Israel to war against Hazael king of Syria at Ramoth-gilead: and the Syrians  
6 smote Joram. And he returned to be healed in Jezreel, because of the wounds which were given him at Ramah, when he fought with Hazael king of Syria. And Azariah the son  
7 of Jehoram king of Judah went down to see Jehoram the son of Ahab at Jezreel, because he was sick. And the destruction of Ahaziah was of God by coming to Joram: for when he was come, he went out with Jehoram against Jehu the

2. *Forty and two years old*] LXX., ὡν ἑκκοσι ἑτῶν agreeing nearly with 2 Kin. viii. 26, "two-and-twenty years old" (Heb. and LXX.).  
*daughter of Omri*] So 2 Kin. viii. 26, but more correctly "daughter of Ahab" (*ibid.* ver. 18).

4. *after the death of his father*] This phrase suggests that he acted as regent in his father's lifetime during his father's two years' illness.

5, 6 (= 2 Kin. viii. 28, 29). THE ALLIANCE WITH JEHORAM OF ISRAEL.

5. *smote Joram*] R.V. **wounded Joram** (as 2 Kin.).

6. *Jezreel*] A city some distance to the north of Samaria, giving its name to the plain of Jezreel (Esdrelon). Ahab had a house there (1 Kin. xxi. 1), probably a *country* house judging from the incident of Naboth's vineyard. It is the modern *Zer'in*, a town situated on a hill commanding a wide view towards the west and the east. *Bädeker*, pp. 242, 243.

*because of the wounds*] R.V. (with 2 Kin.) **of the wounds**. A.V. gives a misleading translation of a corrupt Heb. text.

*Ramah*] i.e. Ramoth-gilead.

7—9 (cp. 2 Kin. ix. 21; x. 13, 14; ix. 27, 28). THE DEATH OF AHAZIAH.

Here the Chronicler gives a hasty (and not quite accurate) summary of the events recorded in 2 Kin. ix. and x. 11—14.

7. *destruction*] Rather, **ruin**, or **downfall**, LXX., καταστροφή. Ahaziah's brethren fell with him (ver. 8).

*by coming to Joram*] R.V. **in that he went unto Joram**.

son of Nimshi, whom the LORD had anointed to cut off the house of Ahab. And it came to pass, that when Jehu was 8 executing judgment upon the house of Ahab, and found the princes of Judah, and the sons of the brethren of Ahaziah, that ministered to Ahaziah, he slew them. And he sought 9 Ahaziah: and they caught him, (for he *was* hid in Samaria,) and brought him to Jehu: and when they had slain him, they buried him: Because, said they, he *is* the son of Jehoshaphat, who sought the LORD with all his heart. So the house of Ahaziah had no power to keep still the kingdom.

But when Athaliah the mother of Ahaziah saw that her 10 son was dead, she arose and destroyed all the seed royal of the house of Judah. But Jehoshabeath, the daughter of the 11 king, took Joash the son of Ahaziah, and stole him from

*had anointed*] Cp. 2 Kin. ix. 1—10.

8. *And it came to pass, that when...and found...that ministered to Ahaziah, he slew them*] R.V. **And it came to pass, when...that he found...ministering to Ahaziah, and slew them.**

*the sons of the brethren of Ahaziah*] In 2 Kin. x. 13, "the brethren (i.e. kinsmen) of Ahaziah." The brethren (in the strict sense of the word) of Ahaziah had already been killed (ver. 1).

*that ministered*] R.V. **ministering.** According to 2 Kin. they were going to "salute the children of the king and the children of the queen" (probably a courtly expression for "salute the king and the queen").

9. *for he was hid in Samaria*] R.V. **now he was hiding in Samaria.** Thus according to Chron. Ahaziah fled southward from Jezreel; while according to 2 Kin. his flight was westward to Megiddo (perhaps to be identified with Khan el-Lejjun, *Bädeker*, p. 227). The statement in Kings is more probably correct.

*and brought him to Jehu: and when they had slain him, they buried him: Because, said they*] R.V. **and they brought him to Jehu, and slew him; and they buried him, for they said.** Again the account given in Kings is to be preferred, viz. that Ahaziah fled wounded to Megiddo (which had not yet transferred its allegiance to Jehu) and died there (of his wounds). His body may have been brought to Jehu.

*had no power to keep still*] R.V. **had no power to hold.**

10—12 (= 2 Kin. xi. 1—3). THE REIGN OF ATHALIAH.

10. *But when*] R.V. **Now when.**

*destroyed*] This is the reading of Kings and of the LXX. of Chron. The Heb. reads *spake with*, which is perhaps a euphemism; cp. the English "deal with."

11. *Jehoshabeath*] In Kings "Jehosheba." The two are forms of the same name; cp. "Elisabeth" (Luke i. 7) and "Elisheba" (Ex. vi. 23), a similar pair.

among the king's sons that were slain, and put him and his nurse in a bedchamber. So Jehoshabeath, the daughter of king Jehoram, the wife of Jehoiada the priest, (for she was the sister of Ahaziah,) hid him from Athaliah, so that she  
 12 slew him not. And he was with them hid in the house of God six years: and Athaliah reigned over the land.

23 And in the seventh year Jehoiada strengthened himself, and took the captains of hundreds, Azariah the son of Jeroham, and Ishmael the son of Jehohanan, and Azariah the son of Obed, and Maaseiah the son of Adaiah, and Elishaphat the son of Zichri, into covenant with him. And they went about in Judah, and gathered the Levites out of all the cities of Judah, and the chief of the fathers of Israel, and  
 3 they came to Jerusalem. And all the congregation made a covenant with the king in the house of God. And he said unto them, Behold, the king's son shall reign, as the LORD  
 4 hath said of the sons of David. This *is* the thing that ye

*in a bedchamber*] R.V. mg., **in the chamber for the beds**, i.e. in a store room in which bed furniture was kept.

*the wife of Jehoiada the priest*] Cp. xxiii. 1. This relationship is not given in Kings.

12. *with them*] i.e. with Jehoiada and Jehoshabeath. In Kings "with her."

*in the house of God*] "The chamber for beds" (in the palace?) was only a temporary hiding-place.

#### CH. XXIII. 1—11 (=2 Kin. xi. 4—12). THE CONSPIRACY AGAINST ATHALIAH.

1. *strengthened himself*] Cp. i. 1 (note); the phrase does not occur in the parallel passage of Kings.

*Azariah, etc.*] These names do not occur in Kings.

*captains of hundreds*] In 2 Kin. "captains over hundreds of the Carites (i.e. Cherethites) and of the guard." The Chronicler takes the captains to be captains of *Levites*.

2. *gathered the Levites*] This statement is not found in Kings, nor is it there stated as here (ver. 6) that only Levites were allowed inside the Temple to guard the king.

*the chief of the fathers*] R.V. **the heads of fathers' houses.**

*Israel*] See xi. 3 (note).

3. *made a covenant*] Cp. 1 Chr. xi. 3 (note).

*hath said of*] R.V. **hath spoken concerning.** Cp. 2 Sam. vii. 16; 1 Chr. xvii. 17.

4. *This is the thing that ye shall do*] The main features of the arrangement as given here and in 2 Kin. are clear, although some

shall do; A third *part* of you entering on the sabbath, of the priests and of the Levites, *shall be* porters of the doors; and 5

details are obscure. From Kings it appears that it was the custom on the Sabbath for two-thirds of the royal guards to be free and for one-third to be on duty at the palace. In order to avoid arousing suspicion this last third was, according to Jehoiada's directions, to be at the palace as usual, but it was to be subdivided into thirds and so distributed as to close the various means of communication between the palace and the rest of the city. Thus Athaliah was to be held as in a trap by her own guards (2 Kin. xi. 5, 6). The two-thirds who were free from duty on the Sabbath were to be stationed in the Temple about the young king to guard him at his coronation.

The arrangements are differently (and no doubt less accurately) stated in Chron. In the first place Levitical Temple guards take the place of the royal guards, secondly, the only division of the guards recognised is a simple division into thirds, finally, the stations of the different divisions are differently given, viz., one-third in the Temple, one-third in the palace, and one-third at "the gate of the foundation."

Using the modern terms "battalion" and "company" for the divisions and subdivisions given in Kings, the arrangements may be stated in a form which allows easy comparison between Kings and Chron., as follows:—

(A) 2 Kin. xi. 5—7.

(Royal guards in three battalions.)

1st battalion on duty at the king's house (palace).

A company within the palace (ver. 5),

B ,, at the gate of Sur (*SVR* Heb.),

C ,, at another gate ("behind the guard," ver. 6).

2nd and 3rd battalions off duty, but brought into the house of the Lord (the Temple) by Jehoiada (ver. 7).

(B) 2 Chron. xxiii. 4, 5.

(Levites in three bands.)

Band I. (= 1st battalion C company of 2 Kin.) in the house of God, the Chronicler supposing that "the house" (2 Kin. xi. 6) means the house of the Lord. More probably it means "the house of the king" (*ibid.* ver. 5).

Band II. (= 1st battalion A company of 2 Kin.) at the king's house (so 2 Kin.).

Band III. (= 1st battalion B company of 2 Kin.) at the gate of "the foundation" (*SV* Heb.).

(The Chronicler passes over the 2nd and 3rd battalions, because he has already assigned their duty to 1st battalion C company.)

*of the priests and of the Levites*] Not in Kings. The words are a mistaken gloss of the Chronicler, for it is clear that in Kings *lay* guards are meant.

*porters of the doors*] R.V. mg., **of the thresholds**, i.e. of the Temple acc. to the Chronicler, for the word for "doors" (or "thresholds," *sippim* in Heb.) is always used for the thresholds of some *sanctuary*,

a third *part shall be* at the king's house; and a third *part* at the gate of the foundation: and all the people *shall be* in the courts of the house of the LORD. But let none come *into* the house of the LORD, save the priests, and they that minister of the Levites; they shall go in, for they *are* holy: but all the people shall keep the watch of the LORD. And the Levites shall compass the king round about, every man with his weapons in his hand; and whosoever *else* cometh into the house, he shall be put to death: but be you with the king when he cometh in, and when he goeth out. So the Levites and all Judah did according to all *things* that Jehoiada the priest had commanded, and took every man his men that were to come in on the sabbath, with them that were to go out on the sabbath: for Jehoiada the priest dismissed not the courses. Moreover Jehoiada the priest delivered to the captains of hundreds spears, and bucklers,

e.g. of the Tabernacle (1 Chr. ix. 19, 22), of the Temple of Solomon (2 Chr. iii. 7), of (apparently) some Israelite shrine (Amos ix. 1). In the parallel passage (2 Kin. xi. 6) however "the watch of the house" clearly means "the watch of the king's house" (*ibid.* ver. 5).

5. *a third part shall be at the king's house; and a third part at the gate of the foundation*] These two-thirds according to the scheme given above were both stationed about the palace, but they are *not* to be reckoned as two-thirds of *the whole guard*.

*the gate of the foundation*] "Gate of *FSVD*" (Heb.). This is certainly the "Gate of Sur" (*SVR* in Heb.) of 2 Kin. xi. 6. Probably however we should read "Gate of *SVS* (or *SVSIM*)," i.e. "Horse Gate" (ver. 15; cp. 2 Kin. xi. 16) both here and in Kings.

6. *let none come into the house of the LORD*] It is clear on the contrary from Kings (ver. 11) that the royal guards (who were laymen) were brought into the Temple itself under Jehoiada's directions. Ritual custom was broken through for such a crisis.

*all the people*] Not mentioned in Kings; but cp. 2 Kin. xi. 14.

7. *into the house*] 2 Kin. "within the ranges" ("within the ranks," R.V.). Any one who should attempt to break through the ranks of the guard to get near to the king was to be killed. According to the Chronicler Jehoiada's precaution would protect the sanctity of the Temple as well as the person of the young king.

*he shall be put to death*] R.V. **let him be slain** (so 2 Kin.).

8. *the Levites and all Judah*] In 2 Kin. "the captains over the hundreds." See notes on ver. 4.

*for Jehoiada the priest dismissed not the courses*] Not in Kings. The Levites (1 Chr. xxiii. 6), the priests (*ibid.* xxiv. 1), and the king's army (*ibid.* xxvii. 1 ff.) were each divided into "courses," but it is clear from the context that courses of Levites are meant here.

and shields, that *had been* king David's, which *were in* the house of God. And he set all the people, every man having <sup>10</sup> his weapon in his hand, from the right side of the temple to the left side of the temple, *along* by the altar and the temple, by the king round about. Then they brought out the <sup>11</sup> king's son, and put upon him the crown, and *gave him* the Testimony, and made him king. And Jehoiada and his sons anointed him, and said, God save the king. Now <sup>12</sup> when Athaliah heard the noise of the people running and praising the king, she came to the people *into* the house of the LORD: and she looked, and behold, the king stood at <sup>13</sup> his pillar at the entering in, and the princes and the

9. *shields*] Heb. *shēlālīm*; see note on 1 Chr. xviii. 7.

10. *having his weapon*] R.V. **with his weapon**. The Heb. word (*shelah*) means a "missile weapon."

*the temple*] R.V. **the house**.

11. *put upon him the crown, and gave him the Testimony*] So LXX. and Heb. both here and in 2 Kin. xi. 12. It was the custom that the king at his accession should give a kind of charter to his people, and so "the testimony" mentioned here was probably some document testifying to the promises which had been thus made. When the crown was put upon the head of Joash this document was bound on with it, as a sign that his subjects' allegiance to him depended on his faithfulness towards them. The wearing of an inscription or of a document on a solemn occasion, though strange to Western thought, is not alien from Eastern methods; cp. Ex. xxviii. 36 ff.; Deut. vi. 6—8; Job xxxi. 35, 36. Wellhausen has a brilliant but unconvincing conjectural emendation of this passage, viz., *put upon him the crown and the bracelets*; cp. 2 Sam. i. 10. The change in Heb. is a small one, but is it certain that bracelets formed part of the royal insignia? Rashi for "the testimony" gives "the ornaments."

*Jehoiada and his sons*] In Kings, "they anointed him" (without specifying the actors).

*God save the king*] Lit., *Let the king live!*

12—15 (= 2 Kin. xi. 13—16). DEATH OF ATHALIAH.

12. *Now when*] R.V. **And when**.

*praising the king*] Perhaps verses were extemporised in praise of a king at his coronation just as over a maiden at her marriage; cp. Ps. lxxviii. 63 (A.V. mg. and R.V.).

*she came*] Athaliah was allowed to pass the palace guard, but now it was too late for her to save her crown.

13. *at his pillar*] R.V. **by his pillar**; cp. 2 Kin. xxiii. 3 (= 2 Chr. xxxiv. 31, "in his place"). Others translate, *upon his platform*.

*at the entering in*] Read (as 2 Kin.) *as the manner was*.

- trumpets by the king: and all the people of the land rejoiced, and sounded with trumpets, also the singers with instruments of musick, and such as taught to *sing* praise. Then Athaliah rent her clothes, and said, Treason, Treason.
- 14 Then Jehoiada the priest brought out the captains of hundreds that were set over the host, and said unto them, Have her forth of the ranges: and whoso followeth her, let him be slain with the sword. For the priest said, Slay her
- 15 not *in* the house of the LORD. So they laid hands on her; and when she was come to the entering of the horse gate *by* the king's house, they slew her there.
- 16 And Jehoiada made a covenant between him, and between all the people, and between the king, that *they* should
- 17 be the LORD's people. Then all the people went *to* the house of Baal, and brake it down, and brake his altars and his images in pieces, and slew Mattan the priest of Baal
- 18 before the altars. Also Jehoiada appointed the offices of

*also the singers...to sing praise*] R.V. the singers also played on instruments of music, and led the singing of praise.

14. *brought out*] Read (as 2 Kin.) **commanded.**

*of the ranges*] R.V. **between the ranks**; she was to be taken out between two lines of guards.

15. *they laid hands on her*] R.V. **they made way for her.**

*and when she was come to the entering of the horse gate by the king's house, they etc.*] R.V. **and she went to the entry of the horse gate to the king's house: and they etc.**

*the horse gate*] Perhaps the "gate of the foundation" (ver. 5, note).

16—21 (= 2 Kin. xi. 17—20). THE SEQUEL OF THE FALL OF ATHALIAH.

16. *between him...the king*] R.V. **between himself, and all the people, and the king.** Jehoiada puts himself first as regent. Better in 2 Kin. "between the LORD and the king and the people."

*that they should be the LORD'S people*] Cp. xxix. 10, xxxiv. 31; Ex. xxiv. 1—11; Deut. xxvi. 17, 18; Neh. ix. 36—38.

17. *Then all*] R.V. **And all.**

*the house of Baal*] When this was erected is not known, perhaps under Jehoram (xxi. 6) or Ahaziah (xxii. 3), but it was doubtless intended for the worship of the Tyrian Baal, for Athaliah was probably grand-daughter of a Tyrian king (cp. 2 Kin. viii. 18 with 1 Kin. xvi. 31).

18. *And Jehoiada appointed, etc.*] This whole ver. is represented in Kings simply by the words, "And the priest appointed officers ('offices,' mg.) over the house of the Lord" (i.e. officers for the care of the Temple, e.g. to see to cleaning and repairing it).

the house of the LORD by the hand of the priests the Levites, whom David had distributed in the house of the LORD, to offer the burnt offerings of the LORD, as it is written in the law of Moses, with rejoicing and with singing, as it was ordained by David. And he set the porters at the 19 gates of the house of the LORD, that none *which was* unclean in any thing should enter in. And he took the 20 captains of hundreds, and the nobles, and the governors of the people, and all the people of the land, and brought down the king from the house of the LORD: and they came through the high gate *into* the king's house, and set the king upon the throne of the kingdom. And all the people 21 of the land rejoiced: and the city was quiet, after that they had slain Athaliah with the sword.

Joash *was* seven years old when he *began* to reign, and 24 he reigned forty years in Jerusalem. His mother's name also *was* Zibiah of Beer-sheba. And Joash did *that* which 2 *was* right in the sight of the LORD all the days of Jehoiada the priest. And Jehoiada took for him two wives; and he 3 begat sons and daughters. And it came to pass after this, 4 *that* Joash was minded to repair the house of the LORD.

*by the hand*] R. V. **under the hand.**

*as it was ordained by David*] R. V. **according to the order of David.** Note that the Chronicler ascribes all sacrificial arrangements to the law of Moses, but all musical arrangements to David.

19. *he set the porters*] Cp. 1 Chr. xxvi. 1 ff., 13 ff. Jehoiada re-established a Davidic arrangement which had fallen into disuse.

20. *the nobles*] Heb. *addîrîm*; cp. Neh. iii. 5 (with Ryle's note). In 2 Kin., "the Carites"; cp. ver. 1 (note).

*the high gate*] R. V. **the upper gate**; cp. xxvii. 3, "the high ('upper,' R. V.) gate of the house of the Lord." In 2 Kin., "by the way of the gate of the guard" (doubtless one of the gates of the *palace*). The Chronicler writing at a time when the palace had ceased to exist, prefers to fix localities by reference to the Temple.

21. *after that they had slain*] R. V. **and they slew.**

CH. XXIV. 1—3 (= 2 Kin. xi. 21—xii. 3). JOASH BEGINS TO REIGN.

3. *And Jehoiada, etc.*] This ver. is not in Kings. It was the duty of a Jewish father to provide his son with a wife; Jehoiada standing *in loco parentis* does this for Joash.

4—14 (= 2 Kin. xii. 4—16). THE RESTORATION OF THE TEMPLE.

4. *to repair*] R. V. **to restore**, Heb. "to renew." Cp. ver. 12.

5 And he gathered together the priests and the Levites, and said to them, Go out unto the cities of Judah, and gather of all Israel money to repair the house of your God from year to year, and *see that ye haste the matter*. Howbeit the  
6 Levites hastened *it not*. And the king called for Jehoiada the chief, and said unto him, Why hast thou not required of the Levites to bring in out of Judah and out of Jerusalem the collection, *according to the commandment* of Moses the servant of the LORD, and of the congregation of Israel,  
7 for the tabernacle of Witness? For the sons of Athaliah, *that wicked woman*, had broken up the house of God; and also all the dedicate *things* of the house of the LORD did

5. *and the Levites*] Not in Kings; cp. xxiii. 2 (note).

*Go out unto the cities of Judah*] Nothing is said in Kings about collecting money outside Jerusalem, but the restoration fund was to consist of a poll tax (paid at the Temple at the Great Feasts, Ex. xxiii. 14—17) and of free-will offerings paid in money.

*hastened it not*] In Kings, “in the three and twentieth year of king Jehoshaphat the priests had not repaired the breaches of the house.”

6. *of the Levites*] See note on ver. 5.

*the collection, according to the commandment of Moses*] R.V. **the tax of Moses**; cp. Ex. xxx. 14—16; xxxviii. 25, 26.

*the tabernacle of Witness*] R.V. **the tent of the testimony**. “The testimony” refers to the Ten Commandments, which contained the substance of God’s testimony (protestation) to Israel. The two tables of stone were called “tables of the testimony” (Ex. xxxi. 18, R.V.); the ark which contained them was called the “ark of the testimony” (Ex. xxv. 22); the vail which hung before the ark was the “vail of the testimony” (Lev. xxiv. 3); the tent which contained the ark was either the “tabernacle (Heb. *miskan*) of the testimony” (Ex. xxxviii. 21, R.V.) or the “tent (Heb. *ohel*) of the testimony” (Num. ix. 15). The tabernacle, with all its contents, was to be a standing protest to Israel that Jehovah was with His people according to covenant, and that every breach of the covenant would call forth punishment. Cp. Deut. iv. 25, 26; viii. 19, etc.

7. *the sons of Athaliah*] To be understood figuratively, “the adherents of Athaliah.” So “a son of the apothecaries” (Neh. iii. 8; cp. A.V. with R.V.) is “a member of the apothecaries’ guild” and “the sons of the prophets” (2 Kin. ii. 15 etc.) are “the adherents (or ‘scholars’) of the prophets.” So again in Ps. cxxxvii. 8 Edom is called “daughter of Babylon” as having attached herself to the Chaldeans at the destruction of Jerusalem.

*had broken up*] Rather, **had broken into**.

*all the dedicate things*] Cp. xv. 18; 1 Chr. xviii. 10, 11. Probably gold, silver and brass.

they bestow upon Baalim. And at the king's command-<sup>8</sup> ment they made a chest, and set it without at the gate of the house of the LORD. And they made a proclamation<sup>9</sup> through Judah and Jerusalem, to bring in to the LORD the collection that Moses the servant of God laid upon Israel in the wilderness. And all the princes and all the people<sup>10</sup> rejoiced, and brought in, and cast into the chest, until *they* had made an end. Now it came to pass, that at *what*<sup>11</sup> time the chest was brought unto the king's office by the hand of the Levites, and when they saw that *there was* much money, the king's scribe and the high priest's officer came and emptied the chest, and took it, and carried it to his place again. Thus they did day by day, and gathered money in abundance. And the king and Jehoiada gave it<sup>12</sup> to such as did the work of the service of the house of the LORD, and hired masons and carpenters to repair the house of the LORD, and also such as wrought iron and brass to mend the house of the LORD. So the workmen wrought,<sup>13</sup> and the work was perfected by them, and they set the house of God in his state, and strengthened it. And when they<sup>14</sup> had finished *it*, they brought the rest of the money before the king and Jehoiada, whereof were made vessels for the house of the LORD, *even* vessels to minister, and to offer *withal*, and spoons, and vessels of gold and silver. And

*did they bestow upon Baalim*] Or, *did they make into images of Baal*. Cp. Hos. ii. 8, R.V. mg.

8. *And at the king's commandment*] R.V. **So the king commanded; and...**

*a chest*] Heb. *a single chest* (to receive all contributions).

9. *to the LORD the collection*] R.V. **for the LORD the tax**. Kings has nothing corresponding to this ver.; cp. ver. 5 (note).

11. *at what time...by the hand of the Levites*] This clause is not in Kings.

*the chief priest's officer*] According to Kings the high priest was present himself.

12. *to repair*] R.V. **to restore** (as ver. 4).

*to mend*] R.V. **to repair**.

13. *they set*] R.V. **they set up**.

*in its state*] i.e. according to its former state.

14. *the rest of the money*] Thus expressed this ver. does not directly conflict with 2 Kin. xii. 13, 14, which states that the money gathered was not spent on gold and silver vessels for the Temple but was given to the workmen who repaired the house.

they offered burnt offerings in the house of the LORD continually all the days of Jehoiada.

- 15 But Jehoiada waxed old, and was full of days when he died; an hundred and thirty years old *was he* when he died.  
 16 And they buried him in the city of David among the kings, because he had done good in Israel, both towards God, and  
 17 *towards* his house. Now after the death of Jehoiada came the princes of Judah, and made obeisance to the king.  
 18 Then the king hearkened unto them. And they left the house of the LORD God of their fathers, and served groves and idols: and wrath came upon Judah and Jerusalem for  
 19 this their trespass. Yet he sent prophets to them, to bring them again unto the LORD; and they testified against them:  
 20 but they would not give ear. And the spirit of God came

*continually*] Perhaps primarily in allusion to the morning and evening daily sacrifice (Num. xxviii. 3—6), but having also a wider reference to the whole round of sacrifices.

15—19 (no parallel in 2 Kin.). THE APOSTASY OF JOASH.

15. *when he died*] R.V. and he died.  
*an hundred and thirty years*] The age of Jacob (Gen. xlvii. 9).  
 16. *among the kings*] Cp. ver. 25 and xxi. 20.  
 17. *made obeisance*] Obeisance foreshadowed a request; cp. 1 Kin. i. 16.  
 18. *they left the house of the LORD*] Cp. xxix. 6, “[they] have turned away their faces from *the habitation of the LORD.*” These phrases are a kind of euphemism meaning “to commit apostasy.”  
*served groves and idols*] R.V. **served the Asherim and the idols**; cp. xiv. 3 (note).  
*wrath*] Heb. *qəṣeph*; cp. xix. 2 (note).  
*wrath came*] Cp. verses 25, 26.  
*their trespass*] R.V. **their guiltiness**; cp. xix. 10 (A.V. and R.V.).  
 19. *he sent prophets*] Cp. xxxvi. 15.  
*to them*] Rather, **among them**.

20—22 (no parallel in 2 Kin.). THE MARTYRDOM OF ZECHARIAH.

This martyrdom is referred to by our Lord in Luke xi. 51, “from the blood of Abel unto the blood of Zachariah who perished between the altar and the house,” i.e. “the temple” (cp. Matt. xxiii. 35). As Chronicles is reckoned last in the Jewish Canon, “From Abel to Zachariah” practically includes the whole Old Testament. In the text of Matt. Zachariah is called “son of Barachiah” by a confusion with Zechariah the contemporary of Haggai.

20. *came upon*] Heb. “clothed itself with”; cp. Judg. vi. 34; 1 Chr. xii. 18.

upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the LORD, that ye cannot prosper? because ye have forsaken the LORD, he hath also forsaken you. And they conspired against him, <sup>21</sup> and stoned him *with* stones at the commandment of the king in the court of the house of the LORD. Thus Joash <sup>22</sup> the king remembered not the kindness which Jehoiada his father had done to him, but slew his son. And when he died, he said, The LORD look upon *it*, and require *it*.

And it came to pass at the end of the year, *that* the host <sup>23</sup> of Syria came up against him: and they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoil of them unto the king of Damascus. For the army of the Syrians came <sup>24</sup> with a small *company* of men, and the LORD delivered a very

*stood above the people*] Cp. Jer. xxxvi. 10 (Baruch reads Jeremiah's words from the window of an upper chamber to the people assembled in the court below); Neh. viii. 4 (Ezra reads the Law from a pulpit of wood).

*they conspired against him*] Perhaps the proceedings were the same as in the case of Naboth (1 Kin. xxi. 9, 10), viz., a mock trial and a formal execution ("at the commandment of the king").

*in the court*] An aggravation of the murder; cp. xxiii. 14. The altar of burnt-offering stood in the court (cp. viii. 12) and the execution (Luke xi. 51) took place between this altar and the Temple itself.

22. *The LORD look upon it, and require it*] Cp. 2 Macc. xiv. 45, 46, and contrast Acts vii. 60.

### 23, 24 (cp. 2 Kin. xii. 17, 18). THE SYRIAN INVASION.

In 2 Kin. the invasion is not represented as a judgment on Joash, for no sin is mentioned for which this could be the punishment.

As regards the campaign itself 2 Kin. simply says that the Syrians were bought off with a heavy bribe from attacking Jerusalem; nothing is said of the amount of damage done during the invasion. The Chronicler on the contrary says nothing of the cause of the withdrawal of the Syrians, but simply says that a small force of them inflicted great loss and took much spoil. The two accounts supplement rather than contradict each other.

23. *at the end of the year*] Rather, **in the course of a year**, i.e. when the same time of year had come round again.

*the host of Syria*] R.V. **the army of the Syrians** (as in verse 24).

*the princes*] Who had been leaders in the apostasy (ver. 17).

*from among the people*] The reading of the Heb. is doubtful; the words should perhaps be expunged.

- great host into their hand, because they had forsaken the LORD God of their fathers. So they executed judgment
- 25 against Joash. And when they were departed from him, (for they left him in great diseases,) his own servants conspired against him for the blood of the sons of Jehoiada the priest, and slew him on his bed, and he died: and they buried him in the city of David, but they buried him not in
- 26 the sepulchres of the kings. And these *are* they that conspired against him; Zabad the son of Shimeath an Ammonitess, and Jehozabad the son of Shimrith a Moabitess.
- 27 Now *concerning* his sons, and the greatness of the burdens *laid* upon him, and the repairing of the house of God, behold they *are* written in the story of the book of the kings. And Amaziah his son reigned in his stead.
- 25 Amaziah *was* twenty and five years old *when* he *began* to reign, and he reigned twenty and nine years in Jerusalem.
- 2 And his mother's name *was* Jehoaddan of Jerusalem. And he did *that* which *was* right in the sight of the LORD, but
- 3 not with a perfect heart. Now it came to pass, when the kingdom was established to him, that he slew his servants

25—27 (2 Kin. xii. 19—21). THE END OF JOASH.

25. *for the blood of the sons of Jehoiada*] No reason is alleged for the conspiracy in Kings.

*sons*] LXX. and Vulg. "son"; cp. ver. 20.

*on his bed*] In Kings it is simply "smote Joash at the house of Millo, on the way that goeth down to Silla" (R.V.).

26. *Zabad...a Moabitess*] In Kings "Jozacar the son of Shimeath, and Jehozabad the son of Shomer" (nothing being said of the nationality of the murderers). The Chronicler's object no doubt is to trace a connexion between the apostasy of Joash and its punishment, between the king's foreign worship and his murder by men of foreign descent.

27. *the burdens laid upon him*] Render (with R.V. mg.), **the burdens uttered against him**. Cp. ver. 19. The Heb. text of the first half of the verse is uncertain.

*the repairing*] R.V. **the rebuilding**.

*the story*] R.V. **the commentary** (Heb. *midrash*). Cp. Introduction,

§ 5.

CH. XXV. 1—4 (= 2 Kin. xiv. 1—6). AMAZIAH SUCCEEDS.

2. *not with a perfect heart*] In Kings, "yet not like David his father" (because "the high places were not taken away"). The Chronicler has something more serious in his mind; cp. vv. 14—16.

3. *to him*] R.V. **unto him**; LXX., ἐν χειρὶ αὐτοῦ; in Kings, "in his hand."

that had killed the king his father. But he slew not their 4 children, but *did* as it is written in the law in the book of Moses, where the LORD commanded, saying, The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin.

Moreover Amaziah gathered Judah together, and made 5 them captains over thousands, and captains over hundreds, according to the houses of *their* fathers, throughout all Judah and Benjamin: and he numbered them from twenty years old and above, and found them three hundred thousand choice *men, able to go forth to war*, that could handle spear and shield. He hired also an hundred thousand 6 mighty *men* of valour out of Israel for an hundred talents of silver. But there came a man of God to him, saying, O 7 king, let not the army of Israel go with thee; for the LORD is not with Israel, *to wit, with* all the children of Ephraim. But if thou *wilt* go, do *it*, be strong for the battle: God 8 shall make thee fall before the enemy: for God hath power to help, and to cast down. And Amaziah said to the man 9 of God, But what *shall we* do for the hundred talents which I have given to the army of Israel? And the man of God answered, The LORD is able to give thee much more than this. Then Amaziah separated them, to wit, the army that 10 was come to him out of Ephraim, to go home *again*: wherefore their anger was greatly kindled against Judah, and they

4. *he slew not their children*] R.V. **he put not their children to death.**

*as it is written*] R.V. **according to that which is written**; i.e. in Deut. xxiv. 16 (cp. Ezek. xviii. 20).

*where the LORD*] R.V. **as the LORD.**

5—10 (not in Kings). AMAZIAH PREPARES FOR WAR.

5. *and made them...and Benjamin*] R.V. **and ordered them according to their fathers' houses, under captains of thousands and captains of hundreds, even all Judah and Benjamin.**

*three hundred thousand*] These were *spearmen* and correspond in number with Asa's spearmen (xiv. 8).

*choice men*] R.V. **chosen men.**

7. *the LORD is not with Israel*] Cp. xiii. 8—12.

8. *do it*] R.V. **do valiantly** (spoken ironically).

*shall make thee fall*] R.V. **shall cast thee down.**

9. *the army*] R.V. mg., **the troop** (so vv. 10, 13). The men in question were freebooters to judge from their conduct (ver. 13).

11 returned home in great anger. And Amaziah strengthened himself, and led forth his people, and went to the valley of salt, and smote of the children of Seir ten thousand. And other ten thousand left alive did the children of Judah carry away captive, and brought them unto the top of the rock, and cast them down from the top of the rock, that they all were broken in pieces. But the soldiers of the army which Amaziah sent back, that they should not go with him to battle, fell upon the cities of Judah, from Samaria even unto Beth-horon, and smote three thousand of them, and took much spoil.

14 Now it came to pass, after that Amaziah was come from the slaughter of the Edomites, that he brought the gods of the children of Seir, and set them up to be his gods, and bowed down himself before them, and burned incense unto

10. *in great anger*] R.V. **in fierce anger.**

11, 12 (cp. 2 Kin. xiv. 7). VICTORY OVER EDMOM.

11. *strengthened himself*] R.V. **took courage**; cp. i. 1 (note). *the valley of salt*] The scene of one of David's victories (1 Chr. xviii. 12; see note there).

*children of Seir*] The Edomites were so called because "Mount Seir" was part of their territory; Deut. ii. 5.

12. *left alive did the children of Judah carry away captive*] R.V. **did the children of Judah carry away alive.** The "left alive" of the A.V. is misleading, for it suggests that they were prisoners captured in the same battle in which the first ten thousand were slain; a comparison of Kings however suggests that they were the whole (or part) of the garrison of Sela, which fortress was captured by Amaziah after his victory in the valley of salt.

*the rock*] R.V. mg. **Sela**; cp. 2 Kin. xiv. 7 and Jer. xlix. 16. Sela is usually identified with Petra (*Bädeker*, p. 146 ff.), but the identification is by no means certain.

13 (no parallel in Kings). OUTRAGES OF THE EPHRAIMITE MERCENARIES.

13. *the soldiers of the army*] Heb., *the sons of the troop.* *the cities of Judah, from Samaria even unto Beth-horon*] This phrase is strange, for we expect the two names given to be names of cities belonging to the Southern Kingdom. Perhaps we should read for *Samaria* either *Zemaraim* (xiii. 4; Josh. xviii. 22) or *Ephraim* (*Ephron*; xiii. 19; cp. Josh. xv. 9). Both Zemaraim and Ephraim were border cities.

14—16 (not in Kings). AMAZIAH'S IDOLATRY AND THE PROPHET'S REBUKE.

14. *bowed down...and burned*] The tenses in the Heb. are im-

them. Wherefore the anger of the LORD was kindled <sup>15</sup> against Amaziah, and he sent unto him a prophet, which said unto him, Why hast thou sought after the gods of the people, which could not deliver their own people out of thine hand? And it came to pass, as he talked with him, <sup>16</sup> that *the king* said unto him, Art thou made of the king's counsel? forbear; why shouldst thou be smitten? Then the prophet forbore, and said, I know that God hath determined to destroy thee, because thou hast done this, and hast not hearkened unto my counsel.

Then Amaziah king of Judah took advice, and sent to <sup>17</sup> Joash, the son of Jehoahaz, the son of Jehu, king of Israel, saying, Come, let us see one another *in* the face. And <sup>18</sup> Joash king of Israel sent to Amaziah king of Judah, saying, The thistle that *was* in Lebanon sent to the cedar that *was* in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that *was* in Lebanon, and trode down the thistle. Thou sayest, Lo, thou hast <sup>19</sup> smitten the Edomites; and thine heart lifteth thee up to

perfect and imply that this became Amaziah's practice. The act was according to a policy frequently pursued in ancient times. Solomon affords an instance of it (1 Kin. xi. 7).

15. *which could not deliver*] R.V. **which have not delivered.**

16. *Art thou made*] R.V. **Have we made thee.**

*of the king's counsel*] Lit., "counsellor to the king."

*hath determined*] Lit., "hath counselled" (with a play on the king's word).

17—24 (= 2 Kin. xiv. 8—14). AMAZIAH CONQUERED BY JOASH.

17. *took advice*] **Took counsel** with a view to demanding satisfaction from Joash for the ravages of the Israelite mercenaries (ver. 13). The sequel suggests that Joash refused to give satisfaction.

*let us see one another in the face*] R.V. **let us look one another in the face.** The proposal may be either to fight or (better) to discuss Amaziah's claims, the two kings meeting as equals. The latter is probably the right alternative, for the answer of Joash draws a scoffing parallel between Amaziah's proposition and a thorn's proposal of alliance with a cedar. Had Amaziah's words been a *challenge to fight*, Joash's answer would rather have taken the form in Judg. ix. 15, "The thorn said, Fire shall come out of the thorn and devour the cedars of Lebanon," etc.

18. *the thistle*] R.V. mg., **thorn**; cp. Prov. xxvi. 9 (same Heb. word).

19. *Thou sayest*] i.e. to thyself.

boast: abide now at home; why shouldest thou meddle to *thine* hurt, that thou shouldest fall, *even* thou, and Judah with thee? But Amaziah would not hear; for it *came* of God, that *he* might deliver them into the hand of *their* enemies, because they sought after the gods of Edom. So Joash the king of Israel went up; and they saw one another in the face, *both* he and Amaziah king of Judah, at Bethshemesh, which *belongeth* to Judah. And Judah was put to the worse before Israel, and they fled every man to his tent. And Joash the king of Israel took Amaziah king of Judah, the son of Joash, the son of Jehoahaz, at Bethshemesh, and brought him to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim to the corner gate, four hundred cubits. And *he took* all the gold and the silver, and all the vessels that were found in the house of God with Obed-edom, and the treasures of the king's house, the hostages also, and returned to Samaria.

*meddle to thine hurt*] R.V. mg., **provoke calamity**, i.e. by making claims which he could not enforce.

20. *for it was of God*] Not in Kings. This turn is characteristic of the Chronicler; cp. x. 15; xxii. 7.

21. *they saw one another in the face, both he and Amaziah...*] R.V. **he and Amaziah...looked one another in the face**. The historian by a kind of irony takes up Amaziah's phrase (ver. 17) and gives it a fresh application. Cp. the double application (by a similar irony) of the phrase, "lift up the head" in Gen. xl. 13, 19.

*at Beth-shemesh*] Cp. 1 Chr. vi. 59 [44 *Heb.*] (note).

22. *to his tent*] Cp. vii. 10 (note).

23. *the son of Jehoahaz*] i.e. the son of *Ahaziah*, Jehoahaz and Ahaziah being varying forms of the same name; cp. xxi. 17 (note).

*brake down the wall*] Rather, **made a breach** (or **breaches**) in the wall. The same verb is used in Neh. i. 3 ("broken down") and *ibid.* iv. 7 ("the breaches").

*the gate of Ephraim*] This gate cannot be identified, but its name suggests that it was on the north.

*the corner gate*] Heb. text doubtful, but LXX. *ἕως πύλης γωνίας*. Cp. xxvi. 9; Jer. xxxi. 38; Zech. xiv. 10. Most probably this gate also was on the north, but nothing certain is known of its position.

*four hundred cubits*] About 600 feet according to the ancient cubit, and 700 according to the later standard; cp. iii. 3 (note).

24. *And he took*] The verb is missing in Chron., and is supplied from Kings.

*with Obed-edom*] i.e. with *the family* of Obed-edom which (1 Chr. xxvi. 4—8, 15) served as doorkeepers in the House of God. This detail is absent from Kings.

And Amaziah the son of Joash king of Judah lived after <sup>25</sup> the death of Joash son of Jehoahaz king of Israel fifteen years. Now the rest of the acts of Amaziah, first and last, <sup>26</sup> behold, *are* they not written in the book of the kings of Judah and Israel? Now after the time that Amaziah did <sup>27</sup> turn away from following the LORD they made a conspiracy against him in Jerusalem; and he fled to Lachish: but they sent to Lachish after him, and slew him there. And they <sup>28</sup> brought him upon horses, and buried him with his fathers in the city of Judah. Then all the people of Judah took <sup>26</sup> Uzziah, who *was* sixteen years old, and made him king in the room of his father Amaziah. He built Eloth, and <sup>2</sup> restored it to Judah, after that the king slept with his fathers.

25—28 (= 2 Kin. xiv. 17—20). THE END OF AMAZIAH.

**27.** *after the time*] R.V. **from the time.** The Chronicler characteristically connects the conspiracy with Amaziah's apostasy; in Kings the *fact* only of the conspiracy is stated.

*a conspiracy*] Athaliah, Joash, Amaziah each fell one after the other before a conspiracy. Jehoiada's example had far-reaching results. *to Lachish*] Perhaps he was trying to reach Egypt.

**28.** *upon horses*] Render, **upon the horses**; i.e. upon the horses of some of his pursuers. The conspirators thereby announced the complete success of their conspiracy.

CH. XXVI. 1—4 (= 2 Kin. xiv. 21, 22, xv. 2, 3). UZZIAH'S REIGN.

**1.** *all the people of Judah*] Cp. xxii. 1.

*Uzziah*] Called "Azariah" in 1 Chr. iii. 12 and in 2 Kin. (eight times), but "Uzziah" in 2 Kin. xv. 13, 32, 34; Is. i. 1, vi. 1; Hos. i. 1; Amos i. 1; Zech. xiv. 5. It has been supposed that this king is mentioned under the name of Az-ri-ja-a-u (i.e. "Azariah") on an injured and obscure inscription of Tiglath-Pileser III. (reigned 745—727 B.C.) of Assyria, but the identification is doubtful. The two forms of the name when written in Heb. consonants closely resemble each other; the meanings moreover of the two are similar, "Jah is my strength" and "Jah hath given help." Most likely the king bore both names; cp. "Abram" and "Abraham"—"Eliakim and Jehoiakim" (xxxvi. 4).

**2.** *Eloth*] So spelt in viii. 17 (= 1 Kin. ix. 26), but "Elath" in Deut. ii. 8; 2 Kin. xiv. 22. In 2 Kin. xvi. 6 the two forms are found side by side in one verse. The word is probably of foreign origin, and such words are seldom of fixed form when adopted into common language; cp. the various forms of "Damascus" (1 Chr. xviii. 5, note).

*after that the king, etc.*] We conjecture that this phrase means that it was after king Amaziah slept with his fathers that Uzziah his son restored Elath to Judah. If this be right, we must suppose that Uzziah

3 Sixteen years old *was* Uzziah when he *began* to reign,  
 4 and he reigned fifty and two years in Jerusalem. His  
 5 mother's name also *was* Jecoliah of Jerusalem. And he  
 6 did *that* which *was* right in the sight of the LORD, according  
 7 to all that his father Amaziah did. And he sought God  
 in the days of Zechariah, who had understanding in the  
 visions of God: and as long as he sought the LORD, God  
 made him to prosper. And he went forth and warred  
 against the Philistines, and brake down the wall of Gath,  
 and the wall of Jabneh, and the wall of Ashdod, and built  
 cities about Ashdod, and among the Philistines. And God  
 helped him against the Philistines, and against the Arabians

reigned in Jerusalem for some time, while his father was in refuge at Lachish. Some years of history may be crowded into xxv. 27. The meaning of the present passage will be that Uzziah built Elath after he became sole and undisputed king.

3. *Jecoliah*] R.V. *Jechiliah* (so *C'thib*; A.V. follows the *K'ri* and the parallel passage of Kings).

4. *his father Amaziah*] This verse suits its original context in Kings, for Kings records nothing against Amaziah; it is however out of place in Chron., for according to xxv. 14 Amaziah was an idolater.

### 5—10 (not in Kings). THE PROSPERITY OF UZZIAH.

5. *Zechariah*] Nothing is known (apart from this passage) of this Zechariah. He is hardly to be identified with the author of Zech. xii.—xiv., though there is an allusion to Uzziah's reign in Zech. xiv. 5.

*who had understanding*] R.V. mg., "who gave instruction"; Heb. *mēbîn*, a word applied to a leader of song (1 Chr. xv. 22, "skilful"; *ib.* xxv. 7, "cunning"; *ib.* ver. 8, "teacher").

*in the visions of God*] Read, **in the fear of God** (so LXX., Targ. Pesh.), making a slight correction of the Heb. text.

6. *the Philistines*] Cp. xxi. 16; xxviii. 18; 2 Kin. xviii. 8; 1 Macc. v. 66—68; xiv. 34. Wars against the Philistines continued almost down to Roman times.

*brake down the wall of Gath*] See note on xxv. 23.

*Jabneh*] Mentioned here only in the O.T., but probably to be identified with "Jabneel" (Josh. xv. 11). At a later date it was called "Jamnia" (2 Macc. xii. 8). Its ruins are to be seen about 10 miles south of Jaffa (Joppa) on the coast. The modern Yebna is a few miles inland. *Bädeker*, p. 159.

*Ashdod*] Cp. 1 Sam. v. 1 ff.; Is. xx. 1; Zeph. ii. 4; Neh. iv. 7; xiii. 23; Acts viii. 40 ("Aşuros). Now *Esdud*. *Bädeker*, 159.

*about Ashdod*] R.V. **in the country** of Ashdod (lit. "in Ashdod"). Perhaps the name has been repeated through an early scribal error and we should read simply "and built cities among the Philistines."

that dwelt in Gur-baal, and the Mehunims. And the Am-<sup>8</sup> monites gave gifts to Uzziah: and his name spread abroad even to the entering in of Egypt: for he strengthened *himself* exceedingly. Moreover Uzziah built towers in Je-<sup>9</sup> rusalem at the corner gate, and at the valley gate, and at the turning of *the wall*, and fortified them. Also he built <sup>10</sup> towers in the desert, and digged many wells: for he had much cattle, both in the low country, and in the plains: husbandmen *also*, and vinedressers in the mountains, and in Carmel: for he loved husbandry. Moreover Uzziah had <sup>11</sup> a host of fighting *men*, that went out to war by bands, according to the number of their account by the hand of Jeiel the scribe and Maaseiah the ruler, under the hand

7. *Gur-baal*] An unidentified place; a "Gur" is mentioned in 2 Kin. ix. 27. A slight correction of the Heb. would give, "in Gerar (cp. Gen. xx. 1) and against the Meunim."

*Mehunims*] R.V. **Meunim**; cp. xx. 1 (note).

8. *gave gifts*] Cp. 1 Chr. xviii. 2 (note).

*he strengthened himself exceedingly*] R.V. **he waxed exceeding strong**.

9. *the corner gate*] Cp. xxv. 23 (note).

*the valley gate*] Neh. ii. 13; iii. 13. On the west of the city (Bädeker, p. 24).

*the turning of the wall*] Mentioned Neh. iii. 19, 24.

10. *the desert*] R.V. **the wilderness** (where the pastures were: cp. Ps. lxx. 12).

*digged many wells*] R.V. **hewed out many cisterns**.

*both in the low country, and in the plains*] R.V. **in the lowland also, and in the plain** (mg. **table land**). For the "lowland" (Heb. *Shephēlah*) see i. 15 (note). "The table land" (Heb. *Mishor*) is the name of the high pasture lands east of Jordan; apparently the part occupied by the Ammonites whom Uzziah had subdued is meant here.

*husbandmen also*] R.V. **and he had husbandmen**.

*Carmel*] R.V. **the fruitful fields**. "Carmel" is not always a proper name, nor does it always refer to the well-known mountain. In 1 Sam. xxv. 2 it designates a spot in the south of Judah near Maon; in 2 Kin. xix. 23 "of his Carmel" (A.V.) should be "of his fruitful field" (R.V.).

11—15 (no parallel in Kings). UZZIAH'S ARMY.

11. *by bands*] This expression indicates that this army was used not for some great war, offensive or defensive, but for marauding or "punitive" expeditions against neighbouring tribes.

*of their account by the hand of Jeiel*] R.V. **of their reckoning made by Jeiel**.

*the ruler*] R.V. **the officer**. The same Heb. word (*shō'ēr*) is used Deut. xx. 5, 8, 9.

- 12 of Hananiah, *one* of the king's captains. The whole number of the chief of the fathers of the mighty *men* of valour *were*
- 13 two thousand and six hundred. And under their hand *was* an army, three hundred thousand and seven thousand and five hundred, that made war with mighty power, to help
- 14 the king against the enemy. And Uzziah prepared for them throughout all the host shields, and spears, and helmets, and habergeons, and bows, and slings to cast stones.
- 15 And he made in Jerusalem engines, invented by cunning *men*, to be on the towers and upon the bulwarks, to shoot arrows and great stones withal. And his name spread far abroad; for he was marvellously helped, till he was strong.
- 16 But when he was strong, his heart was lifted up to *his* destruction: for he transgressed against the LORD his God, and went into the temple of the LORD to burn incense

12. *the chief of the fathers of the mighty men*] R.V. **the heads of fathers' houses, even the mighty men.**

*were two thousand*] R.V. **was two thousand.**

13. *an army*] R.V. **a trained army.**

*three hundred thousand and seven thousand and five hundred*] This total corresponds roughly with the 300,000 men who formed Amaziah's army; xxv. 5. Cp. note on xiv. 8 (the forces of Asa and of Jehoshaphat).

14. *throughout all the host*] R.V. **even for all the host.**

*habergeons*] R.V. **coats of mail.** Skeat (*Cambridge Companion to the Bible*, p. 549) explains habergeon as "a smaller kind of *hauberk*, a coat of mail covering the neck and breast." Cp. Neh. iv. 16 (with Ryle's note).

*slings to cast stones*] R.V. **stones for slinging.** Such stones needed to be carefully chosen, for they had to be smooth and of a suitable size. A water-course was the most suitable place for finding them (1 Sam. xvii. 40).

15. *engines*] Cp. 1 Macc. vi. 51, 52 and article ENGINE in Hastings' *Bible Dictionary*.

*bulwarks*] R.V. **battlements** (lit. "corners").

*helped*] Cp. ver. 7.

#### 16—20 (not in Kings). UZZIAH'S PRESUMPTION.

For a discussion of the historical probabilities of this account see the Introduction § 8.

16. *to his destruction*] R.V. **so that he did corruptly**; cp. xxvii. 2 (the same Heb. word).

*he transgressed*] R.V. **trespassed**; cp. xii. 2; Josh. vii. 1; xxii. 16. The Heb. word implies presumptuous dealing with holy things.

upon the altar of incense. And Azariah the priest went <sup>17</sup> in after him, and with him fourscore priests of the LORD, *that were* valiant men: and they withstood Uzziah the king, <sup>18</sup> and said unto him, *It pertaineth* not unto thee, Uzziah, to burn incense unto the LORD, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither *shall it be* for thine honour from the LORD God. Then Uzziah <sup>19</sup> was wroth, and *had* a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the LORD, from beside the incense altar. And Azariah the <sup>20</sup> chief priest, and all the priests, looked upon him, and behold, he *was* leprous in his forehead, and they thrust him out from thence; yea, himself hasted also to go out, because the LORD had smitten him. And Uzziah the king <sup>21</sup> was a leper unto the day of his death, and dwelt *in* a several house, *being* a leper; for he was cut off from the house of the LORD: and Jotham his son *was* over the king's house, judging the people of the land. Now the <sup>22</sup> rest of the acts of Uzziah, first and last, did Isaiah the prophet, the son of Amoz, write. So Uzziah slept with <sup>23</sup>

*the altar of incense*] Cp. Ex. xxx. 1—10. Not only the altar, but the incense itself was "most holy"; *ib.* vv. 34—38.

17. *Azariah the priest*] i.e. the high-priest (ver. 20). He cannot be identified certainly with any priest in the list given 1 Chr. vi. 4—15 (v. 30—41, Heb.).

18. *the priests the sons of Aaron*] Cp. xiii. 10, 11 and Num. xvi. 40. *neither shall it be for thine honour*] A euphemism, a threat of danger and disgrace.

19. *and had*] R.V. **and he had.**

*even rose up*] R.V. **brake forth.**

20. *thrust him out*] R.V. **thrust him out quickly.**

*the LORD had smitten him*] So 2 Kin. xv. 5.

21—23 (= 2 Kin. xv. 5—7). THE END OF UZZIAH.

21. *a several house*] i.e. separate, special; cp. Num. xxviii. 13; Matt. xxv. 15. The same Heb. word is used in Ps. lxxxviii. 5, "free (R.V. "cast off") among the dead."

*cut off*] The same Heb. word is translated in the same way in Is. liii. 8.

22. *did Isaiah...write*] This statement is not in Kings. Uzziah is mentioned in Is. vi. 1.

his fathers, and they buried him with his fathers in the field of the burial which *belonged* to the kings; for they said, He *is* a leper: and Jotham his son reigned in his stead.

- 27 Jotham *was* twenty and five years old when he *began* to reign, and he reigned sixteen years in Jerusalem. His mother's name also *was* Jerushah, the daughter of Zadok.  
 2 And he did *that* which *was* right in the sight of the LORD, according to all that his father Uzziah did: howbeit he entered not into the temple of the LORD. And the people  
 3 did yet corruptly. He built the high gate of the house of  
 4 the LORD, and on the wall of Ophel he built much. Moreover he built cities in the mountains of Judah, and in the  
 5 forests he built castles and towers. He fought also with the king of the Ammonites, and prevailed against them. And the children of Ammon gave him the same year an hundred talents of silver, and ten thousand measures of wheat, and ten thousand of barley. So much did the children of Ammon pay unto him, both the second year,

23. *the field of the burial*] R.V. **the field of burial**. In Kings, "in the city of David."

CH. XXVII. 1—6 (cp. 2 Kin. xv. 32—35). JOTHAM SUCCEEDS.

1. *he reigned sixteen years*] It is probable that the independent reign of Jotham was shorter than this, indeed if Azariah (Uzziah) be really mentioned (cp. xxvi. 1, note) on an inscription of Tiglath-Pileser III. of B.C. 740, Jotham's sole reign lasted probably less than six years, for Ahaz his successor seems to have begun to reign about B.C. 736.

2. *howbeit he entered not into the temple of the LORD*] Kings has a different limitation, viz., "howbeit the high places were not removed."  
*did yet corruptly*] In Kings, "sacrificed and burnt incense still in the high places."

3. *the high gate*] R.V. **the upper gate**; cp. xxiii. 20.

*Ophel*] Cp. xxxiii. 14; Neh. iii. 26, 27. It was a southern spur of the Temple Hill. *Bädeker*, p. 21.

4. *in the mountains*] R.V. **in the hill country**; cp. Luke i. 39 (ἡ ὄρειά).

*castles*] Cp. xvii. 12 (note).

5. *the Ammonites*] Cp. xx. 1 ff.; xxvi. 8.

*an hundred talents of silver*] Cp. 2 Kin. xxiii. 33.

*measures*] Heb. *cōrīm*. A *cōr* (=a *hōmer*, Ezek. xlv. 14, R.V.) was a dry measure holding 393'9 litres.

*pay unto him, both the second year, and the third*] R.V. **render unto him, in the second year also, and in the third**.

and the third. So Jotham became mighty, because he <sup>6</sup> prepared his ways before the LORD his God. Now the <sup>7</sup> rest of the acts of Jotham, and all his wars, and his ways, lo they *are* written in the book of the kings of Israel and Judah. He was five and twenty years old when he *began* <sup>8</sup> to reign, and reigned sixteen years in Jerusalem. And <sup>9</sup> Jotham slept with his fathers, and they buried him in the city of David: and Ahaz his son reigned in his stead.

Ahaz *was* twenty years old when he *began* to reign, and <sup>28</sup> he reigned sixteen years in Jerusalem: but he did not *that* which *was* right in the sight of the LORD, like David his father: for he walked in the ways of the kings of Israel, <sup>2</sup> and made also molten images for Baalim. Moreover he <sup>3</sup> burnt incense in the valley of the son of Hinnom, and burnt his children in the fire after the abominations of the

6. *became mighty*] The same Heb. word as in i. 1 (see note).  
*prepared*] R.V. *ordered*.

7—9 (= 2 Kin. xv. 36—38). THE SUMMARY OF JOTHAM'S REIGN.

7. *all his wars*] Only a war with Ammon is mentioned above, but according to 2 Kin. xv. 37 the Syro-Ephraimite war also began in Jotham's reign.

*the book of the kings*] Cp. xxv. 26, and see Introduction, § 5.

CH. XXVIII. 1—4 (= 2 Kin. xvi. 1—4). AHAZ SUCCEEDS AND PRACTISES IDOLATRY.

1. *Ahaz*] The full form of the name is *Jehoahaz*, the "Ja-u-ḥa-zi" of an inscription of Tiglath-pileser III.

*twenty years old*] As he died sixteen years later leaving a son of *twenty-five* (xxix. 1), the reading of Pesh. "twenty-five years old" is more suitable and may be right, but the coincidence would be strange if three kings in succession ascended the throne at twenty-five years of age (cp. xxvii. 1 and xxix. 1).

*he did not that which was right*] It is not said of Ahaz as of Manasseh, "he did that which was evil" (xxxiii. 2).

2. *for Baalim*] R.V. *for the Baalim*.

3. *the valley of the son of Hinnom*] This name was of harmless signification at first (Jer. vii. 31, 32), but its Heb. form *Gê-hinnôm* was afterwards corrupted into "Gehenna" (Matt. v. 22, R.V. mg.) and it gained an evil reputation from its connexion with the worship of Molech. It was S. and S.W. of Jerusalem.

*burnt...in the fire*] In Kings "made...to pass through the fire." The latter phrase lends support to the theory that at least in later times children were "passed through the fire" in order to signify their dedication to Molech, yet in such a way as to escape permanent

heathen whom the LORD had cast out before the children  
 4 of Israel. He sacrificed also and burnt incense in the  
 high places, and on the hills, and under every green tree.  
 5 Wherefore the LORD his God delivered him into the hand  
 of the king of Syria; and they smote him, and carried  
 away a great multitude of them captives, and brought *them*  
*to* Damascus. And he was also delivered into the hand  
 of the king of Israel, who smote him *with* a great slaughter.  
 6 For Pekah the son of Remaliah slew in Judah an hundred  
 and twenty thousand in one day, *which were* all valiant

injury. It is probable however that the original significance of the custom is preserved in the phrase used by the Chronicler, and that children offered to Molech were really burnt. Of course such a sacrifice would be resorted to only in extremities; cp. 2 Kin. iii. 27.

*his children*] In Kings, "his son" (sing.), a better reading. It is possible that the sacrifice was intended to avert the danger threatened by the Syro-Ephraimite alliance.

*after*] R.V. **according to** (cp. xxxiv. 21).

4. *He sacrificed also*] R.V. **And he sacrificed.**

*under every green tree*] The Heb. word here used for "green" (*ra'anān*) means rather "flourishing," the reference being not so much to colour as to condition and size. Large fine trees (which are rarer in the East than in the West) are important landmarks; cp. 1 Chr. x. 12; Gen. xii. 6; xxxv. 4. In different ways such trees acquired a sacred or semi-sacred character (Gen. xviii. 1; xxi. 33; Judg. vi. 11); in some cases because they were associated with theophanies, in others perhaps because the flourishing state of the tree was regarded as the sign of the presence of some local deity.

#### 5—7 (cp. 2 Kin. xvi. 5—9; Is. vii. 1—9). THE SYRO-EPHRAIMITE WAR.

The Chronicler describes the war from a different point of view from that taken in 2 Kin. In the latter the failure of the allies to take Jerusalem is the chief feature in the account, while in Chron. the damage and loss inflicted on Judah takes the first place. Thus far the two accounts supplement each other.

5. *smote him*] From 2 Kin. it appears that the Syrian king, (1) helped to shut up Ahaz in Jerusalem, (2) seized the port of Elath (Eloth) on the Red Sea which had belonged to Judah. Some of the "captives" taken to Damascus were no doubt brought from Elath.

*carried away a great multitude of them captives*] R.V. **carried away of his a great multitude of captives.**

6. *an hundred and twenty thousand*] i.e. more than a third of the host as reckoned in xxvi. 13.

*which were all*] R.V. **all of them.**

men; because they had forsaken the LORD God of their fathers. And Zichri, a mighty *man* of Ephraim, slew Maa-<sup>7</sup> seiah the king's son, and Azrikam the governor of the house, and Elkanah *that was* next to the king. And the <sup>8</sup> children of Israel carried away captive of their brethren two hundred thousand, women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Samaria. But a prophet of the LORD was there, <sup>9</sup> whose name *was* Oded: and he went out before the host that came to Samaria, and said unto them, Behold, because the LORD God of your fathers was wroth with Judah, he hath delivered them into your hand, and ye have slain them in a rage *that* reacheth up unto heaven. And now <sup>10</sup> ye purpose to keep under the children of Judah and Jerusalem for bondmen and bondwomen unto you: but *are there* not *with* you, *even* with you, sins against the LORD

*the LORD God*] R.V. **the LORD, the God.** "The LORD" stands here for the proper name "Jehovah"; cp. xxi. 10, xxiv. 18, 24.

7. *the governor of the house*] R.V. **the ruler** (*nāgīd*, Heb.) **of the house.** Probably the head of the king's household is meant, his "chancellor"; but cp. Neh. xi. 11, "the ruler (*nāgīd*) of the house of God."

*next to the king*] Cp. 1 Sam. xxiii. 17.

8—15 (not in Kings; but cp. 2 Kin. vi. 21—23, a similar incident).

ISRAEL SENDS BACK THE JEWISH CAPTIVES.

8. *of their brethren*] Cp. xi. 4, "ye shall not...fight *against your brethren.*"

9. *a prophet of the LORD was there*] Nothing further is known of Oded, but this may have been the only occasion on which he appeared as a prophet.

*he went out before*] R.V. **he went out to meet.**

*that reacheth up*] R.V. **which hath reached up.** Cp. Gen. iv. 10.

*heaven*] There is a tendency in some later books of the Bible to write "heaven" for "God"; cp. xxxii. 20, "prayed and cried to heaven." From a similar feeling of reverence the Chronicler is sparing in his use of the name "Jehovah"; cp. xvii. 4 (note).

10. *keep under*] In Neh. v. 5, the same Heb. word is translated, "bring into bondage"; cp. Ryle's note on Hebrew slavery *in loco*. One Hebrew might hold another Hebrew as a slave for a limited period, but in the present passage the case is of one part of the people taking advantage of the fortune of war to *reduce to slavery* thousands of their fellow-countrymen.

*with you, even with you, sins*] R.V. **even with you trespasses** ("guiltinesses" Heb., cp. xxiv. 18) **of your own.**

11 your God? Now hear me therefore, and deliver the captives again, which ye have taken captive of your brethren:  
 12 for the fierce wrath of the LORD *is* upon you. Then certain of the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Jehizkiah the son of Shallum, and Amasa the son of Hadlai,  
 13 stood up against them that came from the war, and said unto them, Ye shall not bring in the captives hither: for whereas we have offended against the LORD *already*, ye intend to add *more* to our sins and to our trespass: for our trespass is great, and *there is* fierce wrath against Israel.  
 14 So the armed men left the captives and the spoil before the princes and all the congregation. And the men which were expressed by name rose up, and took the captives, and with the spoil clothed all *that were* naked among them, and arrayed them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them *to* Jericho, the city of palm trees, to their brethren: then they returned *to* Samaria.

11. *deliver the captives again*] R.V. send back the captives.

*the fierce wrath of the LORD is upon you*] Cp. Zech. i. 15.

13. *for whereas we have offended against the LORD already, ye intend to add more to our sins*] R.V. for ye purpose that which will bring upon us a trespass (mg. "guilt") against the LORD, to add unto our sins.

*trespass*] R.V. mg. "guilt."

15. *were expressed*] R.V. have been expressed. The phrase is characteristic of the Chronicler; cp. xxxi. 19; 1 Chr. xii. 31; xvi. 41; Ezra viii. 20.

*took the captives*] Render, took hold of the captives; i.e. succoured them; cp. Heb. ii. 16 (*ἐπιλαμβάνεται* = "he taketh hold of").

*to eat and to drink*] Cp. 2 Kin. vi. 23.

*anointed them*] Part of the host's duty; cp. Luke vii. 44—46.

*to Jericho*] Jericho perhaps belonged to the northern kingdom; cp. 1 Kin. xvi. 34; 2 Kin. ii. 4. A road led to it from Mount Ephraim past *'Ain ed-Duk*. G. A. Smith, *Hist. Geography*, pp. 266 ff.

*the city of palm trees*] Cp. Deut. xxxiv. 3. The phrase is an alternative name of Jericho; cp. Judg. i. 16; iii. 13. Date palms were common in Jericho down to the seventh century of the Christian Era. *Bädeker*, p. 164.

*to their brethren*] Lit. "to the side of their brethren." Jericho probably belonged to the northern kingdom; see above.

At that time did king Ahaz send unto the kings of 16  
 Assyria to help him. For again the Edomites had come 17  
 and smitten Judah, and carried away captives. The Philis- 18  
 tines also had invaded the cities of the low country, and  
 of the south of Judah, and had taken Beth-shemesh, and  
 Ajalon, and Gederoth, and Shocho with the villages thereof,  
 and Timnah with the villages thereof, Gimzo also and the  
 villages thereof: and they dwelt there. For the LORD 19  
 brought Judah low because of Ahaz king of Israel; for  
 he made Judah naked, and transgressed sore against the  
 LORD. And Tilgath-pilneser king of Assyria came unto 20  
 him, and distressed him, but strengthened him not. For 21  
 Ahaz took away a portion *out* of the house of the LORD,  
 and *out* of the house of the king, and of the princes,  
 and gave *it* unto the king of Assyria: but he helped  
 him not.

16—21 (= 2 Kin. xvi. 7—9). AHAZ INVOKES ASSYRIAN AID.

There is a variation here between Chron. and Kings. According to the former (ver. 21) Ahaz gained nothing by his tribute to the king of Assyria; according to Kings the Assyrian accepted the offering and marched against Syria, capturing Damascus and slaying Rezin.

16. *the kings*] LXX. "king" (sing.). This monarch was Tiglath-pileser III.; cp. 2 Kin. xvi. 7.

18. *had invaded*] Rather, *raided*.

*the low country*] R.V. *the lowland* (Heb. *Shephēlāh*). Cp. i. 15 (note).

*Beth-shemesh*] Cp. 1 Chr. vi. 59 [44, *Heb.*], note.

*Ajalon*] R.V. *Aijalon*; cp. xi. 10.

*Gederoth*] Jos. xv. 41. *Shocho*] R.V. *Soco*; cp. xi. 7.

*Timnah*] Jos. xv. 10; Judg. xiv. 1 ff.

*Gimzo*] The modern *Jimzu* S.E. of Lydda, *Bädeker*, p. 18. The place is not mentioned elsewhere in the Old Testament.

19. *king of Israel*] Cp. xi. 3 (note).

*he made Judah naked*] R.V. *he had dealt wantonly in Judah* (mg. "cast away restraint"). Cp. Ex. xxxii. 25 (A.V. and R.V.) where the same Heb. verb is twice used.

20. *Tilgath-pilneser*] i.e. Tiglath-pileser III. Cp. 1 Chr. v. 6 (note).

*came...him not*] Some error in the text is probable here. The Hebrew cannot be rendered as in the A.V., but no satisfactory emendation has been proposed.

21. *took away a portion out of the house of the LORD, and out of the house*] Render, *plundered the house of the LORD and the house, etc. but he helped*] R.V. *but it helped*.

22 And in the time of his distress did he trespass yet more  
 23 against the LORD: this *is that* king Ahaz. For he sacrificed unto the gods of Damascus, which smote him: and he said, Because the gods of the kings of Syria help them, *therefore* will I sacrifice to them, that they may help me.  
 24 But they were the ruin of him, and of all Israel. And Ahaz gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, and shut up the doors of the house of the LORD, and he made

22—25 (cp. 2 Kin. xvi. 10—18). APOSTASY OF AHAZ.

22. *did he trespass...against the LORD: this is that king Ahaz*] R.V. **did he trespass...against the LORD, this same king Ahaz.** For the phrase "this same" cp. xxxii. 30; xxxiii. 23 (R.V.).

23. *the gods of Damascus*] In 2 Kin. the statement is that Ahaz made a copy of an altar which he saw at Damascus and sacrificed upon it. The altar at Damascus was probably the one used by Tiglath-pileser and therefore an Assyrian rather than a Damascene altar. The use of such an altar was an act of apostasy from Jehovah for a foreign altar implied a foreign god; cp. 2 Kin. v. 17.

*the gods of the kings of Syria help them*] At this time the Syrians of Damascus had been conquered by the Assyrians under Tiglath-pileser (2 Kin. xvi. 9), so that the statement needs to be corrected by reading "kings of *Assyria* (Asshur)" for "kings of *Syria* (Aram).<sup>1</sup> The confusion is due to some writer or scribe, who lived at a time when one Empire extended from Babylon to the Mediterranean and included both Syria and Assyria. Such was the case under the Persians and under the successors of Alexander down to the time of the Maccabees. The Romans similarly failed at first to distinguish the ancient empire east of the Euphrates, i.e. Assyria (= Asshur) from the peoples west of the Euphrates, the Aramaeans, whom they mistakenly called "Syrians" (a shortened form of "Assyrians"), whose chief cities were Antioch, Hamath, and Damascus. This use of "Syrian" has passed over into English, but the more accurate designation is "Aramaean"; cp. Gen. xxviii. 5 (R.V.).

*help them*] The R.V. "helped them" is wrong.

24. *cut in pieces the vessels*] Presumably in order to smelt them and put the metal to other uses; cp. 2 Kin. xxiv. 13. According to 2 Kin. xvi. 17 Ahaz merely "cut off the borders ('panels' R.V. mg.) of the bases and removed the laver from off them, and took down the sea from off the brasen oxen that were under it, and put it upon a pavement of stone." In Chron. something more than this is suggested, for "the vessels" would naturally mean such vessels as are mentioned in 2 Kin. xxiv. 13.

*shut up the doors*] The Chronicler perhaps misunderstands the difficult passage 2 Kin. xvi. 18 (*vide* A.V. and R.V.). That passage speaks of an alteration carried out by Ahaz on one of the entrances

him altars in every corner of Jerusalem. And in every <sup>25</sup> several city of Judah he made high places to burn incense unto other gods, and provoked to anger the LORD God of his fathers. Now the rest of his acts and of all his ways, <sup>26</sup> first and last, behold, they *are* written in the book of the kings of Judah and Israel. And Ahaz slept with his fathers, <sup>27</sup> and they buried him in the city, *even* in Jerusalem: but they brought him not into the sepulchres of the kings of Israel: and Hezekiah his son reigned in his stead.

Hezekiah *began* to reign *when he was* five and twenty <sup>29</sup> years old, and he reigned nine and twenty years in Jerusalem. And his mother's name *was* Abijah, the daughter of Zechariah. And he did *that* which *was* right in the <sup>2</sup> sight of the LORD, according to all that David his father had done. He in the first year of his reign, in the first <sup>3</sup> month, opened the doors of the house of the LORD, and repaired them. And he brought in the priests and the <sup>4</sup> Levites, and gathered them together into the east street,

to the Temple, but says nothing of a complete closing of the Temple; indeed it may be gathered from 2 Kin. xvi. 14—16 that the daily service went on *with one great change*, viz. that the king's new altar was used instead of the brazen altar.

25. *in every several city*] Cp. Jer. ii. 28.

26, 27 (= 2 Kin. xvi. 19, 20). THE END OF AHAZ.

27. *they brought him not into the sepulchres of the kings of Israel*] According to 2 Kin. Ahaz "was buried with his fathers." It is not clear what distinction the Chronicler wishes to draw here, but cp. xvi. 14; xxi. 20; xxiv. 25; xxvi. 23. A wicked king is buried *as a king* "with his fathers," yet *as a wicked man* he sleeps in some separate place of his own.

CH. XXIX. 1, 2 (= 2 Kin. xviii. 1—3). THE REIGN OF HEZEKIAH.

1. *Hezekiah*] Heb. "Yehizkiah" (so usually in the Heb. text of Chron.). The form "Hezekiah" (Heb. "Hizkiah") has been introduced from Kings.

*Abijah*] In 2 Kin. "Abi" which is probably only a shortened form of the name.

3—11 (not in 2 Kin.). HEZEKIAH COMMANDS TO CLEANSE THE TEMPLE.

3. *in the first month*] i.e. in Nisan; cp. xxx. 2, 3.

4. *into the east street*] R.V. **into the broad place on the east.** The place meant was part of the Temple area; cp. Ezra x. 9, "the broad place before the house of God" (R.V.).

5 and said unto them, Hear me, ye Levites, sanctify now yourselves, and sanctify the house of the LORD God of your fathers, and carry forth the filthiness out of the holy  
6 *place*. For our fathers have trespassed, and done *that* which *was* evil in the eyes of the LORD our God, and have forsaken him, and have turned away their faces from the  
7 habitation of the LORD, and turned *their* backs. Also they have shut up the doors of the porch, and put out the lamps, and have not burnt incense nor offered burnt offerings in  
8 the holy *place* unto the God of Israel. Wherefore the wrath of the LORD was upon Judah and Jerusalem, and he hath delivered them to trouble, to astonishment, and  
9 to hissing, as ye see with your eyes. For lo, our fathers have fallen by the sword, and our sons and our daughters  
10 and our wives *are* in captivity for this. Now *it is* in mine heart to make a covenant with the LORD God of Israel,  
11 that his fierce wrath may turn away from us. My sons, be not now negligent: for the LORD hath chosen you to stand before him, to serve him, and that *you* should minister unto him, and burn incense.

12 Then the Levites arose, Mahath the son of Amasai, and

5. *sanctify now yourselves*] Cp. Ex. xix. 10—15.

6. *from the habitation of the LORD*] Cp. xxiv. 18 “they left the house of the LORD” (see note).

*habitation*] Heb. “tabernacle,” as in Ex. xxv. 9, al.

7. *the lamps*] Cp. xiii. 11; Ex. xxv. 31 ff.

8. *to trouble, to astonishment, and to hissing*] R.V. **to be tossed to and fro, to be an astonishment, and an hissing.**

*to trouble*] Better as R.V. mg., **to be a terror** (or “cause of trembling”). The judgement on Israel fills the surrounding nations with trembling for themselves. The rendering of R.V. text “tossed to and fro” is inferior because the Heb. word describes “trembling” and not “motion from place to place.”

10. *a covenant*] Cp. xv. 12.

*his fierce wrath*] R.V. **his fierce anger.**

11. *to stand before him*] Deut. x. 8.

*to serve him, and that you should minister unto him*] R.V. **to minister unto him, and that ye should be his ministers.**

12—19 (not in 2 Kin.). THE CLEANSING OF THE TEMPLE.

With this passage cp. 1 Macc. iv. 36—51 (the cleansing of the Temple by Judas Maccabaeus).

12. *the Levites*] The fourteen persons mentioned in these three verses comprise (a) two representatives each of the three great branches

Joel the son of Azariah, of the sons of the Kohathites : and of the sons of Merari, Kish the son of Abdi, and Azariah the son of Jehalelel : and of the Gershonites ; Joah the son of Zimmah, and Eden the son of Joah : and of the <sup>13</sup> sons of Elizaphan ; Shimri, and Jeiel : and of the sons of Asaph ; Zechariah, and Mattaniah : and of the sons of <sup>14</sup> Heman ; Jehiel, and Shimei : and of the sons of Jeduthun ; Shemaiah, and Uzziel. And they gathered their brethren, <sup>15</sup> and sanctified themselves, and came, according to the commandment of the king, by the words of the LORD, to cleanse the house of the LORD. And the priests went into the <sup>16</sup> inner part of the house of the LORD, to cleanse *it*, and brought out all the uncleanness that they found in the temple of the LORD into the court of the house of the LORD. And the Levites took *it*, to carry *it* out abroad into the brook Kidron. Now they began on the first *day*, <sup>17</sup> of the first month to sanctify, and on the eighth day of the month came they to the porch of the LORD : so they sanctified the house of the LORD in eight days ; and in the sixteenth day of the first month they made an end.

of Levi, namely, Kohath, Merari, and Gershon, (*b*) two representatives of the great Kohathite family of Elizaphan (cp. Num. iii. 30 and 1 Chr. xv. 8), (*c*) two representatives each of the three divisions of the singers, Asaph, Heman, and Jeduthun (1 Chr. xxv. 1).

15. *and came*] R.V. **and went in.**

*by the words of the LORD*] The phrase suggests that Hezekiah had been moved to issue his command by the utterances of a prophet, but this is nowhere actually stated.

16. *the priests*] The work was so divided between priests and Levites that only the priests went into the house.

*into the inner part of the house*] Render, **within the house.** The reference is not to the Holy of Holies specially, but to the whole interior of the house.

*uncleanness*] Cp. ver. 5 ; Is. xxx. 22.

*into the brook*] R.V. **to the brook.** The brook Kidron is the deep valley on the east of Jerusalem separating it from the Mount of Olives ; 2 Sam. xv. 23 ; John xviii. 1.

17. *to sanctify...so they sanctified*] Two periods of eight days each were spent in "sanctifying," the courts apparently occupying eight days and the house itself eight days.

*in the sixteenth day*] The LXX. translators read τῆ ἡμέρᾳ τῆ τρισκαίδεκάτῃ, i.e. *on the thirteenth day*, perhaps because the *fourteenth* day of the first month was the Day of the Passover, a day on which no work could be done.

- 18 Then they went in to Hezekiah the king, and said, We have cleansed all the house of the LORD, and the altar of burnt offering, with all the vessels thereof, and the shew-  
 19 bread table, with all the vessels thereof. Moreover all the vessels, which king Ahaz in his reign did cast away in his transgression, have we prepared and sanctified, and behold,  
 20 they *are* before the altar of the LORD. Then Hezekiah the king rose early, and gathered the rulers of the city, and  
 21 went up *to* the house of the LORD. And they brought seven bullocks, and seven rams, and seven lambs, and seven he goats, for a sin offering for the kingdom, and for the sanctuary, and for Judah. And he commanded the priests the sons of Aaron to offer *them* on the altar of the LORD.  
 22 So they killed the bullocks, and the priests received the blood, and sprinkled *it* on the altar: likewise, when they had killed the rams, they sprinkled the blood upon the altar: they killed also the lambs, and they sprinkled the

18. *the king*] R.V. **the king within the palace.**

*the shewbread table*] R.V. **the table of shewbread.**

19. *cast away*] According to xxviii. 24, "cut in pieces"; cp. 2 Kin. xvi. 17. The reference is probably to the "bases" and the "sea."

*in his transgression*] R.V. **when he trespassed.**

*have we prepared*] Render, **have we set up.** Ahaz had taken away the supports both of the laver and of the sea (2 Kin. xvi. 17).

20—30 (not in 2 Kin.). THE SEVENFOLD SACRIFICE FOR  
 THE RECONCILIATION OF THE PEOPLE.

The ritual of the sin offering is fully given in Lev. iv. Ahaz had broken the covenant and Hezekiah's sin offering was intended to atone for the breach.

20. *the rulers of the city*] R.V. **the princes of the city.**

21. *they brought*] Acc. to Lev. iv. 3, 23, 32 the sin offering might be a *bullock* or a *he goat* or a *lamb*. As the sacrifice was not for an individual but for a whole people the sin offering on this occasion consisted of seven of each of four different sacrificial animals.

*for the kingdom*] i.e. for the kingly house.

*for the sanctuary*] i.e. for the Temple (cp. Lev. xvi. 16), but probably inclusive of the personnel of the Temple, i.e. the priests and Levites, since otherwise they would have been passed over in the great sin offering.

*on the altar of the LORD*] Not on the altar of Ahaz (2 Kin. xvi. 11).

22. *received the blood*] In basins with which they *dashed* (not "sprinkled") the blood against the altar. This dashing was different from the sprinkling with the finger.

blood upon the altar. And they brought forth the he goats <sup>23</sup> for the sin offering before the king and the congregation; and laid their hands upon them: and the priests killed <sup>24</sup> them, and they made reconciliation with their blood upon the altar, to make an atonement for all Israel: for the king commanded *that* the burnt offering and the sin offering *should be made* for all Israel. And he set the Levites *in* <sup>25</sup> the house of the LORD with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet: for *so was* the commandment of the LORD by his prophets. And the <sup>26</sup> Levites stood with the instruments of David, and the priests with the trumpets. And Hezekiah commanded to offer the <sup>27</sup> burnt offering upon the altar. And when the burnt offering began, the song of the LORD began *also* with the trumpets, and with the instruments ordained by David king of Israel. And all the congregation worshipped, and the singers sang, <sup>28</sup> and the trumpeters sounded: *and all this continued* until the burnt offering was finished. And when *they* had made <sup>29</sup> an end of offering, the king and all that were present with him bowed themselves, and worshipped. Moreover Heze- <sup>30</sup> kiah the king and the princes commanded the Levites to *sing* praise unto the LORD with the words of David, and

23. *brought forth*] R.V. **brought near**, i.e. to the king and the people.

and *they laid their hands*] "they"=the representatives of the people; cp. Lev. iv. 15.

24. *made reconciliation*] R.V. **made a sin offering**.

25. *so was the commandment of the LORD by his prophets*] Render, **the commandment was by (through) the LORD, even by (through) his prophets**. The Chronicler urges the point that David's arrangements for Temple song were by *inspiration*; cp. 1 Chr. xxviii. 19.

26. *with the instruments*] LXX. ἐν ὄργάνοις. Cp. 1 Chr. xxiii. 5.

27. *with the trumpets*] R.V. **and the trumpets**. Cp. 1 Chr. xv. 24 (note).

and *with the instruments ordained by David*] Render, **even according to the guidance of the instruments of David**, i.e. led (or "accompanied") by them.

28. and *all this*] R.V. **all this**.

29. *bowed themselves, and worshipped*] i.e. first bowed down (on their knees) and then completely prostrated themselves.

30. *to sing praise*] R.V. **to sing praises**. Since (1) the Heb. word for "Psalms" means "Praises," and (2) the words of *David* and *Asaph*

of Asaph the seer. And they *sang* praises with gladness, and they bowed their heads and worshipped. Then Hezekiah answered and said, Now ye have consecrated yourselves unto the LORD, come near and bring sacrifices and thank offerings into the house of the LORD. And the congregation brought in sacrifices and thank offerings; and as many as were of a free heart burnt offerings. And the number of the burnt offerings, which the congregation brought, was threescore and ten bullocks, an hundred rams, and two hundred lambs: all these *were* for a burnt offering to the LORD. And the consecrated *things were* six hundred oxen and three thousand sheep. But the priests were *too* few, so that they could not flay all the burnt offerings: wherefore their brethren the Levites did help them, till the work was ended, and until the *other* priests had sanctified themselves: for the Levites *were* more upright in heart to sanctify themselves than the priests. And also the burnt offerings *were* in abundance, with the fat of the peace offerings, and the drink offerings for *every* burnt offering. So the service of the house of the LORD was set

are specially mentioned in this verse, it is clear that the Chronicler by this phrase means "to sing *Psalms*."

31—36 (not in Kings). A GREAT SACRIFICE OF BURNT OFFERINGS AND THANK OFFERINGS.

31. *answered and said*] i.e. answered the thoughts or expectation of the people, for no question had been asked; cp. Job iii. 2 (R.V.).

*ye have consecrated yourselves*] Heb. "filled your hand"; cp. xiii. 9; Ex. xxviii. 41.

*were of a free heart burnt offerings*] R.V. **were of a willing heart brought burnt offerings.**

32. *for a burnt offering*] Lev. i. 1—13.

33. *the consecrated things*] The term was applied (1) to gold and other valuables offered in the Temple; cp. xv. 18; 1 Chr. xviii. 8—11; (2) to those parts of the various sacrifices which were assigned to be eaten by the priests; Lev. xxi. 22 ("the holy [bread]"); xxii. 2, 3, 15 ("the holy things"). Here the reference is more general, i.e. to the thankofferings (ver. 35) themselves.

34. *the other priests*] R.V. **the priests.**

35. *with the fat*] Cp. vii. 7; Lev. iii. 3, 17.

*drink offerings*] Cp. Num. xv. 5, 7, 10. The offering was to be of wine, and the quantity used was to correspond with the size of the animal sacrificed.

*was set in order*] i.e. was re-established.

in order. And Hezekiah rejoiced, and all the people, that <sup>36</sup> God had prepared the people: for the thing was *done* suddenly.

And Hezekiah sent to all Israel and Judah, and wrote <sup>30</sup> letters also to Ephraim and Manasseh, that *they* should come to the house of the LORD at Jerusalem, to keep the passover unto the LORD God of Israel. For the king had <sup>2</sup> taken counsel, and his princes, and all the congregation in Jerusalem, to keep the passover in the second month. For <sup>3</sup> they could not keep it at that time, because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem. And the thing <sup>4</sup> pleased the king and all the congregation. So they estab- <sup>5</sup> lished a decree to make proclamation throughout all Israel, from Beer-sheba even to Dan, that *they* should come to keep the passover unto the LORD God of Israel at Jerusalem: for they had not done *it* of a long *time in such sort* as it was written. So the posts went with the letters from <sup>6</sup>

36. *that God had prepared the people*] R.V. because of that which God had prepared for the people. It was God, not Hezekiah, who had done it all.

*suddenly*] In the very first year of Hezekiah's reign (ver. 3).

CH. XXX. 1—12 (not in 2 Kin.). HEZEKIAH INVITES ALL ISRAEL TO KEEP THE PASSOVER.

This Passover took place in the first year of Hezekiah while the Northern Kingdom was still standing. The Chronicler, however, takes no note of merely political conditions, and it is not improbable that Hezekiah ventured to do in the fallen state of Israel that which earlier kings would not have dared to do.

2. *in the second month*] The Law allowed such a postponement; cp. Num. ix. 10, 11.

3. *at that time*] In the first month. *sufficiently*] R.V. in sufficient number.

4. *pleased the king*] R.V. was right in the eyes of the king.

5. *to make proclamation*] A phrase characteristic of the Chronicler. *they had not done it of a long time in such sort as it was written*] R.V. they had not kept it in great numbers in such sort as it is written. The statement applies to Israel, not to Judah; for the first time an attempt is made to draw Israel *en masse* to a regular Passover at Jerusalem. R.V. mg. however agrees with A.V. in reading "of a long time" for "in great numbers."

6. *the posts*] Lit. "the runners."

- the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, turn again unto the LORD God of Abraham, Isaac, and Israel, and he will return to the remnant of you, that are escaped out of the hand of the kings of Assyria. And be not ye like your fathers, and like your brethren, which trespassed against the LORD God of their fathers, *who* therefore gave them up to desolation, as ye see.
- Now be ye not stiffnecked, as your fathers *were*, *but* yield yourselves unto the LORD, and enter into his sanctuary, which he hath sanctified for ever: and serve the LORD your God, that the fierceness of his wrath may turn away from you. For if ye turn again unto the LORD, your brethren and your children *shall find* compassion before them that lead them captive, so that *they shall* come again into this land: for the LORD your God *is* gracious and merciful, and will not turn away *his* face from you, if ye return unto him.
- So the posts passed from city to city through the country of Ephraim and Manasseh even unto Zebulun: but they laughed them to scorn, and mocked them. Nevertheless divers of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem. Also in Judah the hand of God was to give them one heart to do the commandment of the king and of the princes, by the word of the LORD.
- And there assembled at Jerusalem much people to keep

7. *who therefore gave them up to desolation*] Render, **so that he gave them up to be an astonishment** (so R.V. mg.); cp. xxix. 8 (same Heb. word).

8. *yield yourselves*] Lit. "give the hand"; cp. 1 Chr. xxix. 24 ("submitted themselves").

*sanctified for ever*] Cp. vii. 16.

*the fierceness of his wrath*] R.V. **his fierce anger**; cp. xxix. 10 (R.V.).

9. *shall find compassion*] Cp. Ps. cvi. 46 (a similar phrase in Heb.). *so that they shall come again*] R.V. **and shall come again**.

10. *passed*] LXX. ἦσαν... διαπορευόμενοι (more literal).

11. *humbled themselves*] So xxxiii. 12.

12. *Also in Judah the hand of God was*] R.V. **Also in Judah was the hand of God**, i.e. the mighty working of God which brought some penitents from far parts of Israel manifested itself in Judah also.

*the commandment of the king...by the word of the LORD*] The king's command was according to God's command in the Law.

the feast of unleavened bread in the second month, a very great congregation. And they arose and took away the altars that *were* in Jerusalem, and all the altars for incense took they away, and cast *them* into the brook Kidron. Then they killed the passover on the fourteenth *day* of the second month: and the priests and the Levites were ashamed, and sanctified themselves, and brought in the burnt offerings *into* the house of the LORD. And they stood in their place after their manner, according to the law of Moses the man of God: the priests sprinkled the blood, *which they received* of the hand of the Levites. For *there were* many in the congregation that were not sanctified: therefore the Levites had the charge of the killing of the passovers for every one *that was* not clean, to sanctify *them* unto the LORD. For a multitude of the people, *even* many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet did they eat the passover otherwise than it was written. But Hezekiah prayed for them, saying,

13—27 (not in 2 Kin.). HEZEKIAH'S GREAT PASSOVER.

13. *the feast of unleavened bread*] In the "Passover" were united two separate "feasts," (1) the eating of the lamb on the fourteenth of Nisan, (2) the eating of unleavened bread from the fourteenth to the twenty-first of Nisan. The combined Feast was sometimes called "the Passover" and sometimes (as here) "the feast of unleavened bread"; cp. Ex. xii. 1—14 and 17—20, and note that the intervening verses, 15, 16, bind the two feasts into one celebration.

14. *the altars*] Cp. xxviii. 24.

*altars for incense*] R.V. mg. **vessels for incense.**

15. *the second month*] Cp. vv. 2, 3.

*were ashamed*] Of their former backwardness; cp. ver. 3, xxix. 34.

*brought in the burnt offerings*] R.V. **brought burnt offerings**, i.e. as an atonement for themselves.

16. *after their manner*] R.V. **after their order.**

17. *were not sanctified*] R.V. **had not sanctified themselves.**

*of the killing of the passovers*] R.V. **of killing the passovers.** "Passovers" (plur. rare) = "Paschal victims"; cp. ver. 15, xxxv. 8 ("passover offerings" A.V. & R.V.).

18. *of Ephraim* etc.] The list of tribes given here does not agree with the list in ver. 11, but in both cases it is probable that the Chronicler merely wishes by his list to designate *men of the Northern Kingdom* as opposed to those of the Southern. He could not make the distinction by using the term "Israel" here, for in Chron. "Israel" as a rule is *not* used in opposition to "Judah"; cp. xi. 3 (note).

*it was written*] R.V. **it is written** i.e. in the Mosaic Law.

*But Hezekiah prayed*] R.V. **For Hezekiah had prayed.**

- 19 The good LORD pardon every one *that* prepareth his heart to seek God, the LORD God of his fathers, though *he be* not  
 20 *cleansed* according to the purification of the sanctuary. And the LORD hearkened to Hezekiah, and healed the people.  
 21 And the children of Israel that were present at Jerusalem kept the feast of unleavened bread seven days with great gladness: and the Levites and the priests praised the LORD day by day, *singing* with loud instruments unto the LORD.  
 22 And Hezekiah spake comfortably unto all the Levites that taught the good knowledge of the LORD: and they did eat throughout the feast seven days, offering peace offerings, and making confession to the LORD God of their fathers.  
 23 And the whole assembly took counsel to keep other seven  
 24 days: and they kept *other* seven days *with* gladness. For Hezekiah king of Judah did give to the congregation a thousand bullocks and seven thousand sheep; and the

*The good LORD pardon]* According to the Heb. division ver. 18 ends with the word "pardon," in the middle of the clause, as the A.V. (and R.V.) translate it. It is probable, however, that this Heb. division is right, and that it is the order of the words which needs correction. The phrase "the good LORD" (i.e. Jehovah "the good") has no parallel in Heb. and is open to suspicion, but by a simple transposition we get, **The LORD pardon the good.** For "the good" cp. xix. 11.

18, 19. *every one that prepareth his heart]* Render, **even him that setteth his whole heart** (cp. R.V. mg.). This clause defines the preceding phrase ("The good"); see last note.

20. *healed the people]* By *prevention*; no plague was allowed to break out among them, although uncleanness in the sanctuary had been threatened with death; Lev. xv. 31.

21. *with loud instruments]* Lit. "with instruments of strength." It has been proposed to read "with all their might" (as 1 Chr. xiii. 8). The change in Heb. amounts only to the dropping of the smallest letter (*yōd*).

22. *that taught the good knowledge of the LORD]* R.V. **that were well skilled in the service of the LORD.**

*and they did eat...seven days]* R.V. **So they did eat...for the seven days,** i.e. the usual seven days of unleavened bread.

*peace offerings]* R.V. **sacrifices of peace offerings;** cp. 1 Chr. xvi. 1. *making confession]* Or "giving thanks" R.V. mg. LXX. ἐξομολογούμενοι.

23. *assembly]* R.V. **congregation,** as in vv. 13, 17. LXX. ἡ ἐκκλησία.

*other seven days]* Cp. vii. 9 (Solomon's Dedication Feast).

24. *did give to the congregation]* R.V. **did give to the congregation for offerings.**

princes gave to the congregation a thousand bullocks and ten thousand sheep: and a great number of priests sanctified themselves. And all the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced. So there was great joy in Jerusalem: for since the time of Solomon the son of David king of Israel *there was* not the like in Jerusalem. Then the priests the Levites arose and blessed the people: and their voice was heard, and their prayer came *up* to his holy dwelling place, *even* unto heaven.

Now when all this was finished, all Israel that were present went out to the cities of Judah, and brake the images *in pieces*, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until *they* had utterly destroyed *them all*. Then all the children of Israel returned, every man to his possession, into their own cities. And Hezekiah appointed the courses of the priests and the

*sanctified themselves*] Cp. xxix. 34.

25. *the strangers*] i.e. men of alien descent dwelling in Israel with certain conceded, not inherited, rights, and with most of the obligations of the native Israelite. LXX. *οἱ προσήλυτοι*. Cp. ii. 17; 1 Chr. xxii. 2 for the unfavourable side of a "stranger's" position.

26. *there was not the like*] Cp. what is said of Josiah's Passover; xxxv. 18.

27. *the priests the Levites*] So in xxiii. 18, but only in these two places in Chron. The phrase is Deuteronomic, and has been taken to imply that all Levites were potentially priests. Such was not in any case the view of the Chronicler, and perhaps we ought to read "the priests and the Levites" both here and in xxiii. 18.

*his holy dwelling place*] R.V. **his holy habitation**; so Deut. xxvi. 15.

#### CH. XXXI. 1 (cp. 2 Kin. xviii. 4). DESTRUCTION OF IDOLATROUS SYMBOLS.

1. *Israel*] Cp. xi. 3 (note).

*brake the images in pieces, and cut down the groves*] R.V. **brake in pieces the pillars, and hewed down the Asherim**. Cp. xiv. 3 (note). *threw down*] R.V. **brake down**.

*in Ephraim also*] Apparently the Northern Kingdom had come to an end; cp. xxx. 6, 9.

*utterly destroyed them all*] R.V. **destroyed them all**.

2—21 (not in 2 Kin.). ORGANISATION OF THE PRIESTS. TITHES.

2. *the courses*] Cp. 1 Chr. xxiv. 1 ff.

Levites after their courses, every man according to his service, the priests and Levites for burnt offerings and for peace offerings, to minister, and to give thanks, and to praise in the gates of the tents of the LORD. *He appointed* also the king's portion of his substance for the burnt offerings, *to wit*, for the morning and evening burnt offerings, and the burnt offerings for the sabbaths, and for the new moons, and for the set feasts, as it is written in the law of the LORD. Moreover he commanded the people that dwelt in Jerusalem to give the portion of the priests and the Levites, that they might be encouraged in the law of the LORD. And as soon as the commandment came abroad, the children of Israel brought in abundance the firstfruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all *things* brought they in abundantly. And *concerning* the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the tithe of holy *things* which were consecrated unto the LORD their God, and laid *them* by heaps. In the third month they began to lay the foundation of the heaps, and finished *them* in the seventh month. And when Hezekiah and the princes came and saw the heaps, they blessed the LORD, and his people Israel. Then Hezekiah questioned with the priests and the Levites concerning the

*the priests and Levites*] R.V. **both the priests and the Levites.**

*in the gates*] Cp. Deut. xvi. 5.

*the tents of the LORD*] R.V. **the camp of the LORD**, i.e. (in the language of Deut.) "the place which the Lord chose," *Jerusalem* or, more exactly, the *Temple area*. Cp. 1 Chr. ix. 18, note.

*3. the burnt offerings*] Cp. viii. 12, 13.

*4. be encouraged in*] R.V. **give themselves to**. Cp. Neh. xiii. 10—13.

*5. brought in abundance*] R.V. **gave in abundance.**

*and honey*] *Honey* (Heb. *dēbash*) is not elsewhere mentioned as subject to tithe; perhaps *grape syrup* (modern Arabic *dibs*) is meant here, as in Gen. xliii. 11 and Ezek. xxvii. 17 (according to some commentators). Honey (like leaven) was forbidden for sacrificial use (Lev. ii. 11).

*6. And concerning the children*] R.V. **And the children**. Cp. xi. 16.

*holy things*] R.V. **dedicated things** (as ver. 12).

*7. the third month*] The Feast of Harvest took place at the beginning of this month and seven weeks later the Feast of Ingathering followed.

heaps. And Azariah the chief priest of the house of Zadok <sup>10</sup> answered him, and said, Since *the people* began to bring the offerings *into* the house of the LORD, *we* have had enough to eat, and have left plenty: for the LORD hath blessed his people; and that which is left *is* this great store. Then <sup>11</sup> Hezekiah commanded to prepare chambers in the house of the LORD; and they prepared *them*, and brought in the <sup>12</sup> offerings and the tithes and the dedicate *things* faithfully: over which Cononiah the Levite *was* ruler, and Shimei his brother *was* the next. And Jehiel, and Azaziah, and Na- <sup>13</sup> hath, and Asahel, and Jerimoth, and Jozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah, *were* overseers under the hand of Cononiah and Shimei his brother, at the commandment of Hezekiah the king, and Azariah the ruler of the house of God. And Kore the son of Imnah the <sup>14</sup> Levite, the porter toward the east, *was* over the freewill offerings of God, to distribute the oblations of the LORD,

10. *Azariah the chief priest*] Not mentioned in connexion with Hezekiah's previous arrangements: he may have been only just appointed.

*of the house of Zadok*] Cp. 1 Chr. xxiv. 1—4. There were *two* main families of priests, (1) the descendants of Eleazar the third son of Aaron, whose chief representative in David's day was Zadok (hence they are here called "the house of Zadok"), (2) the descendants of Ithamar the fourth son of Aaron, represented in David's time by Ahimelech (Saul's victim) or by Abiathar (David's *protégé*). The Chronicler prefers to name the descendants of Ithamar after Ahimelech (1 Chr. xxiv. 3).

*the offerings*] R.V. **the oblations** (so also ver. 12). The Heb. word *tērūmāh* denotes the *heave offering* (Lev. vii. 32), which the priest *heaved* ("lifted on high") and was allowed to keep for himself.

*we have had enough to eat*] R.V. **we have eaten and had enough.**

*hath blessed his people*] Cp. Mal. iii. 10.

*and that which is left is this great store*] LXX., καὶ κατελίπομεν ἐπὶ τὸ πλῆθος τοῦτο, "we leave ('have left') this great store and more." An apparently superfluous particle (*eth*) in the Heb. has troubled the translators and commentators.

11. *chambers*] Cp. 1 Chr. ix. 26, note.

12. *the dedicate things*] Cp. xxix. 33 (note on *the consecrated things*).

*was the next*] R.V. **was second.** Cp. xxviii. 7 "Elkanah that was *next* to the king."

13. *at the commandment*] R.V. **by the appointment.**

*the ruler of the house of God*] Cp. 1 Chr. ix. 11, note.

14. *toward the east*] R.V. **at the east gate.**

15 and the most holy *things*. And next him *were* Eden, and  
 Miniamin, and Jeshua, and Shemaiah, Amariah, and Sheca-  
 niah, in the cities of the priests, in *their* set office, to give to  
 their brethren by courses, as well *to* the great as *to* the  
 16 small : beside their genealogy of males, from three years old  
 and upward, *even* unto every one that entereth into the  
 house of the LORD, *his* daily portion for their service in  
 17 their charges according to their courses ; both *to* the  
 genealogy of the priests by the house of their fathers, and  
 the Levites from twenty years old and upward, in their  
 18 charges by their courses ; and to the genealogy of all their  
 little ones, their wives, and their sons, and their daughters,  
 through all the congregation : for in their set office they  
 19 sanctified themselves *in* holiness : also of the sons of Aaron

*the most holy things*] To this class belonged the *shewbread* (Lev. xxiv. 9), the *meal offering* (Lev. ii. 2, 3; vi. 14—18 [7—11, Heb.]), the *sin offering* (Lev. vi. 25—30), and the *trespass offering* (Lev. vii. 1—7). These could be eaten by the priests only, and in the holy place only.

15. *next him*] R.V. **under him**.

*in the cities*] The persons mentioned in vv. 12—14 were in Jerusalem itself. The priestly cities are given 1 Chr. vi. 54—60.

*in their set office*] R.V. **in their trust**.

16. *beside their genealogy of males*] R.V. **beside them that were reckoned by genealogy of males**.

*even unto every one that entereth*] R.V. **even every one that entered**.  
*his daily portion*] R.V. **as the duty of every day required**.

17. *both to the genealogy of the priests by the house of their fathers*] R.V. **and them that were reckoned by genealogy of the priests by their fathers' houses**.

18. *and to the genealogy of all their little ones*] Render with R.V. **mg. even to give to them that were reckoned by genealogy of all their little ones**.

The connexion of vv. 15—18 is difficult to trace and the text is perhaps faulty. Assuming however the general correctness of the text, we may regard vv. 16, 17 as a parenthesis stating that the ministrations of Eden and his colleagues did not extend to those priests and Levites and male children of the priests who presented themselves in person at the Temple.

*in their set office*] R.V. **mg. in their trust**.

*they sanctified themselves in holiness*] Or, *they busied themselves with the distribution of the sanctified things*.

19. *also of the sons*] R.V. **also for the sons**. The Chronicler now passes to a third class of priests, viz. those in the country; cp. ver. 15 (note).

the priests, *which were* in the fields of the suburbs of their cities, in every several city, the men that were expressed by name, to give portions to all the males among the priests, and to all that were reckoned by genealogies among the Levites. And thus did Hezekiah throughout all Judah, <sup>20</sup> and wrought *that* which *was* good and right and truth before the LORD his God. And in every work that he <sup>21</sup> began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did *it* with all his heart, and prospered.

After these things, and the establishment *thereof*, Sennacherib king of Assyria came, and entered into Judah, and 32

*the suburbs*] Cp. 1 Chr. v. 16 (R.V. mg. "pasture-lands"); vi. 55, 57 [40, 42, *Heb.*].

*the men*] R.V. **there were men.**

*by genealogies*] R.V. **by genealogy.**

**20. and truth**] R.V. **and faithful.**

CH. XXXII. 1—8 (cp. 2 Kin. xviii. 13—16). SENNACHERIB'S THREATENED INVASION. HEZEKIAH'S PRECAUTIONS.

The Chronicler introduces us somewhat abruptly to the Assyrian crisis. From 2 Kin. we learn first that Hezekiah renounced the suzerainty of Assyria (xviii. 7), which his father Ahaz had acknowledged (*ibid.* xvi. 7). Thereupon Sennacherib invaded Judah, and Hezekiah was obliged to acknowledge with a heavy payment of tribute his dependence on the Assyrian king (*ibid.* xviii. 13—16), Sennacherib having discovered the weakness of Judah, next demanded an unconditional surrender, intending to transport the Jews to another country (*ibid.* 31, 32). This demand Hezekiah resisted, being strengthened thereto by Isaiah.

**1. After these things, and the establishment thereof]** R.V. **After these things, and this faithfulness.** The phrase is a *Hendiadys* and stands for, "After these faithful dealings."

*Sennacherib*] This king (*Sanherib* in Hebrew, *Sin-ahi-irib* [-*irba*] in Assyrian, the *Σαβαράριβος* of Herod. ii. 141) reigned 705—681 B.C. He was the son of Sargon (Is. xx. 1), father of Esar-haddon (2 Kin. xix. 37; Ezra iv. 2), and grandfather of Asnapper [Osnappar, R.V.] (Ezra iv. 10), the well-known *Σαρδανάπαλλος* of Herod. ii. 150, the *Asshur-bani-pal* of the Assyrian inscriptions. Under this dynasty Assyria reached the height of its power. The empire included Babylonia (which however was frequently in revolt), Assyria proper, Syria as far north as Cilicia (inclusive), and (under Esar-haddon and Osnappar) Egypt. After Osnappar's death (about 626 B.C.) the Assyrian power was speedily destroyed.

encamped against the fenced cities, and thought to win  
 2 them for himself. And when Hezekiah saw that Sennacherib  
 was come, and that he was purposed to fight  
 3 against Jerusalem, he took counsel with his princes and his  
 mighty *men* to stop the waters of the fountains which *were*  
 4 without the city: and they did help him. So there was  
 gathered much people together, who stopt all the fountains,  
 and the brook that ran through the midst of the land,  
 saying, Why should the kings of Assyria come, and find  
 5 much water? Also he strengthened himself, and built up  
 all the wall that was broken, and raised *it* up to the towers,

*to win them*] Lit. *to make breaches in them*. According to 2 Kin. xviii. 13 Sennacherib took these cities; according to the Assyrian account (*Prism Inscr. of Sennacherib*) in Schrader's *Keilinschriftliche Bibliothek*) they were forty-two in number.

3. *to stop the waters*] Cp. 2 Kin. xx. 20 (“[Hezekiah] made the pool and the conduit and brought water into the city”) and Is. xxii. 9, 11.

At the present day there is an underground tunnel cut through the rock leading from St Mary's Well down to the Lower Pool of Siloam. It is rudely constructed and owing to its windings is 586 yards long, though the distance in a straight line is only 368 yards. As therefore the Lower Pool was probably within the ancient walls, while St Mary's Well was outside, this tunnel may be Hezekiah's conduit. If the well were stopped, the besiegers would lose the water, which would collect in the Pool for the use of the besieged. An inscription in ancient Hebrew characters (“The Siloam Inscription”) discovered *in situ* describes briefly the digging of the tunnel, but does not enable us to fix the date of it for certain. See for the original text Lidzbarski, *Nordsemitische Epigraphik*, Tafel xxi. 1, and for an English translation, Sayce, *Fresh Light from the Ancient Monuments*, p. 87.

4. *who stopt*] R.V. **and they stopped**.

*the brook that ran*] R.V. **the brook that flowed**. The Heb. verb means “flow with strong stream” (as a flood). We naturally look for such a brook either east of Jerusalem in the valley of Kidron or south in the valley of the son of Hinnom, but no perennial stream runs in either valley now. Possibly the waters which fed such a brook in the Chronicler's day now lose themselves (owing to physical changes in the configuration of the country) in the soil.

5. *Also he strengthened himself*] R.V. **And he took courage**. Cp. i. 1 (note).

*broken*] R.V. **broken down**; cp. xxv. 23 (note).

*raised it up to the towers*] Render, **repaired the towers**, lit. “brought up [healing, restoration] upon the towers; cp. xxiv. 13 (Heb.); Neh. iv. 1 (Heb.). The ellipse is harsh, but not too harsh for the Chronicler. Vulg. reads, “built towers upon it.”

and another wall without, and repaired Millo *in* the city of David, and made darts and shields in abundance. And he set captains of war over the people, and gathered them together to him in the street of the gate of the city, and spake comfortably to them, saying, Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that *is* with him: for *there be* moe with us than with him: with him *is* an arm of flesh; but with us *is* the LORD our God to help us, and to fight our battles. And the people rested themselves upon the words of Hezekiah king of Judah.

After this did Sennacherib king of Assyria send his

*another wall*] R.V. **the other wall**. In Is. xxii. 9—11 the preparations to meet the Assyrian attack are described by the prophet who speaks of a “ditch” (R.V. “reservoir”) made at this time between “the two walls.” In *Excavations at Jerusalem, 1894—1897*, Dr Bliss describes a buttressed wall (pp. 96 ff.) built without lime (see his frontispiece for an illustration of it) and enclosing the pool of Siloam on the S.E. which, he says, “may date back as far as Hezekiah” (pp. 325 f.). Dr Bliss also, following up a clue given by earlier explorers found a second wall (running at an angle to the first) enclosing the pool on the west. This second wall was probably due to Herod, but Dr Bliss suggests that the line it follows may have been defended by a wall as early as Hezekiah’s day (p. 326). Thus it is not hard to infer the general course of Hezekiah’s two walls.

*Millo*] Cp. 1 Chr. xi. 8, note.

*darts and shields*] These were meant, not for such trained soldiers as Hezekiah could collect, but for the levy *en masse* with which the king proposed to man the walls. A dart to throw and a shield to protect the thrower as he threw were all that the citizen-soldier needed. The Heb. word (*shelah*) means “dart, missile”; the more general rendering of the R.V. “weapons” obscures the meaning of Hezekiah’s preparations.

6. *in the street of the gate*] R.V. **in the broad place at the gate**; cp. xxix. 4; Neh. viii. 16. There is nothing here to shew which of the two broad places mentioned in Nehemiah is meant, or whether some third place is intended.

7. *and courageous*] R.V. **and of a good courage**.

*there be moe*] R.V. **there is a greater**.

8. *an arm of flesh*] Cp. Jer. xvii. 5. Contrast the frequent phrase “a mighty hand and a stretched out arm” (of Jehovah). An “arm” is an ally or helper.

*with us is the LORD*] Cp. xv. 2; xx. 17; Is. viii. 10.

9—19 (cp. 2 Kin. xviii. 17—35). SENNACHERIB’S THREATENING MESSAGES.

In this section Chron. briefly summarizes 2 Kin.

servants to Jerusalem, (but he *himself laid siege* against Lachish, and all his power with him,) unto Hezekiah king of Judah, and unto all Judah that *were* at Jerusalem, saying,  
 10 Thus saith Sennacherib king of Assyria, Whereon do ye  
 11 trust, that ye abide in the siege in Jerusalem? Doth not Hezekiah persuade you to give over yourselves to die by famine and by thirst, saying, The LORD our God shall  
 12 deliver us out of the hand of the king of Assyria? Hath not the same Hezekiah taken away his high places and his altars, and commanded Judah and Jerusalem, saying, Ye shall worship before one altar, and burn incense upon it?  
 13 Know ye not what I and my fathers have done unto all the people of *other* lands? were the gods of the nations of *those* lands any ways able to deliver their lands out of mine hand?  
 14 Who *was there* among all the gods of those nations that my

9. *his servants*] Three of these are specified in 2 Kin. by their titles, viz. the Tartan ("Commander-in-chief"), the Rab-saris ("Chief of the Heads"), and the Rab-shakeh ("Chief of the officers").

*but he himself laid siege against Lachish*] R.V. **now he was before Lachish**. The capture of Lachish by Sennacherib and its spoliation are shewn on an Assyrian relief now in the British Museum. The king himself besieged Lachish because it was of more importance for the main object of the campaign than Jerusalem. Sennacherib's objective was Egypt (Herod. ii. 141), and Lachish (*Tell-el-Hesi*, *Bädeker*, p. 154), lay directly in his path.

10. *abide in the siege*] R.V. **abide the siege**.

*in Jerusalem*] Isaiah promised deliverance in Jerusalem; e.g. in Is. xxix. 8; xxx. 19.

11. *persuade*] Or "entice"; cp. 1 Chr. xxi. 1 ("provoked" for the same Heb. word).

*to give over yourselves*] R.V. **to give you over**.

12. *his high places*] Cp. 2 Kin. xviii. 4, R.V. The "high places" (*bāmōth*) were properly sanctuaries of Jehovah, and not necessarily idolatrous in themselves. Yet in practice the *bamoth* were found to give shelter to heathen worship, and idolatrous symbols, e.g. the *ashērah*, the relics of Canaanite worship, were often placed beside them. It was found in fact that the purity of sacrificial worship could be best preserved by separating it from all places having heathen associations and restricting it to Jerusalem. Hezekiah acted vigorously in accordance with this experience and removed the *bāmōth* throughout the country.

*burn incense upon it*] R.V. **upon it shall ye burn incense**.

13. *the people of other lands*] R.V. **the peoples of the lands**. In 2 Kin. xviii. 34 the lands are specified and include *Samaria*.  
*of those lands...their lands*] R.V. **of the lands...their land**.

fathers utterly destroyed, that could deliver his people out of mine hand, that your God should be able to deliver you out of mine hand? Now therefore let not Hezekiah deceive <sup>15</sup> you, nor persuade you on this *manner*, neither yet believe him: for no god of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers: how much less shall your God deliver you out of mine hand? And his servants spake yet *more* against <sup>16</sup> the LORD God, and against his servant Hezekiah. He <sup>17</sup> wrote also letters to rail on the LORD God of Israel, and to speak against him, saying, As the gods of the nations of *other* lands have not delivered their people out of mine hand, so shall not the God of Hezekiah deliver his people out of mine hand. Then they cried with a loud voice in <sup>18</sup> the Jews' speech unto the people of Jerusalem that *were* on the wall, to affright them, and to trouble them; that they might take the city. And they spake against the God of <sup>19</sup> Jerusalem, as against the gods of the people of the earth, *which were* the work of the hands of man. And for this <sup>20</sup> *cause* Hezekiah the king, and the prophet Isaiah the son of

15. *neither yet believe him*] R.V. **neither believe ye him.**

17. *to rail on*] Or, *to defy* (the same Heb. word as in 2 Sam. xxiii. 9).

*of other lands have not delivered*] R.V. **of the lands, which have not delivered.**

18. *in the Jews' speech*] R.V. **in the Jews' language.** Cp. 2 Kin. xviii. 28 ff. The Rab-shakeh shewed clearly that his object was not to treat with Hezekiah, but to excite a revolt among the Jews against Hezekiah and so gain possession of the city.

19. *against the God of Jerusalem*] R.V. **of the God of Jerusalem.** For this designation cp. Ps. cxxxv. 21.

*as against the gods of the people*] R.V. **as of the gods of the peoples.**  
*which were the work of the hands of man*] R.V. **which are the work of men's hands.** Cp. Ps. cxxxv. 15—18.

20—23 (cp. 2 Kin. xix. 1—4, 14—19, 35—37). HEZEKIAH AND ISAIAH PRAY. THE DELIVERANCE.

This section is a very brief epitome of 2 Kin. xix. The Chronicler assumes here as elsewhere that his readers have access to the fuller sources of information.

20. *And for this cause Hezekiah...prayed*] R.V. **And Hezekiah...prayed because of this.**

21 Amoz, prayed and cried *to* heaven. And the LORD sent an angel, which cut off all the mighty *men* of valour, and the leaders and captains in the camp of the king of Assyria. So he returned with shame of face to his own land. And when he was come *into* the house of his god, they that came forth of his own bowels slew him there with the

22 sword. Thus the LORD saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all *other*, and guided them

23 on every side. And many brought gifts unto the LORD to Jerusalem, and presents to Hezekiah king of Judah: so that he was magnified in the sight of all nations from thenceforth.

24 In those days Hezekiah was sick to the death, and prayed

*heaven*] Here used reverently for "God"; cp. xxviii. 9; Dan. iv. 26; Luke xv. 21.

21. *all the mighty men*] In number 185,000 according to 2 Kin. xix. 35 and Is. xxxvii. 36. The agency was probably the plague, which is pictured as a destroying angel in 2 Sam. xxiv. 16.

*And when he was come*] The murder of Sennacherib did not occur till some 20 years after his Judæan expedition (circ. 701 B.C.), i.e. not till 681 B.C.

*they that came forth*] Render, **some (or one) that came forth**. The Chronicler no doubt follows Is. xxxvii. 38, "Adrammelech and Sharezer *his sons* smote him"; but the accuracy of the present text of this passage of Isaiah is doubtful, for in the parallel passage (2 Kin. xix. 37, *C'thib*) the words *his sons* are missing. The only notice of Sennacherib's death known to us at present from the Inscriptions is simply "Sennacherib king of Assyria his son (sing.) slew him in a revolt." No name is given to this son. (Schrader, *Keilinschriftliche Bibliothek*, vol. II., p. 281).

22. *guided them on every side*] The verb in Heb. is the same as in Ps. xxiii. 2 ("he leadeth me"). The LXX. read the Heb. differently, "Gave them rest on every side"; cp. xx. 30.

23. *brought gifts*] Cp. Ps. lxxviii. 29; Is. xviii. 7; Hag. ii. 7, 8 (R.V.).

*presents*] R.V. **precious things**.

24—33 (cp. 2 Kin. xx.; Is. xxxviii., xxxix)). HEZEKIAH'S SICKNESS.  
THE AMBASSADORS FROM BABYLON. HEZEKIAH'S DEATH.

24. *In those days*] The phrase is taken over from 2 Kin. xx. 1, and it cannot be determined what date is intended, though we might conclude from 2 Kin. xx. 6 that it was a time at which the Assyrian danger was not yet past, and that it was about the fourteenth year of Hezekiah (reigned 14 + 15 = 29 years).

unto the LORD: and he spake unto him, and he gave him a sign. But Hezekiah rendered not again according to the benefit *done* unto him; for his heart was lifted up: therefore there was wrath upon him, and upon Judah and Jerusalem. Notwithstanding Hezekiah humbled himself for the pride of his heart, *both* he and the inhabitants of Jerusalem, so that the wrath of the LORD came not upon them in the days of Hezekiah. And Hezekiah had exceeding much riches and honour: and he made himself treasuries for silver, and for gold, and for precious stones, and for spices, and for shields, and for all *manner of* pleasant jewels; storehouses also for the increase of corn, and wine, and oil; and stalls for all *manner of* beasts, and cotes for flocks. Moreover he provided him cities, and possessions of flocks and herds in abundance: for God had given him substance very much. This same Hezekiah also stopped the upper watercourse of Gihon, and brought it straight down to the

*he spake*] The Heb. word means in certain connexions, "to promise," and the idea of "promise" is present here, the sense being "God made him a promise and confirmed it by a wonder"; cp. 2 Kin. xx. 5, 6; 8—11.

*a sign*] Rather, **a wonder** (R.V. mg.), as in ver. 31.

**25.** *his heart was lifted up*] Cp. ver. 31; 2 Kin. xx. 12—15.

*wrath*] Heb. *qezeph*, a visitation of divine wrath; cp. xix. 2, 10; xxiv. 18, xxix. 8.

**26.** *humbled himself*] Cp. 2 Kin. xx. 19.

**27.** *riches and honour*] Cp. 2 Kin. xx. 13 (= Is. xxxix. 2).

*shields*] If the text be correct we must think of silver and gold in the form of shields; cp. ix. 15, 16; but perhaps we should read *migdānoth*, "precious things," (as in ver. 23), for *māginnoth*, "shields." LXX. ὀπλοθήκας, i.e. "armouries"; Pesh. (text being doubtful here) "shields" or "pearls" or "precious gifts."

*pleasant jewels*] R.V. **goodly vessels**.

**28.** *cotes for flocks*] A.V. here follows LXX. Vulg. and R.V. (following the Massoretic text) **flocks in folds**. The "cotes" or "folds" were enclosures with high stone walls as a defence against robbers and wild beasts. The text is probably faulty; Pesh. omits the clause.

**29.** *cities*] The context suggests that these cities were meant chiefly as places of refuge for the flocks and herds in time of war.

*substance very much*] R.V. **very much substance**.

**30.** *stopped*] Cp. verses 3, 4.

*the upper watercourse*] R.V. **the upper spring of the waters**.

*Gihon*] The upper spring of Gihon is perhaps represented to-day by *St Mary's Well*; cp. *Bâdeker*, p. 99, and note on ver. 3 above.

- west *side* of the city of David. And Hezekiah prospered in  
 31 all his works. Howbeit in *the business* of the ambassadors  
 of the princes of Babylon, who sent unto him to inquire of  
 the wonder that was *done* in the land, God left him, to try  
 32 him, that *he* might know all *that was* in his heart. Now  
 the rest of the acts of Hezekiah, and his goodness, behold,  
 they *are* written in the vision of Isaiah the prophet, the son  
 of Amoz, *and* in the book of the kings of Judah and Israel.  
 33 And Hezekiah slept with his fathers, and they buried him  
 in the chiefest of the sepulchres of the sons of David: and  
 all Judah and the inhabitants of Jerusalem did him honour  
 at his death. And Manasseh his son reigned in his stead.  
 33 Manasseh *was* twelve years old when he *began* to reign,  
 2 and he reigned fifty and five years in Jerusalem: but did  
*that* which *was* evil in the sight of the LORD, like unto the  
 abominations of the heathen, whom the LORD had cast out  
 3 before the children of Israel. For he built again the high  
 places which Hezekiah his father had broken down, and he

*to the west side*] R.V. **on the west side.** The present *Lower Pool of Siloam* is rather to the S.E. of the present Jerusalem but it may have been S.W. of the ancient City of David. The Ambrosian MS. of Pesh. reads, *on the east side*, and this may be right.

31. *ambassadors*] Lit. "interpreters."

*to inquire of the wonder*] According to 2 Kin. xx. 12; Is. xxxix. 1, the ostensible reason of the embassy was to congratulate Hezekiah on his recovery. The real object was to gain over Judah to an alliance against Assyria, against which Babylon was in a chronic state of revolt.

*to try him, that he might know, etc.*] The phrase is based on Deut. viii. 2.

32. *his goodness*] R.V. **his good deeds.** Cp. xxxv. 26 (of Josiah); Neh. xiii. 14 (of Nehemiah).

and *in the book*] R.V. omits *and*, the meaning of the Chronicler being that the vision of Isaiah is contained in the Book of Kings.

33. *in the chiefest*] R.V. **in the ascent**, LXX. *ἐν ἀναβάσει.*

*did him honour*] Cp. xvi. 14; xxi. 19.

#### CH. XXXIII. 1—10 (Cp. 2 Kin. xxi. 1—16). MANASSEH'S REIGN. HIS APOSTASY.

1. *in Jerusalem*] The Chronicler omits here the name of Manasseh's mother, *Hephzi-bah*.

2. *But did...like unto*] R.V. **And he did...after** (so 2 Kin.).

*had cast out*] R.V. **cast out** (so 2 Kin.). The Hebrew of ver. 2 exactly corresponds in Chron. and 2 Kin.

reared up altars for Baalim, and made groves, and worshipped all the host of heaven, and served them. Also he <sup>4</sup> built altars in the house of the LORD, whereof the LORD had said, In Jerusalem shall my name be for ever. And he <sup>5</sup> built altars for all the host of heaven in the two courts of the house of the LORD. And he caused his children to <sup>6</sup> pass through the fire in the valley of the son of Hinnom: also he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards: he wrought much evil in the sight of the LORD, to provoke him to anger. And he set a carved image, the idol which <sup>7</sup> he had made, in the house of God, of which God had said to David and to Solomon his son, In this house, and in Jerusalem, which I have chosen before all the tribes of Israel, will I put my name for ever: neither will I any more <sup>8</sup> remove the foot of Israel from out of the land which I have

3. *Baalim*] R.V. **the Baalim**. Baal was the title of the supreme God of the Canaanites, who was worshipped in different places under somewhat different aspects; hence the plural ("Baalim") here. The altars would be distributed through the country to suit the convenience of the people.

*groves*] R.V. **Asheroth**; cp. xiv. 3 (note).

*the host of heaven*] Cp. 2 Kin. xvii. 16; Jer. viii. 2.

4. *shall my name be for ever*] Cp. vii. 16.

5. *the two courts*] Cp. iv. 9, (note).

6. *And he caused*] R.V. **He also made**. There is stress on the pronoun "He" (that wicked one!).

*to pass through the fire*] Cp. xxviii. 3, note.

*in the valley of the son of Hinnom*] Cp. Jer. vii. 31, 32.

*observed times*] R.V. **practised augury**. The precise meaning of the Heb. word (*ōnēn*) is quite uncertain. "Augury" among the Romans consisted chiefly in observing *birds* and interpreting the observations made, but augurs observed also various natural phenomena.

*used witchcraft*] R.V. **practised sorcery**. The Heb. word (*kishshēph*) is said to mean "make a magic brew with shredded herbs."

*with a familiar spirit*] R.V. **with them that had familiar spirits**. The Heb. word (*ōb*) probably means a necromancer who uses ventriloquism in the practice of his art. The witch of Endor (1 Sam. xxviii.) was such a person. LXX. here has [*ἐποίησεν ἐν γαστριμύθους*], i.e. "he appointed ventriloquists."

7. *a carved image, the idol*] R.V. **the graven image of the idol**. In 2 Kin. xxi. 7, R.V. "the graven image of Asherah." For Asherah cp. xv. 16 (note).

*had said...before all*] R.V. **said...out of all** (as 2 Kin.).

8. *from out of*] R.V. **from off**.

appointed for your fathers; so that they will take heed to do all that I have commanded them, according to the whole law and the statutes and the ordinances by the hand of  
 9 Moses. So Manasseh made Judah and the inhabitants of Jerusalem to err, *and* to do worse than the heathen, whom the LORD had destroyed before the children of Israel.  
 10 And the LORD spake to Manasseh, and to his people:  
 11 but they would not hearken. Wherefore the LORD brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him  
 12 with fetters, and carried him to Babylon. And when he was in affliction, he besought the LORD his God, and humbled himself greatly before the God of his fathers, and  
 13 prayed unto him: and he was intreated of him, and heard his supplication, and brought him again *to* Jerusalem into

*so that they will take heed*] R.V. **if only they will observe** (as 2 Kin.).  
*according to the whole law*] R.V. **even all the law**.

9. *and to do worse than the heathen*] R.V. **so that they did evil more than did the nations**. Cp. Jer. xv. 4, where the captivity itself is referred back for its cause to the evil deeds of Manasseh.

10. *the LORD spake*] i.e. by prophets; cp. 2 Kin. xxi. 10—15.

#### 11—13 (not in 2 Kin.). THE PUNISHMENT OF MANASSEH, AND HIS REPENTANCE.

For a discussion of the historical probabilities of this account see the Introduction, § 8.

11. *Assyria*] No Assyrian inscription at present known speaks of the captivity of Manasseh, but we have monumental evidence that there was a great insurrection against Asshur-bani-pal, the grandson of Sennacherib, in which Western Asia (and *perhaps* Manasseh) was involved. The restoration of Manasseh after this to his kingdom is not incredible, for Neco I. of Egypt was first put in fetters and afterwards sent back to Egypt. (Schrader, *Keilinschriften und das AT.*, pp. 366 ff.)

*among the thorns*] R.V., **in chains**, but better, **with hooks** (as R.V. mg.); cp. 2 Kin. xix. 28 (= Is. xxxvii. 29). Assyrian kings sometimes thrust a hook into the nostrils of their captives and so led them about. The practice is illustrated on many Assyrian reliefs in the British Museum. The same mistranslation ("thorn" for "hook") occurs in Job xli. 2 [xl. 26, Heb.], cp. R.V.

*to Babylon*] *Nineveh*, not Babylon, was the capital of Assyria, but as Asshur-bani-pal at times resided in Babylon, there is nothing improbable in any important prisoner of his being carried thither.

12. *affliction*] R.V. **distress**, as in xxviii. 22.

12, 13. *fathers, and prayed*] R.V. **fathers. And he prayed**.

his kingdom. Then Manasseh knew that the LORD he *was* God. Now after this he built a wall without the city of <sup>14</sup> David, on the west *side* of Gihon, in the valley, even to the entering in at the fish gate, and compassed about Ophel, and raised it up a very great height, and put captains of war in all the fenced cities of Judah. And he took away <sup>15</sup> the strange gods, and the idol out of the house of the LORD, and all the altars that he had built in the mount of the house of the LORD, and in Jerusalem, and cast *them* out of the city. And he repaired the altar of the LORD, <sup>16</sup> and sacrificed thereon peace offerings and thank offerings, and commanded Judah to serve the LORD God of Israel. Nevertheless the people did sacrifice still in the high places, <sup>17</sup> *yet* unto the LORD their God only. Now the rest of the <sup>18</sup> acts of Manasseh, and his prayer unto his God, and the words of the seers that spake to him in the name of the LORD God of Israel, behold, they *are written* in the book of the kings of Israel. His prayer also, and *how God* was <sup>19</sup> intreated of him, and all his sin, and his trespass, and the

14—17 (not in 2 Kin.). THE LATER DEEDS OF MANASSEH.

14. *a wall without the city*] R.V. **an outer wall to the city. even to the entering in**] Or, “and [on the west] of the entering in.” *and compassed about*] R.V. **and he compassed about.**

*Ophel*] Cp. xxvii. 3 (note).

*and put captains of war*] R.V. **and he put valiant captains.**

15. *the idol*] Cp. ver. 7.

16. *he repaired*] R.V. **he built up**; the Hebrew word for “build” meaning also “rebuild.” Cp. xi. 5, note.

*peace offerings*] Cp. 1 Chr. xvi. 1 (note).

*commanded Judah*] Cp. ver. 9; 2 Kin. xxi. 11.

17. *yet...only*] R.V. **but only**.... Cp. xxxii. 12, note.

18—20 (cp. 2 Kin. xxi. 17, 18). THE EPILOGUE OF MANASSEH'S REIGN.

18. *his prayer*] A *Prayer of Manasses* is given in a collection of hymns appended to the Psalter in the Alexandrine MS. (A) of the LXX.; it is also found in the Latin Vulgate, though the translation is not by Jerome. In the English editions of the Apocrypha it occurs just before 1 Maccabees. Though widely current, it has no claim to be considered authentic, but it is worth reading. Our present Greek text seems to be an original work, and not a translation from the Hebrew (cp. Westcott in Smith's *Dict. of the Bible*, s.v. *Manasses*).

*in the book of the kings*] R.V. **among the acts of the kings.**

places wherein he built high places, and set up groves and graven images, before he was humbled: behold, they *are* written among the sayings of the seers. So Manasseh slept with his fathers, and they buried him *in* his own house: and Amon his son reigned in his stead.

Amon *was* two and twenty years old when he *began* to reign, and reigned two years in Jerusalem. But he did *that* which *was* evil in the sight of the LORD, as did Manasseh his father: for Amon sacrificed unto all the carved images which Manasseh his father had made, and served them; and humbled not himself before the LORD, as Manasseh his father had humbled himself; but Amon trespassed more and more. And his servants conspired against him, and slew him in his own house. But the people of the land slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead.

Josiah *was* eight years old when he *began* to reign, and he reigned in Jerusalem one and thirty years. And he

19. *groves and graven images, before he was humbled*] R.V. the **Asherim and the graven images, before he humbled himself.**

*among the sayings of the seers*] Render, **in the history of his seers**; cp. R.V. mg. and LXX., slightly emending the Hebrew text. To take the Heb. word (*hōzai*) as a proper name (so R.V.) is unsuitable, since the same word occurs as a common noun ("seers") in the preceding verse.

20. *in his own house*] i.e. as in 2 Kin. "in the garden of his own house."

21—25 (= 2 Kin. xxi. 19—26). AMON'S SHORT REIGN. JOSIAH SUCCEEDS HIM.

21. *in Jerusalem*] The Chronicler omits here Amon's mother's name; cp. ver. 1.

22. *But he did*] R.V. **And he did.**

*for Amon...carved images*] R.V. **and Amon...graven images** (as in ver. 19).

23. *and humbled*] R.V. **And he humbled.** This ver. is not in 2 Kin. *but Amon*] R.V. **but this same Amon**; cp. xxviii. 22 (note).

*trespassed*] Render, **became guilty** (so R.V. mg.); cp. xix. 10; xxiv. 18; xxviii. 10, 13.

25. *slew*] Render, **smote**. The Hebrew word suggests perhaps that there was a conflict between the people and the conspirators.

CH. XXXIV. 1, 2 (= 2 Kin. xxii. 1, 2). JOSIAH'S GOOD REIGN.

1. *in Jerusalem one and thirty years*] R.V. **thirty and one years in Jerusalem** (as 2 Kin.). Here the Chronicler omits Josiah's mother's name; cp. xxxiii. 1, 21.

did *that* which *was* right in the sight of the LORD, and walked in the ways of David his father, and declined neither *to* the right hand, nor *to* the left. For in the eighth year<sup>3</sup> of his reign, while he was yet young, he began to seek after the God of David his father: and in the twelfth year he began to purge Judah and Jerusalem from the high places,

2. *in the sight*] R.V. **in the eyes.**

*declined neither...nor*] R.V. **turned not aside...or** (as 2 Kin.).

3—7 (cp. ver. 33; 2 Kin. xxiii. 4—20). JOSIAH DESTROYS THE SYMBOLS OF IDOLATRY.

3. *in the eighth year...and in the twelfth*] The two dates given in this verse seem to be “doublettes,” i.e. various readings *both* of which have been adopted and placed side by side in the text. Moreover it is probable that neither reading is original, for both seem to have been derived by some transcriptional error or other from 2 Kin. xxii. 3, where the account of Josiah’s doings begins with the date, *in the eighteenth year.*

Thus we get:—

(a) 2 Kin. xxii. 3 (= 2 Chr. xxxiv. 8):

*bishēmōneh esreh*, “eighteenth” (the original reading).

(b) 2 Chr. xxxiv. 3a:

*bishēmōneh*, “eighth” (defective reading; *esreh* having dropped out).

(c) 2 Chr. xxxiv. 3b:

*bishtēym esreh*, “twelfth” (attempted correction, perhaps from memory, of the defective reading).

It should also be noticed that the order of the events of Josiah’s reign given in Chron. varies from that given in 2 Kin. Thus we have in 2 Chr.:

(1) Destruction of idolatrous symbols throughout Jerusalem, Judah and Israel; xxxiv. 3—7.

(2) Repair of the Temple and Finding of the Law; *ib.* 8—28.

(3) Renewal of the Covenant with Jehovah; *ib.* 29—32.

(4) Great Passover kept; xxxv. 1—19.

(5) Death of Josiah; *ib.* 20—27.

In 2 Kin. on the other hand (2), (3) precede (1), and there can be little doubt that this order is right.

*while he was yet young*] There is no clause corresponding to this in 2 Kin., and the statement rests on the probably faulty reading “eighth.” Yet his early piety is probably a fact, for though in 2 Kin. his reformation is dated in the eighteenth year of his reign, i.e. when he was 25 years of age (hardly “young” for a king), the favourable judgement passed on him (2 Kin. xxii. 2) is unqualified by any suggestion that he was tardy in turning to Jehovah.

*in the twelfth year he began*] The Chronicler spreads the cleansing of the land over six years, i.e. from the *twelfth* to the *eighteenth*; cp. ver. 8.

*to purge*] Josiah’s measures are more fully enumerated and described

and the groves, and the carved images, and the molten images. And they brake down the altars of Baalim in his presence; and the images, that *were* on high above them, he cut down; and the groves, and the carved images, and the molten images, he brake *in pieces*, and made dust *of them*, and strowed *it* upon the graves of them that had sacrificed unto them. And he burnt the bones of the priests upon their altars, and cleansed Judah and Jerusalem. And *so did he* in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali, with their mattocks round about. And when he had broken down the altars and the groves, and had beaten the graven images into powder, and cut down all the idols throughout all the land of Israel, he returned to Jerusalem.

Now in the eighteenth year of his reign, when he had purged the land, and the house, he sent Shaphan the son

in 2 Kin. xxiii.; notice e.g. the removal of the Asherah from the Temple (ver. 6), the destruction of the houses of the *Kēdeshim* (cp. Deut. xxiii. 17, 18) which were in the House of the Lord (ver. 7), the deportation of priests from the cities of Judah into Jerusalem (vv. 8, 9), and the defiling of Topheth and of Beth-el (vv. 10, 15, 16).

*the groves*] R.V. **the Asherim**; cp. xiv. 3 (note).

*carved images*] R.V. **graven images**; as xxxiii. 7, 22.

4. *Baalim*] R.V. **the Baalim**; cp. xxxiii. 3 (note).

*the images*] R.V. **the sun-images** (so ver. 7 for "the idols"). See 2 Kin. xxiii. 11.

*he cut down; and the groves, and the carved images*] R.V. **he hewed down; and the Asherim, and the graven images.**

5. *he burnt the bones of the priests*] Specially at Beth-el; 2 Kin. xxiii. 15, 16.

*cleansed*] R.V. **purged** (as in vv. 3, 8).

6. *Simeon*] Here as in xv. 9 regarded as belonging to the Northern tribes, but their cities were in the south; cp. 1 Chr. iv. 28 ff.

*with their mattocks*] R.V. **in their ruins** (with marginal note, "The text is probably corrupt"). LXX. ἐν...τοῖς τόποις αὐτῶν i.e. "in their places." Pesh. reads, *in their broad places*, and this is probably correct.

7. *And when...all the idols*] R.V. **And he brake down the altars, and beat the Asherim and the graven images into powder, and hewed down all the sun-images.**

*he returned*] R.V. **and returned.**

8—28 (= 2 Kin. xxii. 3—20). REPAIR OF THE TEMPLE.

DISCOVERY OF THE BOOK OF THE LAW.

8. *Shaphan*] According to 2 Kin. he was Scribe. See 1 Chr. xviii. 16 (note).

of Azaliah, and Maaseiah the governor of the city, and Joah the son of Joahaz the recorder, to repair the house of the LORD his God. And when they came to Hilkiyah the high priest, they delivered the money that was brought *into* the house of God, which the Levites that kept the doors had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin; and they returned *to* Jerusalem. And they put *it* in the hand of the workmen that had the oversight of the house of the LORD, and they gave it *to* the workmen that wrought in the house of the LORD, to repair and mend the house: even to the artificers and builders gave they *it*, to buy hewn stone, and timber for couplings, and to floor the houses which the kings of Judah had destroyed. And the men did the work faithfully: and the overseers of them *were* Jahath and

*the governor of the city*] Render, a ruler of the city; cp. xxix. 20.  
*the recorder*] R.V. mg. **the chronicler**; cp. 1 Chr. xviii. 15 (note).  
 Neither Maaseiah nor Joah is mentioned in 2 Kin.

9. *And when they came...they delivered*] R.V. **And they came...and delivered.** The matter is somewhat differently stated in 2 Kin. according to which they are sent to Hilkiyah with a message to him to "sum" i.e. to reckon the total of the money collected in the Temple.

*the Levites that kept the doors*] R.V. **the Levites, the keepers of the door.** In 2 Kin. xii. 9 the keepers of the doors are called *priests*; cp. *ib.* xxv. 18.

*of the hand of Manasseh etc.*] In 2 Kin. simply "of the people."  
*and they returned to Jerusalem*] R.V. **and of the inhabitants of Jerusalem.** The A.V. (cp. for the meaning of this rendering, xxiv. 5) follows one reading of the Hebrew (the *K'rî*), the R.V., in agreement with the LXX., follows the other reading (*C'thib*).

10. *put it in*] R.V. **delivered it into.**

*and they gave it to the workmen that wrought in the house of the LORD*] R.V. **and the workmen that wrought in the house of the LORD gave it.** The "workmen" are distinguished from the "carpenters and builders" (ver. 11); overseers of some kind are meant. *To oversee the work* and *to do the work* are used as synonymous phrases in 1 Chr. xxiii. 4 and *ibid.* ver. 24.

*to repair and mend*] R.V. **to amend and repair.** "To amend" is to fill up a breach.

11. *to the artificers and builders*] R.V. **to the carpenters and to the builders.**

*to floor*] R.V. **to make beams for.**

*the houses*] Cp. 1 Chr. xxviii. 11.

12. *the overseers*] There is no parallel in 2 Kin. for the rest of this verse and for ver. 13.

Obadiah, the Levites, of the sons of Merari; and Zechariah and Meshullam, of the sons of the Kohathites, to set *it* forward; and *other of* the Levites, all that could skill of instruments of musick. Also *they were* over the bearers of burdens, and *were* overseers of all that wrought the work in any manner of service: and of the Levites *there were* scribes, and officers, and porters.

14 And when they brought out the money that was brought *into* the house of the LORD, Hilkiyah the priest found a  
 15 book of the law of the LORD *given* by Moses. And Hilkiyah answered and said to Shaphan the scribe, I have found the book of the law in the house of the LORD. And Hilkiyah  
 16 delivered the book to Shaphan. And Shaphan carried the book to the king, and brought the king word back again, saying, All that was committed to thy servants, they do *it*.  
 17 And they have gathered together the money that was found in the house of the LORD, and have delivered it into the hand of the overseers, and to the hand of the workmen.  
 18 Then Shaphan the scribe told the king, saying, Hilkiyah the

*to set it forward*] The same Heb. word is used in 1 Chr. xxiii. 4. *could skill*] "Skill" is used as a verb also in ii. 7, 8. *skill of instruments* = "play skilfully upon instruments."

13. *were overseers of all that wrought the work*] R.V. **set forward all that did the work.**

*in any manner*] R.V. **in every manner.**

*scribes*] Transcribers of the Law; Ezra vii. 6, 11.

*officers*] Cp. xix. 11.

*porters*] Cp. 1 Chr. xxvi. 1 ff.

14. This verse has no parallel in 2 Kin.

*a book of the law*] R.V. **the book of the law.** This book was not the complete Pentateuch in its present shape, for the redaction of the Pentateuch as a whole, is attributed by the ablest critics to a later period than this. Similarly it cannot have been the book of Deuteronomy in the complete form in which we have it, for there are traces in Deuteronomy of the work of an editor who must have lived at a later time than the days of Josiah. This "book of the law" seems to have consisted (roughly reckoned) of Deut. v.—xxvi. with xxviii.

15. *answered and said*] For the use of "answer" where no question had been asked cp. xxix. 31, note.

16. *and brought the king word back again*] R.V. **and moreover brought the king word again.**

17. *have gathered together*] R.V. **have emptied out.**

18. *Then Shaphan*] R.V. **And Shaphan.**

priest hath given me a book. And Shaphan read it before the king. And it came to pass, when the king had heard <sup>19</sup> the words of the law, that he rent his clothes. And the <sup>20</sup> king commanded Hilkiah, and Ahikam the son of Shaphan, and Abdon the son of Micah, and Shaphan the scribe, and Asaiah a servant of the king's, saying, Go, <sup>21</sup> inquire of the LORD for me, and for them that are left in Israel and in Judah, concerning the words of the book that is found: for great *is* the wrath of the LORD that is poured out upon us, because our fathers have not kept the word of the LORD, to do after all that is written in this book. And Hilkiah, and *they* that the king *had appointed*, went to <sup>22</sup> Huldah the prophetess, the wife of Shallum the son of Tikvath, the son of Hasrah, keeper of the wardrobe; (now she dwelt in Jerusalem in the college:) and they spake to

*hath given*] R.V. **hath delivered** (as in ver. 15).

*read it*] R.V. **read therein**. The Heb. expression is partitive.

19. *rent his clothes*] A sign of grief. "Clothes" is in the plur. because both inner and outer garments are meant. See Ezra ix. 3 (with Ryle's note).

20. *Ahikam the son of Shaphan*] Cp. Jer. xxvi. 24; xl. 5.

*Abdon the son of Micah*] In 2 Kin. "Achbor the son of Micaiah."

*a servant of the king's*] R.V. **the king's servant**.

21. *Go*] R.V. **go ye** (as in 2 Kin.).

*that is poured out upon us*] In 2 Kin. "that is kindled against us," so LXX. ἐκκέκρυται. Cp. here, ver. 25 (note).

*after all*] R.V. **according unto all** (cp. xxviii. 3).

22. *they that the king had appointed*] R.V. **they whom the king had commanded**. The verb *amar* has seemingly fallen out of the Heb. text.

*the prophetess*] This title is given to Miriam (Ex. xv. 20), Deborah (Judg. iv. 4), Anna (Luke ii. 36); cp. also Neh. vi. 14; Rev. ii. 20.

*Tikvath*] R.V. **Tokhath**. In 2 Kin. "Tikvah."

*Hasrah*] In 2 Kin. "Harhas."

*keeper of the wardrobe*] Lit. "keeper of the garments." The Heb. word for garments (*bēgādim*) is applied to a king's robes (xviii. 29), to a high priest's vestments (Ex. xxviii. 2, 4), and to clothes in general; it is therefore not easy to say what office precisely is here referred to. Some in consideration of 2 Kin. x. 22 have thought that the garments here meant were ecclesiastical and not royal.

*in the college*] R.V. **in the second quarter**; so Zeph. i. 10 (R.V.). A second, newer division of the city seems to be meant, but precisely what part is not known. Cp. Neh. xi. 9 (with Ryle's note on *second over the city*).

- 23 her to that *effect*. And she answered them, Thus saith the LORD God of Israel, Tell ye the man that sent you to me,  
 24 Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the curses that are written in the book which they have read before  
 25 the king of Judah: because they have forsaken me, and have burned incense unto other gods, that *they* might provoke me to anger with all the works of their hands; therefore my wrath shall be poured out upon this place,  
 26 and shall not be quenched. And as for the king of Judah, who sent you to inquire of the LORD, so shall ye say unto him, Thus saith the LORD God of Israel *concerning* the  
 27 words which thou hast heard; Because thine heart was tender, and thou didst humble thyself before God, when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes, and weep before me; I have even  
 28 heard *thee* also, saith the LORD. Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same. So they brought the king word again.  
 29 Then the king sent and gathered together all the elders

23. *she answered them*] R.V. **she said unto them.**

24. *all the curses*] Deut. xxvii. 15—26, xxviii. 15—68.

25. *therefore my wrath shall be poured out*] R.V. **therefore is my wrath poured out** (agreeing with ver. 21). Some of its effects were already manifest.

26. *And as for the king*] R.V. **But unto the king.**

*the LORD God of Israel concerning the words*] R.V. **the LORD, the God of Israel: As touching the words.**

27. *humbledst...and didst rend...and weep*] R.V. **hast humbled...and hast rent...and wept.**

*I have even heard thee also*] R.V. **I also have heard thee.**

28. *of the same*] R.V. **thereof.** Cp. the similar promise made to Ahab (1 Kin. xxi. 29).

#### 29—33 (cp. 2 Kin. xxiii. 1—3). THE RENEWAL OF THE COVENANT WITH JEHOVAH.

This renewal of the covenant should be compared with Hezekiah's great service of atonement for the breach of the covenant (xxix. 20 ff.). See also Ex. xxiv. 3—8.

of Judah and Jerusalem. And the king went up *into* the <sup>30</sup> house of the LORD, and all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, great and small: and he read in their ears all the words of the book of the covenant that was found *in* the house of the LORD. And the king stood in <sup>31</sup> his place, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant which are written in this book. And he caused all that were present <sup>32</sup> in Jerusalem and Benjamin to stand *to it*. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers. And Josiah took away all <sup>33</sup> the abominations out of all the countries that *pertained* to the children of Israel, and made all that were present in Israel to serve, *even* to serve the LORD their God. *And* all his days they departed not from following the LORD, the God of their fathers.

Moreover Josiah kept a passover unto the LORD in Jeru- <sup>35</sup> salem: and they killed the passover on the fourteenth *day* of the first month. And he set the priests in their charges, <sup>2</sup> and encouraged them to the service of the house of the LORD, and said unto the Levites that taught all Israel, <sup>3</sup>

30. *the Levites*] In 2 Kin. "the prophets."

31. *to walk after the LORD*] Cp. Deut. x. 12, 13.

*which are written*] R.V. **that were written.**

32. *he caused all that were found...to stand to it*] In 2 Kin., "all the people stood to the covenant."

33. *And Josiah took away*] Cp. vv. 3—7.

*made all that were found...to serve*] i.e. made the remnant of the Northern tribes his subjects.

*even to serve*] Render, **that they might serve.**

*all his days*] The case was altered under his son Jehoiakim.

CH. XXXV. 1—19 (= 1 Esdras i. 1—22; cp. 2 Kin. xxiii. 21—23).

JOSIAH'S PASSOVER.

1. *Moreover Josiah*] R.V. **And Josiah.**

*the first month*] The legal month; cp. xxx. 2 (with note).

2. *in their charges*] i.e. at their duties.

*encouraged them*] As Hezekiah had done; cp. xxix. 5—11; xxx. 22.

3. *that taught all Israel*] Cp. Neh. viii. 7, 9; also (perhaps) 2 Chr. xxx. 22, A.V.

which were holy unto the LORD, Put the holy ark in the house which Solomon the son of David king of Israel did build; *it shall not be* a burden upon your shoulders: serve  
 4 now the LORD your God, and his people Israel, and prepare  
*yourselves* by the houses of your fathers, after your courses, according to the writing of David king of Israel, and ac-  
 5 cording to the writing of Solomon his son. And stand in the holy *place* according to the divisions of the families of the fathers of your brethren the people, and *after* the division  
 6 of the families of the Levites. So kill the passover, and sanctify yourselves, and prepare your brethren, that *they* may do according to the word of the LORD by the hand of  
 7 Moses. And Josiah gave to the people, *of* the flock, lambs and kids, all for the passover *offerings*, for all that were present, to the number of thirty thousand, and three thou-  
 8 sand bullocks: these *were* of the king's substance. And his princes gave willingly unto the people, to the priests, and to the Levites: Hilkiah and Zechariah and Jehiel, rulers of the house of God, gave unto the priests for the passover *offerings* two thousand and six hundred *small cattle*,  
 9 and three hundred oxen. Conaniah also, and Shemaiah

4. *by the houses of your fathers, after your courses*] R.V. **after your fathers' houses by your courses.**

*the writing of David*] Cp. 1 Chr. xxiii. 27; xxviii. 19—21.

5. *of the families of the fathers*] R.V. **of the fathers' houses.**

*the people*] R.V. **the children of the people**, i.e. the laity. The same phrase is translated in 2 Kin. xxiii. 6 "the common people" (without any invidious meaning).

*and after the division of the families of the Levites*] R.V. **and let there be for each a portion of a fathers' house of the Levites.** Each great division of the laity is to be served by a small division of the Levites.

6. *prepare your brethren that they may do*] R.V. **prepare for your brethren, to do.** Cp. vv. 12, 13.

7. *gave*] R.V. **mg., gave for offerings**; cp. xxx. 24, (R.V.) where it is said that Hezekiah did the same at his great Passover.

*to the people*] R.V. **to the children of the people** (as in ver. 5, see note).

*for all*] R.V. **unto all.**

8. *willingly*] The A.V. is better here than the R.V. ("for a free will offering").

*rulers of the house of God*] Cp. 1 Chr. ix. 11, note.

9. *Conaniah...and Shemaiah*] Perhaps the "Conaniah and Shimeih his brother" of xxxi. 12, and so *Jozabad* may be the "Jozabad" of xxxi.

and Nethaneel, his brethren, and Hashabiah and Jeiel and Jozabad, chief of the Levites, gave unto the Levites for passover *offerings* five thousand *small cattle*, and five hundred oxen. So the service was prepared, and the priests stood <sup>10</sup> in their place, and the Levites in their courses, according to the king's commandment. And they killed the passover, <sup>11</sup> and the priests sprinkled *the blood* from their hands, and the Levites flayed *them*. And they removed the burnt <sup>12</sup> offerings, that they might give according to the divisions of the families of the people, to offer unto the LORD, as it is written in the book of Moses. And so *did they* with the oxen. And they roasted the passover with fire according <sup>13</sup> to the ordinance: but the *other holy offerings* sod they in pots, and in caldrons, and in pans, and divided *them* speedily among all the people. And afterward they made ready for <sup>14</sup> themselves, and for the priests: because the priests the sons of Aaron *were busied* in offering of burnt offerings and the fat until night; therefore the Levites prepared for themselves, and for the priests the sons of Aaron. And the <sup>15</sup> singers the sons of Asaph *were* in their place, according to the commandment of David, and Asaph, and Heman, and Jeduthun the king's seer; and the porters *waited* at every

13. If this be so, the names represent families rather than individuals, for nearly sixty years separate the reigns of Hezekiah and Josiah.

*chief*] R.V. **the chiefs.**

10. *in their courses*] R.V. **by their courses.**

11. *sprinkled*] Cp. xxix. 22, note.

*from their hands*] R.V. **which they received of their hand; cp. xxx.**

16.

*the Levites flayed*] Cp. xxix. 34.

12. *that they might give according to the divisions of the families of the people*] R.V. **that they might give them according to the divisions of the fathers' houses of the children of the people.**

13. *the ordinance*] Ex. xii. 9.

*but the other holy offerings*] R.V. **and the holy offerings.** The bullocks mentioned in vv. 7, 8, 9. They would not be slain on the Passover day itself, but on the days which immediately followed.

*divided them speedily among all the people*] R.V. **carried them quickly to all the children of the people.**

14. *of burnt offerings*] R.V. **the burnt offerings.**

*the fat*] Cp. vii. 7, note; xxix. 35.

15. *the singers*] Cp. I Chr. xxv. 1 ff.

*waited at every gate; they might not depart*] R.V. **were at every gate: they needed not to depart.**

gate; they might not depart from their service; for their  
 16 brethren the Levites prepared for them. So all the service  
 of the LORD was prepared the same day, to keep the pass-  
 over, and to offer burnt offerings upon the altar of the  
 17 LORD, according to the commandment of king Josiah. And  
 the children of Israel that were present kept the passover  
 at that time, and the feast of unleavened bread seven days.  
 18 And there was no passover like to that, kept in Israel from  
 the days of Samuel the prophet; neither did all the kings  
 of Israel keep such a passover as Josiah kept, and the  
 priests, and the Levites, and all Judah and Israel that were  
 19 present, and the inhabitants of Jerusalem. In the eighteenth  
 year of the reign of Josiah was this passover kept.  
 20 After all this, when Josiah had prepared the temple,  
 Necho king of Egypt came up to fight against Carchemish

16. *the same day*] Lit. "on that day," i.e. the fourteenth of Nisan.

18. *there was no passover*] Cp. what is said of Hezekiah's Passover,  
 xxx. 26.

*from the days of Samuel*] Perhaps in allusion to 1 Sam. ix. 12, 13,  
 though there is no word there to identify the feast mentioned with the  
 Passover. In 2 Kin. xxiii. 22 "from the days of the judges."

19. *in the eighteenth year*] Cp. xxxiv. 8; 2 Kin. xxiii. 23.

20—24 (= 1 Esd. i. 25—31; cp. 2 Kin. xxiii. 29, 30). THE DEATH  
 OF JOSIAH.

The account of Josiah's death is very much fuller in Chron. than in Kings. The features which are peculiar to the Chronicler are, (1) Neco's message to dissuade Josiah from war, (2) Josiah's disguising himself and coming to fight *in the valley of Megiddo*, (3) the wounding of Josiah by archers, (4) the transfer of the wounded king from a war chariot to another chariot. In other words all the details which represent the meeting at Megiddo as a battle are peculiar to Chron.

The account given in Kings is simply:—"King Josiah *went to meet* him (Necho), and he put him to death *at Megiddo* when he saw him. And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem." The Hebrew expression for "went to meet" in this passage is the same as in 1 Kin. xviii. 16; 2 Kin. xvi. 10; it does not suggest a *hostile* meeting, though it can be used in a suitable context to describe one. The phrase "when he saw him" suggests an interview rather than a battle. Thus we have two traditions of Josiah's death: according to Chron. he was mortally wounded in battle, according to Kings he sought an interview with Neco and was assassinated by him at the town of Megiddo.

20. *Necho*] R.V. *Neco*. This was Neco II. (reigned 611—595 B.C., Maspero, *Histoire Ancienne*, p. 545, note), who according to Herodotus

by Euphrates: and Josiah went out against him. But he sent ambassadors to him, saying, What have I to do with thee, thou king of Judah? *I come* not against thee *this* day, but against the house wherewith I have war: for God commanded me to make haste: forbear thee from meddling with God, who *is* with me, that he destroy thee not. Nevertheless Josiah would not turn his face from him, but disguised himself, that *he* might fight with him, and hearkened not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo. And the archers shot at king Josiah; and the king said to his servants, Have me away; for I am sore wounded. His servants

(II. 159) conquered the "Syrians" (Jews or Assyrians?) at "Magdol" (Megiddo or Magdol near the Pelusiac mouth of the Nile?) and then captured Cadytis (Kadesh on the Orontes or Gaza?), an important city of Syria. The account of Herodotus is obscure, ambiguous and defective, but a comparison of 2 Kings with an inscription of Nabu-na'id king of Babylon (555—538 B.C.) sets Neco's action in a clearer light. The campaign (which took place about 608 B.C.) was directed "against the king of Assyria" (2 Kin. xxiii. 29), i.e. against the last king Sin-šar-iškun (Saracos) who was at war with Nabopolassar (father of Nebuchadnezzar), king of Babylon. Nabopolassar, hard pressed, called in to his help the Umman-manda (Scythians), who destroyed Nineveh circ. 608 B.C.; cp. Messerschmidt, *die Inschrift der Stele Nabu-na'id's* (pp. 5—13). Neco advanced to the Euphrates to secure some of the spoils of the Assyrian overthrow, but the victory of Nebuchadnezzar over Neco at Carchemish (circ. 605 B.C.) finally excluded Egypt from any share.

*against Carchemish*] Cp. Jer. xlvi. 2. It was a city situated near the junction of the Habor and Euphrates. In 2 Kin., "against the king of Assyria."

21. *against the house wherewith I have war*] In 1 Esd. i. 27 there is a different reading "My war is upon Euphrates."

*commanded*] R.V. **hath commanded.**

22. *disguised himself*] Josiah, like Ahab (xviii. 29), took the warning so far seriously as to think that his life was in danger and that he would be safer fighting in disguise. The ἐκκραυώθη ("was strengthened") of the LXX. represents an inferior reading.

*the valley of Megiddo*] Cp. Judg. v. 19; Zech. xii. 11. In 1 Esd. i. 29, "the plain of Megiddo." The whole (or perhaps only the western part) of the plain of Esdrelon is meant; cp. 1 Chr. x. 7, note.

23. *the archers shot*] Cp. the death of Ahab, xviii. 33. 1 Esd. i. 29 has an inferior reading, viz. "the princes came down against king Josias."

24. *His servants therefore took him out of that chariot*] R.V. **So his servants took him out of the chariot.**

therefore took him out of *that* chariot, and put him in the second chariot that he had; and they brought him to Jerusalem, and he died, and was buried in *one of the* sepulchres of his fathers. And all Judah and Jerusalem mourned for Josiah. And Jeremiah lamented for Josiah: and all the singing *men* and the singing *women* spake of Josiah in their lamentations to *this* day, and made them an ordinance in Israel: and behold, they *are* written in the lamentations. Now the rest of the acts of Josiah, and his goodness, according to that which was written in the law of the LORD, and his deeds, first and last, behold, they *are* written in the book of the kings of Israel and Judah.

36 Then the people of the land took Jehoahaz the son of Josiah, and made him king in his father's stead in Jerusalem. Jehoahaz *was* twenty and three years old when he

*the second chariot*] War chariots were small, with (apparently) only standing room for their occupants; see the illustrations of Egyptian and Assyrian chariots given in Smith's *Bib. Dict.* s.v. This "second chariot" was probably of a larger kind, suitable for travelling.  
*in one of the sepulchres*] R.V. in the sepulchres.

25 (= 1 Esd. i. 32; not in 2 Kin.). THE LAMENTATIONS FOR JOSIAH.

25. *lamented*] i.e. "composed (*or* uttered) an elegy." The Heb. word (*kōnēn*) suggests formal composition, and the actual words of lamentation are often given; 2 Sam. i. 17 ff.; iii. 33, 34; Ezek. xxvii. 32; xxxii. 2, 16.

*and they made them an ordinance*] Cp. 2 Sam. i. 18, R.V.  
*in the lamentations*] In some lost work, not in our canonical book of the Lamentations, for there we "look in vain for a single word distinctive of a funeral dirge over a devout and zealous reformer like Josiah" (E. H. Plumptre in Smith's *Bib. Dict.* s.v.).

26, 27 (= 1 Esd. i. 33; 2 Kin. xxiii. 25, 28). THE EPILOGUE OF JOSIAH'S REIGN.

26. *his goodness*] R.V. **his good deeds**; cp. xxxii. 32.  
*according to that which was (is) written*] Cp. the strong terms used in 2 Kin. xxiii. 25, "like unto him was no king before him, that turned to the LORD with all his heart...according to all the law of Moses...neither after him arose there any like him."

CH. XXXVI. 1—4 (= 1 Esd. i. 34—38; 2 Kin. xxiii. 31—34). THE REIGN OF JEHOAHAZ.

1. *the people of the land took*] Cp. xxvi. 1; xxxiii. 25.  
*Jehoahaz*] Called "Shallum" in 1 Chr. iii. 15; Jer. xxii. 11. He was younger than Jehoiakim; ver. 5.

*began* to reign, and he reigned three months in Jerusalem. And the king of Egypt put him down at Jerusalem, and condemned the land in an hundred talents of silver and a talent of gold. And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and turned his name to Jehoiakim. And Necho took Jehoahaz his brother, and carried him to Egypt.

Jehoiakim *was* twenty and five years old when he *began* to reign, and he reigned eleven years in Jerusalem: and he did *that* which *was* evil in the sight of the LORD his God. Against him came up Nebuchadnezzar king of Babylon,

2. *in Jerusalem*] His mother's name is here omitted; cp. xxxiii. 1, 21; xxxiv. 1. According to 2 Kin. xxiii. 32 (cp. Ezek. xix. 3, 4) Jehoahaz "did evil."

3. *put him down at Jerusalem*] R.V. **deposed him at Jerusalem.** The clause answers to 2 Kin. xxiii. 33, "put him in bands at Riblah in the land of Hamath, that he might not reign in Jerusalem." Perhaps we should read the same words in Chron. The Heb. words for "deposed" and "put in bands" are liable to be easily confused.

*condemned*] R.V. **amerced.** For "amerce" in the sense of "fine," cp. Deut. xxii. 19; and for "condemn" in the same sense see Amos ii. 8 (A.V., "fined" R.V.).

*an hundred talents of silver and a talent of gold*] The land was poorer than in the days in which Sennacherib had imposed a fine on Hezekiah of "three hundred talents of silver and thirty talents of gold" (2 Kin. xviii. 14).

4. *turned his name to Jehoiakim*] This name is compounded with the divine name Jehovah. Probably Neco made the new king swear fealty by *Jehovah*, and then declared his official name to be Jehoiakim, in order that he and his people might have something to remind them of the oath he had taken.

*to Egypt*] He died in Egypt; 2 Kin. xxiii. 34; Jer. xxii. 12.

5—8 (= 1 Esd. i. 39—42; 2 Kin. xxiii. 35—xxiv. 7). THE REIGN OF JEHOIAKIM.

5. *in Jerusalem*] The Chronicler omits his mother's name (cp. ver. 2, note) and also the statement that he raised the indemnity imposed by Neco by means of a poll-tax (2 Kin. xxiii. 35).

*he did that which was evil*] Cp. 2 Kin. xxiii. 37; Jer. xxii. 13—18; xxvi. 20—23; xxxvi. 1—32.

6. *Nebuchadnezzar*] A more accurate form of his name is "Nebuchadrezzar" (so generally in Jeremiah and Ezekiel); in the Inscriptions "Na-bi-um-ku-du-ur-ri-u-šu-ur," also "Nabū-ku-dur-ri-u-šu-ur," the meaning being, "O Nebo (one of the gods of Babylon; cp. Is. xlvi. 1), protect the crown (or the boundary)!" He reigned from 604—561 B.C.,

- 7 and bound him in fetters, to carry him to Babylon. Nebuchadnezzar also carried of the vessels of the house of the LORD to Babylon, and put them in his temple at Babylon.
- 8 Now the rest of the acts of Jehoiakim, and his abominations which he did, and that which was found in him, behold, they *are* written in the book of the kings of Israel and Judah: and Jehoiachin his son reigned in his stead.
- 9 Jehoiachin *was* eight years old when he *began* to reign, and he reigned three months and ten days in Jerusalem:

and was succeeded by Evil-Merodach (Amil-Marduk). The only purely historical inscription relating to his reign deals with a campaign in Egypt in 568 B.C.; cp. Jer. xliii. 11.

[*Nebuchadnezzar*] It seems probable that Nebuchadnezzar did not *in person* come up against Jerusalem at the end of *Jehoiakim's* reign, nor in person carry off any of the sacred vessels; it is likely moreover that Jehoiakim was not carried to Babylon. The result of Jehoiakim's rebellion against Nebuchadnezzar was according to 2 Kin. simply that "bands" of Chaldeans and their allies invaded Judah. Probably Jehoiakim's life and reign came to an end (*how* we do not know; cp. Jer. xxii. 18, 19) during this petty warfare, and then three months later, the main Chaldean army under Nebuchadnezzar having arrived, Jerusalem was taken, and Jehoiakim's son and successor Jehoiachin was carried off with the golden vessels of the house of the Lord to Babylon. The Chronicler seems to foreshorten the history at this point.

7. *of the vessels*] There is no mention in 2 Kin. of the removal of sacred vessels during Jehoiakim's reign. Some were carried off under Jehoiachin, the rest under Zedekiah; 2 Kin. xxiv. 13; xxv. 13—17. Cp. last note.

*in his temple*] So LXX.; 1 Esd. i. 39 [41]; Dan. i. 2. R.V. mg., "in his palace." The Heb. word (*heykāl*) is a loan-word; the original (*ikallu*) is the ordinary word in Assyrio-Babylonian for "palace."

8. *that which was found in him*] i.e. his sin (in this context); cp. 1 Kin. xiv. 13.

#### 9, 10 (= 1 Esd. i. 43—45; cp. 2 Kin. xxiv. 8—17). THE REIGN OF JEHOIACHIN.

The account given in 2 Kin. contains much that is not given in Chron. and, in particular, many details of the first captivity of Judah.

9. *Jehoiachin*] Called "Jeconiah," 1 Chr. iii. 16, where see note.

*eight years*] So LXX. (B) of Chron. and of Esd., but the number is probably corrupt for *eighteen* (so LXX. (A) of Chron. and of Esd. and Heb. and LXX. of 2 Kin. xxiv. 8). It is possible that the clause "and ten days" below is a misplaced fragment of an original reading *ben shēmōneh esreh shanah*, i.e. "eighteen years old."

*in Jerusalem*] The Chronicler here omits the king's mother's name (cp. ver. 2, note), though she was a person of some influence; cp. 2 Kin. xxiv. 12; Jer. xxii. 24—26; and perhaps *ibid.* xiii. 18 (R.V.).

and he did *that* which *was* evil in the sight of the LORD. And when the year was expired, king Nebuchadnezzar sent, <sup>10</sup> and brought him to Babylon, with the goodly vessels of the house of the LORD, and made Zedekiah his brother king over Judah and Jerusalem.

Zedekiah *was* one and twenty years old when he *began* <sup>11</sup> to reign, and reigned eleven years in Jerusalem. And he <sup>12</sup> did *that* which *was* evil in the sight of the LORD his God, *and* humbled not himself before Jeremiah the prophet *speaking* from the mouth of the LORD. And he also re- <sup>13</sup> belled against king Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart from turning unto the LORD God of Israel. More- <sup>14</sup> over all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen: and

*he did that which was evil*] Cp. Jer. xxii. 24; Ezek. xix. 5—9.

10. *when the year was expired*] R.V. **at the return of the year**; cp. 2 Sam. xi. 1 = 1 Chr. xx. 1, "at the return of the year, at the time when kings go out to battle," R.V. This would be in the spring.

*brought him to Babylon*] It was not the king only, but also all the best of the people, "the princes, ... men of valour, the craftsmen and the smiths" who went into captivity; 2 Kin. xxiv. 14; Jer. xxiv. 1, 5; Ezek. xvii. 12—14.

*Zedekiah*] A covenant-name like "Jehoiakim" (ver. 4, note); it seems to mean "Righteousness of Jehovah"; cp. the significant title in Jer. xxiii. 6, "The LORD is our Righteousness." Zedekiah's original name was "Mattaniah"; 2 Kin. xxiv. 17.

*his brother*] In 2 Kin. (more accurately) "his father's brother"; cp. 1 Chr. iii. 15, 16, notes.

11—19 (= 1 Esd. i. 46—56; cp. 2 Kin. xxiv. 18—xxv. 21; Jer. xxxvii. 1—xxxix. 8; lii. 1—27). REIGN OF ZEDEKIAH. DESTRUCTION OF JERUSALEM.

11. *in Jerusalem*] The Chronicler omits, as usual, his mother's name. She was "Hamutal, the daughter of Jeremiah of Libnah" (2 Kin. xxiv. 18), and was mother of Jehoahaz also (*ibid.* xxiii. 31). Jehoiakim was by a different mother (*ibid.* ver. 36).

12. *humbled not himself*] Jeremiah consistently advised Zedekiah to submit to the Chaldeans; but the king partly through fear of his princes, partly through illusive hopes, could never bring himself to do this; cp. Jer. xxi. 1—7; xxxiv. 8—22; xxxvii. 1—10, 17; xxxviii. 17—23.

13. *who had made him swear by God*] Cp. Ezek. xvii. 11—19.

14. *the chief*] R.V. **the chiefs**.

*transgressed very much*] R.V. **trespassed very greatly**.

polluted the house of the LORD which he had hallowed in  
 15 Jerusalem. And the LORD God of their fathers sent to  
 them by his messengers, rising up betimes, and sending;  
 because he had compassion on his people, and on his  
 16 dwelling place: but they mocked the messengers of God,  
 and despised his words, and misused his prophets, until  
 the wrath of the LORD arose against his people, till *there was*  
 17 no remedy. Therefore he brought upon them the king of  
 the Chaldees, who slew their young men with the sword in  
 the house of their sanctuary, and had no compassion upon  
 young man or maiden, old man, or him that stooped for  
 18 age: he gave *them* all into his hand. And all the vessels  
 of the house of God, great and small, and the treasures of  
 the house of the LORD, and the treasures of the king, and  
 19 of his princes; all *these* he brought to Babylon. And they  
 burnt the house of God, and brake down the wall of Jeru-  
 salem, and burnt all the palaces thereof with fire, and  
 20 destroyed all the goodly vessels thereof. And them that  
 had escaped from the sword carried he away to Babylon;

*polluted the house*] Jer. vii. 9—11; xxiii. 11—14; Ezek. viii.  
 5—16.

15. *rising up betimes, and sending*] R.V. **rising up early and sending**; cp. Jer. xxvi. 5.

16. *mocked the messengers*] Jeremiah was imprisoned, beaten, and threatened with death, Urijah (Jer. xxvi. 20—23) was put to death. Of the fate of Habakkuk (who also lived during the Chaldean period, Hab. i. 6) nothing is known.

*misused his prophets*] R.V. **scoffed at his prophets**.

17. *Chaldees*] R.V. **Chaldeans**. Their name in Hebrew is *Casdim* and in Assyrio-Babylonian *Caldu* (the change of “s” for “l” before a dental is not uncommon in the latter language). They were a people originally living south of Babylon on the sea, but Nabopolassar, father of Nebuchadnezzar, conquered Babylon and established a Chaldæo-Babylonian empire.

*in the house of their sanctuary*] Cp. Ezekiel’s vision of the slaughter; Ezek. ix. 1—11.

*him that stooped for age*] R.V. **ancient**; cp. Is. ix. 15.

18. *all the vessels*] i.e. all the vessels which remained after the previous spoliation (ver. 10). They were perhaps chiefly of brass; cp. 2 Kin. xxv. 13—15.

19. *brake down the wall*] The Heb. verb here used (*nittēç*) implies probably a more thorough breaking down than the *pāraç* of xxv. 23 (see note); xxvi. 6.

where they were servants to him and his sons until the reign of the kingdom of Persia: to fulfil the word of the LORD <sup>21</sup> by the mouth of Jeremiah, until the land had enjoyed her sabbaths: *for* as long as *she* lay desolate she kept sabbath, to fulfil threescore and ten years.

Now in the first year of Cyrus king of Persia, that the <sup>22</sup> word of the LORD *spoken* by the mouth of Jeremiah might be accomplished, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and *put it* also in writing, saying, Thus saith <sup>23</sup> Cyrus king of Persia, All the kingdoms of the earth hath the LORD God of heaven given me; and he hath charged

20, 21 (= I Esd. i. 57, 58). THE CAPTIVITY.

20. *to him and his sons*] Cp. Jer. xxvii. 7. There were three kings of Babylon after Nebuchadnezzar before Cyrus established Persian rule, viz. Evil-Merodach (Amil-Marduk) (2 Kin. xxv. 27), Neriglissar (Nergal-šar-ušur), and Nabonidus (Nabu-na'id). The last two kings were usurpers. Neriglissar was (it seems) son-in-law to Nebuchadnezzar (Hommel, BABYLONIA in Hastings' *Bible Dict.*, i. 229a). Whether Nabonidus was connected with the royal house is not known.

21. *by the mouth of Jeremiah*] Cp. Jer. xxv. 11; xxix. 10.

*until the land had enjoyed her sabbaths*] Cp. Lev. xxv. 1—7; xxvi.

34, 35.

*threescore and ten years*] i.e. two whole generations. It is very unlikely that the Chronicler intended to suggest that the Sabbatical years had been neglected throughout the period (about 490 = 70 × 7 years) during which the kingdom lasted, for he mentions several God-fearing kings (David, Solomon, Jehoshaphat) whose reigns would need to be subtracted from this total, so that the number of violated Sabbatical years would fall considerably below 70.

22, 23 (= Ezra i. 1—3 a; I Esd. ii. 1—5 a). CYRUS DECREES THE REBUILDING OF THE TEMPLE.

On this section see the full notes of Professor Ryle on Ezra.

The historical character of this decree of Cyrus has been questioned (on purely subjective grounds) by Cheyne, *Jewish Religious Life after the Exile*, pp. 5—7.

22. *stirred up the spirit*] Cp. I Chr. v. 26; Haggai i. 14.

*made a proclamation*] cp. xxx. 5. The phrase is characteristic of the Chronicler.

23. *All the kingdoms of the earth*] The king of Babylon bore the title of "king of the four quarters of the world." Cyrus succeeded to this title on his conquest of Babylon.

*God of heaven*] R.V. the God of heaven.

me to build him a house in Jerusalem, which *is* in Judah. Who *is there* among you of all his people? The LORD his God *be* with him, and let him go up.

*Who is there among you of all his people? The LORD...etc.] R.V.*  
**Whoever there is among you of all his people, the LORD...etc.**

*let him go up]* i.e. to Jerusalem; cp. Ezra i. 3. Since Chronicles is the last book of the Old Testament (according to the Hebrew order), these words are to be reckoned the last words of the Old Testament.

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