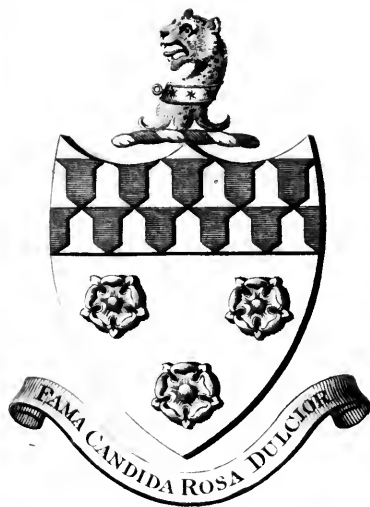




Hmf. 9-154.



Edward Taylor.





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In duo dirigi fata et certamina Regni
Emula, dum furinus staret ubique vigor;
Socius et parvis, parvique sub Hoste sepulchro;
Eocuta hæc nodis omnia, clava nitunt.

A
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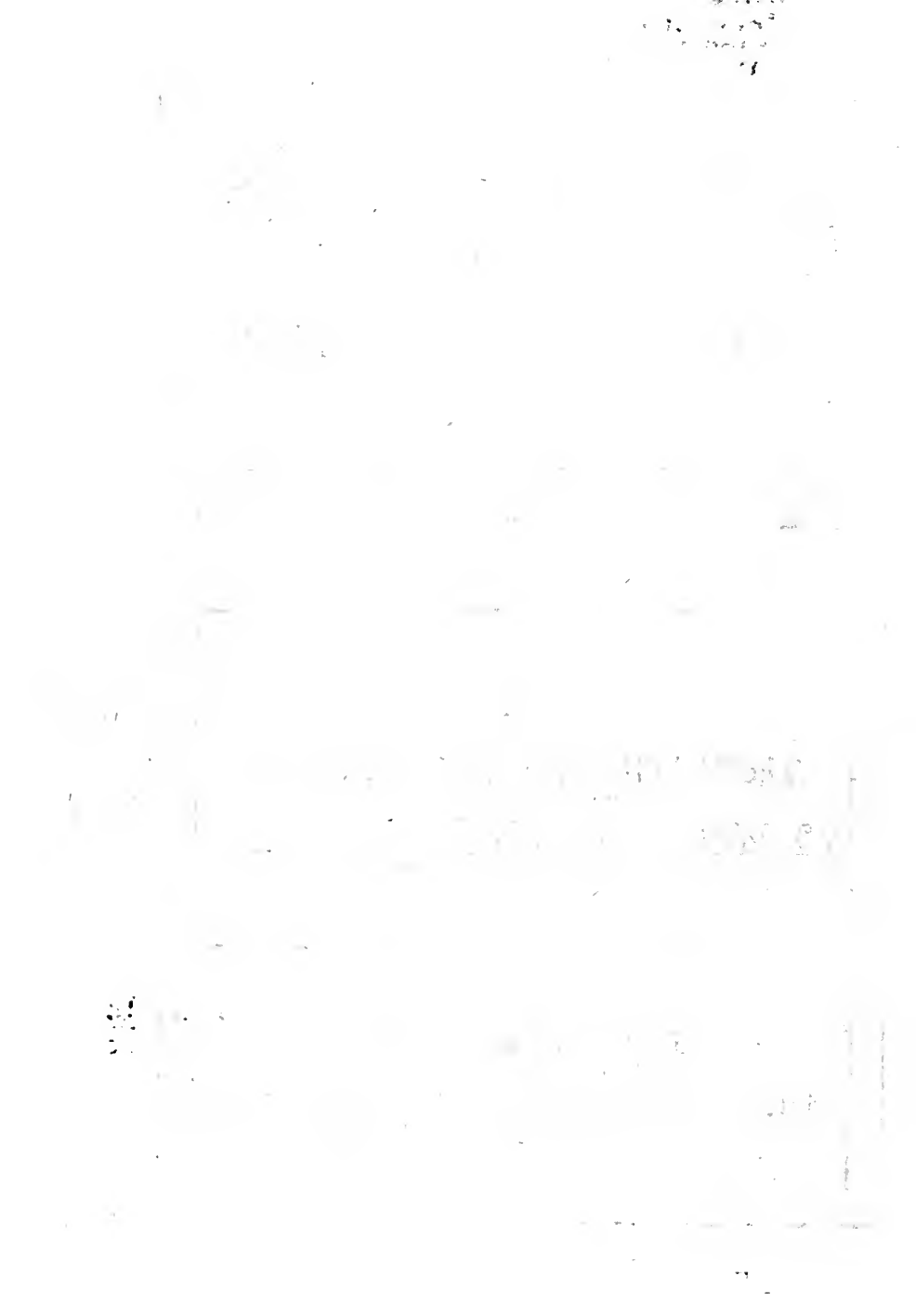
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A

C O M M E N T A R Y

U P O N T H E

F i r s t B o o k o f t h e K I N G S .

THese Two following Books contain the History of the Kings of *Israel* and *Judah*, from the beginning of *Solomon's* Reign down to the Captivity of *Babylon*: For the Space of near Six Hundred Years; taking into the Account, the History of the two foregoing Books. It is highly probable that they were composed by *Ezra*; who extracted them out of the Publick Records: Which were kept of what passed in that Nation; as we read of the Book of the Acts of *Solomon*, in this very Book, XI. 41. And frequently, of the Books of the Kings of *Israel*, and of the Kings of *Judah*; and of the Book of *Jehu*, in which was written the Acts of *Jehoshaphat*, 2 *Chron.* XX. 34. And *Isaiab* we read wrote the Acts of *Uzziab* first and last, 2 *Chron.* XXVI. 22. Out of which and such like Books, *Ezra* composed this brief History. In which there are several things that Heathens themselves have taken notice of, as *Huetius* observes in his *Demonstratio Evangelica*, Prepos. IV. Where he answers the trifling Objections, which some have made against the Antiquity of these Books.

Chapter
I.

C H A P. I.

Verse 1.

Verse 1. **N**OW *David was old and stricken in years.*] For he was Seventy Years old, as we learn, from 2 *Sam.* V. 4, 5.

And they covered him with clothes, but he got no heat.] His Blood was so chill'd, that he could not be warm in his Bed: Much less when he was up. Dr. *Lightfoot* thinks he was struck with a dead Palsy.

Verse 2.

Ver. 2. *Wherefore his servants.*] His Physicians, it is most likely, that attended him.

Said unto him, Let there be sought for my Lord the King.] These are the words of the Prime Physician, in the Name of the rest.

A young Virgin, and let her stand before the King.] Or minister. unto him in the Day-time: For the very Sight of a Beautiful Virgin very much excites the Natural Spirits.

And let her cherish him, and let her lie in thy Bosom.] Become his Wife, and in the Night lie in the same Bed close to him.

That my Lord the King may get heat.] For nothing more effectually procures Heat and healthful Concoction, than the Application of a young Body, even of a Puppy to the Stomach all Night: As *Galen* observes in his Fifth Book of the Power of simple Medicines. For *αμμουλόπτεα, ἢ οἰκείότερα πολὺ* this Warmth is nearer of Kin to us, and more proper than any other that can be invented: As *Victorinus Strigelius* hath taken notice.

Ver. 3.

Ver. 3. *So they sought for a fair Damsel throughout all the Coasts of Israel, and found Abisbag the Shunamite, and brought her to the King.]* She being young, sprightly, and willing to be taken into his Bed : For his other Wives were grown too old to put any Life into him. Chapter I. Verse 3.

Ver. 4. *And the Damsel was very fair.]* Of an amiable Countenance. Verse 4.

And cherished the King, and ministred to him, but the King knew her not.] Did not enjoy her as his Wife ; but she remained still a Virgin : Being his Bedfellow only to keep him warm.

Ver. 5. *Then Adonijah the Son of Haggith exalted himself, saying, I will be King.]* Taking advantage of his Father's Age, and Weakness (who he thought could not oppose it) he resolved to take Possession of the Kingdom : But the Crown, as the Jews fancy, would not fit his Head. Verse 5.

And he prepared himself Chariots, and Horsemen, and fifty Men to run before him.] Just as Absalom had done, when he began to conspire against his Father, 2 Sam. XV. 1.

Ver. 6. *And his Father had not displeased him at any time, in saying why hast thou done so ?]* This was one of David's great Faults, extraordinary Indulgence unto his Children : Of whom he was so fond, that he seems to have overlookt their Errors ; and never to have chidden them for any thing they did amiss. And now in his Old Age this Weakness was more apparent ; he growing naturally more remis, careless and sluggish. Verse 6.

And he also was a very goodly Man.] And so the more likely to draw the People after him. For a noble Aspect, was always a Qualification for the Royal Authority ; as appears by the History of Saul, David, and Absalom.

Chapter
I.

And his Mother bare him after Absalom.] He pretended to the Crown, because *Absalom* being dead, he was next to him in order of Birth. See 2 *Sam.* III. 3, 4.

Ver. 7. *And he conferred with Joab the Son of Zeruiah, and with Abiathar the Priest.]* Whom it is likely he knew to be two discontented Persons: The former upon the account of *David's* putting *Amasa* in his Place; and the other because he saw *Zadock* in greater favour than himself.

And they following Adonijah, helped him.] Furthered him in his design: As a means to secure themselves with the next Heir.

Verse 8.

Ver. 8. *But Zadok the Priest, and Benaiah the Son of Jehoiada, and Nathan the Prophet, and Shimei, and Rei, and the mighty Men which belonged unto David, were not with Adonijah.]* The three first of these are well known to have been great Favourites of *David*: And therefore *Adonijah* knew would not be for his turn. The two next it is likely were Persons of note, who were perfectly in *David's* Interest: And *Shimei* possibly may be the Person whom *Solomon* preferred to a great Office, IV. 18: though *Abarbimel* thinks he was *Shimei* who cursed *David*. See upon the next Chapter, v. 8. the *mighty men* here mentioned are those named in 2 *Sam.* XXIII. and his Guards who had served under *David* so long, and done such mighty Acts in his Reign, and under his Conduct; that *Adonijah* had no hope of drawing them in into his Party.

Verse 9.

Ver. 9. *And Adonijah slew Sheep and Oxen, and fat Cattle.]* Of the Hebrew word *Meri*, which we translate *fat Cattle*. See upon 2 *Sam.* VI. 13.

By the Stone of Zobelet which is by Enrogel.] The Hebrew word *Zohel* signifies a slow Motion, as *Bochari*

chart observes in his *Hierozoicon*, P. I. Lib. I. Cap. IX. Chapter I. From whence this Stone had its Name: The Fullers here pressing out the Water, which dropped from the Clothes that they had washed in this Well, called *Rogel*. *Josephus* saith the King's Gardens lay near this Well: Which, out of him, is also affirmed by *Procopius Gazenus*.

And called all his Brethren the Kings Sons.] Whose Names are mentioned in 2 *Sam.* III. 4, 5. and more largely in 1 *Chron.* III. 4, 5, &c.

And all the Men of Judah the King's servants.] Except those before-mentioned, v. 8. and again excepted, v. 10. But all the rest of the Family of *David*, and the principal Persons of the Tribe of *Judah*, with the High Priest, and the Captain of the Host being present, there seemed to be nothing wanting to the making of him King; but only his anointing. For this seems to have been a *Fœderal Feast*: Wherein they swear Allegiance to *Adonijah*.

Ver. 10. But *Nathan* the Prophet, and *Benaiah*, and Verse 10. the mighty Men, and *Solomon* his Brother he called not.] It was a Feast, I suppose, upon a great Sacrifice: Unto which none came, but they who were invited.

Ver. 11. Wherefore *Nathan* spake unto *Bathsheba* the Verse 11. Mother of *Solomon*, saying, hast thou not heard that *Adonijah* the Son of *Haggith* doth reign?] It seems they were so bold as to proclaim him King.

And *David* our Lord knoweth it not.] For it was secretly contrived between him, and *Joab*, and the rest: Without the Privity of *David* or of *Bathsheba*.

Ver. 12. Now therefore come, let me I pray thee give Verse 12. thee counsel; that thou mayst save thy own Life and the Life of thy Son *Solomon*.] Whom he knew they would endeavour to cut off: As the Person designed by *David* to be his Successor.

Chapter

I.

Verse

Ver. 13. *Go, and get thee in unto King David, and say unto him, didst not thou, my Lord, O King swear unto thy Handmaid, saying, assuredly Solomon thy Son shall reign after me, and he shall sit upon my Throne. Why then doth Adonijah reign?*] We do not read any where else of this Oath; but no doubt he had solemnly sworn to her, that he would make her Son his Successor: God himself, having designed him to that Honour; as appears from 2 Sam. VII. 12. Where God promises by *Nathan* to set upon his Throne a Son that should proceed from him. Which plainly signified, none of his Sons already born were to be the Person. But more plainly, 1 Chron. XXII. 8, 9, 10, &c. he declares that God told him *Solomon* should reign after him, and build him an House; and thereupon he commanded all the Princes of *Israel* to be assistant to him, v. 17. And see XXVIII. 5, 6. All this, I doubt not was known to *Adonijah*; which made his Crime the greater, in setting himself against the Decree of Heaven: And he himself confesses as much in the next Chapter, v. 15.

Verse 14.

Ver. 14. *Behold, while thou yet talkest there with the King, I also will come in after thee, and confirm thy words.*] Which he knew would quicken the King, to give speedy Orders about this Matter.

Verse 15.

Ver. 15. *And Bathsheba went in unto the King, into the Chamber.*] Being the King's Wife she had the Priviledge to come into his Bed-chamber, without asking Leave, as *Kimchi* observes. Whereas *Nathan* did not appear before the King, till they told him he was there to wait upon him, v. 23.

And the King was very old.] And could not discern who it was that entred into the Chamber.

And Abisbag the Shunamite ministred unto the King.] And informed him, it is likely, that *Bathsheba* was come into the Room to speak with him. Ver.

Ver. 16. *And Bathsheba bowed, and did Obeysance to the King.] First bowed her Head, and then her Body: As the manner was even for their Wives, as well as other Persons.* Chapter I. Verse 16.

And the King said, What wouldest thou?] She had signified, I suppose, to *Abisbag*, that she had some Petition to make to him.

Ver. 17. *And she said unto him, my Lord, thou swarest by the LORD thy God unto thy Handmaid, saying, Assuredly Solomon thy Son shall reign after me, and he shall sit upon my Throne.] David* sware this, as *Abarbinel* thinks, when *Absalom* his eldest Son rebelled against him. And the rather, because *Nathan* had told him (as I observed before) a Child should proceed from him that should sit upon his Throne: Who therefore was then unborn. But all the rest, except *Solomon*, were born before this Promise, and therefore he concluded were none of them designed by God to be his Successors. Verse 17.

Ver. 18. *And now behold Adonijah reigneth; and now my Lord the King thou knowest it not.] This she* saith, that she might not seem to accuse *David* of breaking his Oath: And that she might aggravate the Crime of *Adonijah*, in presuming to usurp the Throne while his Father was alive, and without his Knowledge. Verse 18.

Ver. 19. *And he hath slain Oxen and fat Cattle, and Sheep in abundance, and hath called all the Sons of the King, and Abiathar the Priest, and Joab the Captain of the Host: But Solomon thy servant hath he not called.]* She very submissively calls her-self his *Handmaid*, and her Son his *Servant*: The more to win upon his Affection unto those, that humbly depended upon his Pleasure. Verse 19.

Ver. 20. *And thou, my Lord, O King, the Eyes of all Israel are upon thee, that thou shouldst tell them,* Verse 20.
who

Chapter I. *who shall sit upon the Throne of my Lord the King, after thee.*] This the said all Israel expected from the King, that she might free him from all fear of such a Rebellion as *Absalom* raised: The People not being joyned to *Adonijah*, but continuing in Suspence, till the King had declared his Mind about his Successor. Thus *Abarbinel*. And this Power of naming a Successor, continued for some time after him, as appears by the Story of his Grandson *Rehoboam*: Who though no great Man, yet took upon him this Authority of nominating a Successor, and made one of his youngest Sons, *viz.* *Abijah* King after him. See 2 *Chron.* XI. 20, 22, &c. But this Custom did not last long; not being in use among their Neighbours: As the Story of the *Moabites* shows, 2 *Kings* III. 27. yet it was the manner of Excellent Princes among the *Romans* to appoint their Successor, whom the People gladly received. So *Augustus* did: And *M. Aurelius* commends *Nerva* for so doing.

Verse 21. Ver. 21. *Otherwise it shall come to pass, when my Lord the King shall sleep with his Fathers, that I, and my Son Solomon shall be accounted Offenders.*] Guilty of Death for aiming at the Kingdom.

Verse 22. Ver. 22. *And lo, while she talked with the King Nathan the Prophet also came in.*] To confirm what she had said, according to his Promise, v. 14.

Verse 23. Ver. 23. *And they told the King, saying, behold Nathan the Prophet.*] Whereupon *Bathsbeba*, it is likely, withdrew, as if she supposed he had some private Message to deliver unto *David*.

And when he was come in before the King, he bowed himself before the King, with his face to the ground.] The Prophets themselves, as well as other Men, gave the profoundest Reverence to the King (as *Maimonides* observes) that they might teach all his Subjects their Duty.

Duty. Nor was the High Priest excepted. See *Schickard de Jure Regno*, Cap. IV. *Theorem XIII.* The Hebrew word is used for *Religious Worship*, in *XLV. Psal. 12. XCV. 6.* But very often, only for *Political*, and that very anciently, in the *XXIII. Gen. 7. II. Ruth 10. 2 Sam. XVI. 14.* and many other Places.

Ver. 24. *And Nathan said, my Lord, O King, hast thou said Adonijah shall reign after me, and he shall sit upon my Throne?* He knew very well he had given no such Order; but he said this to awaken the King to consider how presumptuous *Adonijah* was.

Ver. 25. *For he is gone down this day, and hath slain Oxen, and fat Cattle, and Sheep in abundance, and hath called all the Kings Sons, and the Captain of the Host, and Abiathar the Priest, and behold they eat and drink before him and say, God save King Adonijah.* By this time *Nathan* had received perfect Intelligence, what was the design of that great Feast; and they had not only consulted to raise *Adonijah* to the Throne, but actually proclaimed him King. Which was more than *Bathsbeba* had told him.

Ver. 26. *But me, even me thy servant, and Zadok the Priest, and Benaiah the Son of Jehoiada, and thy servant Solomon hath he not called.* For he knew they were all Faithful to King *David*; and would follow his Directions.

Ver. 27. *Is this thing done by my Lord the King, and thou hast not shewed it unto thy servant, who shall sit on the Throne of my Lord the King after him?* In a matter of this Importance, he could not believe the King would act without his Advice: Whom he was wont to consult, on other Occasions; and who had acquainted him with the Mind of God concerning *Solomon*.

Chapter I. Ver. 28. *And King David answered and said, call me Bathsheba.*] Who was withdrawn, as I said, into another Room upon the coming in of Nathan: Or stood at a distance in the Room where they were.

And she came into the King's Presence, and stood before the King.] To understand his Pleasure.

Verse 29. Ver. 29. *And the King sware, and said, as the LORD liveth, that hath redeemed my Soul out of all distress.*] Unto whom he was so much indebted; that it could not be thought he would take his Name in vain: But she might trust him now that he so solemnly sware again to her.

Verse 30. Ver. 30. *Even as I sware unto thee by the LORD God of Israel, saying, Assuredly thy Son shall reign after me, and he shall sit upon my Throne in my stead, even so will I certainly do this day.*] He had not forgotten his former Oath, which he now renews: And resolves immediately to put it in Execution.

Verse 31. Ver. 31. *Then Bathsheba bowed her Face to the Earth, and did Reverence to the King.*] Most humbly acknowledged his Goodness; by a lower Reverence than she made before, v. 16.

And said, let my Lord the King live for ever.] There could be no higher Expression of Love and Thankfulness, than to desire never to see Solomon on the Throne: If it were possible for David always to enjoy it.

Verse 32. Ver. 32. *And King David said, call me Zadok the Priest and Nathan the Prophet, and Benaiah the Son of Jehoiada, and they came before the King.*] They were such trusty and resolute Persons; that he knew would not fear to execute his Commands.

Verse 33. Ver. 33. *And the King said unto them, take with you the servants of your Lord.*] His constant Guards, the Cerethites and Pelethites. See v. 38.

And cause Solomon my Son to ride upon my own Mule.] Chapter I.
 The rest of *David's* Sons were wont to ride upon Mules, when they went abroad, 2 *Sam.* XIII. 29. And *Abfalom* rode upon a Mule, when he was hanged in the Oak, XVIII. 9. But *David* had a Mule peculiarly reserved for himself alone; on which *Solomon* being set, it was the beginning of his Royal Authority: For no private Person whatsoever, as *Abarbinel* observes, might ride upon the King's Mule. He also further notes, that *David* ordered him to ride upon a Mule, and not upon an *Horse*; because an *Horse* is prepared for Battle (XXI. *Prov.* 31.) but a Mule is a quiet Creature: Signifying the Peace, Tranquility, and Security, which they enjoyed in *Solomon's* Reign. But the first is the more pertinent Observation: For it was Capital (as *Maimonides* observes) to ride upon the King's *Horse* or Mule; or sit in his Throne; or use his Scepter, &c. without the King's Order. As on the contrary to have the Honour to ride upon his *Horse*, by his Order, was accounted the highest Dignity among the *Persians*, as appears by the Story of *Mordecai* in the VI. of *Esther*.

And bring him down to Gihon.] A Fountain on the West-side of *Jerusalem*, which divided it self into two Streams, as some say, and made two Pools: That of *Siloam*, and that of *Solomon* mentioned by *Josephus*, L. VI. de Bello *Judaico*, Cap. 38. But *Kimchi*, and *Abarbinel* also, take them only for different Names for one and the same Rivulet; which was called *Gihon*, and also *Siloam*, as the *Targum* hath it. Hither they were ordered to bring down *Solomon*, for it is a Maxim among the *Jews*, that they do not anoint a King, but near a Fountain: Though they have no Authority for it, that I know of, but from this Chapter: Where we read of *Adonijah's* going to *Enrogel*, v. 9.

Chapter
I.

and *Solomon's* being brought to *Gihon*; which was a Fountain, or Brook near *Jerusalem*: For thereabouts a great Number of People used always to be; whom they would have to observe it. The *Jews* give another reason for it, in the *Talmud*; that it might be a Signification, and good Omen of the Perpetuity of the Kingdom: Which should continue like a Fountain, which runs perpetually. See *Schickard* in his *Jus Regium*, Cap. I. *Theor.* IV. But from what is said here of *Solomon*, we cannot safely make a general Conclusion, that all Kings were anointed at Fountains: For *Sant* the first King was not; and in the History of *David* who was anointed three times, there is no mention of it.

Verse 34.

Ver. 34. *And let Zadok the Priest and Nathan the Prophet, anoint him there, King over Israel.*] One of them poured out the Oyl, and the other anointed him, as the fore-named *Schickard* thinks it probable. Or, as others will have it, *Zadok* (as Vicar of the High Priest, who in his Absence performed all his Offices) did both: And *Nathan* the Prophet was Witness of the Divine Revelation and Promise that *Solomon* should succeed in the Kingdom. For *Abarbinkel* is of opinion, that no King was anointed but by the Authority of a Prophet: Which is hard to be proved out of Scripture, as *Carpzovius* observes. See v. 39.

And blow ye with the Trumpet, and say, God save King Solomon.] Proclaim him to be the King of *Israel*: The History of *Absalom* shows that he was proclaimed King by the Sound of the Trumpet, 2 *Sam.* XV. 10. And when God proclaimed his Law, and himself the King of *Israel*, the Sound of the Trumpet preceded with great Vehemence, XIX. *Exod.* 16. And hence many places in the *Psalms* are explained: Which

Which say, God went up with the Sound of a Trum- Chapter
pet, when, after the manner of Kings, he triumphed I.
over his Enemies, XLVII. 5. XCVIII. 6.

Ver. 35. *Then ye shall come up after him, that he may* Verse 35.
come and sit upon my Throne.] Attend upon him to Je-
rusalem, and give him actual Possession of the Throne.

*For he shall be King in my stead, and I have appoint-
ed him to be Ruler over Israel, and over Judah.]* To
have the same Authority over all the People, that Da-
vid had.

Ver. 36. *And Benaiah the Son of Jehoiada answered* Verse 36.
the King, and said, Amen.] Gave his Consent, in the
Name of all the rest: And I suppose sware Allegiance
to him.

The LORD God of my Lord the King, say so too.]
They all said the same, v. 47. Nothing doubting God
would establish his Authority.

Ver. 37. *As the LORD hath been with my Lord the* Verse 37:
King, even so be he with Solomon: And make his Throne
greater than the Throne of my Lord King David.] He
knew David loved his Children so passionately, and
desired their Happiness so much: That he was assured
he should not offend him with this Wish. In the
Targum it is, *As the WORD of the LORD hath helped*
my Lord the King, &c.

Ver. 38. *So Zadok the Priest, and Nathan the Pro-* Verse 38.
phet, and Benaiah the Son of Jehoiada, and the Cere-
thites and the Pelethites.] This (and in v. 43.) is the
last time, that the *Cerethites* and *Pelethites* (whom
Procopius Gazæus here calls *Funditores* & *Sagittarios*;
Slings and Archers) are mentioned in the Holy
Scriptures: For we read no more of them after the
Death of David. Which makes it probable, that in
their Room, David himself in the Conclusion of his
Reign, had appointed those Troops, which we read

Chapter
I.

of in 1 Chron. XXVII. to attend upon him every Month under their several Commanders: Which is the Conjecture of *Corn. Bonaventura Bertram de Republ. Judaica. Cap. X. p. 133.* And these are they he thinks who guarded *Joash*, 2 Kings XI. 4, &c. called *Ceri*, or *Cerim*, i. e. *Ariates* (not much different from *Crethi*) and *Ratzim*, which he translates *Cursores*. But I leave this to better Judgments.

Went down and caused Solomon to ride on the King's Mule, and brought him to Gihon.] According as King David had ordered, v. 34.

Verse 39. Ver. 39. *And Zadok the Priest.*] Here the anointing of him is attributed to the Priest alone. And indeed the Unctions which are said to be made by a Prophet, as *Samuel* anointed *Saul* and *David*, were private, but not publick: Which was always done by the Priest, as *Fortunatus Scacchus* hath indeavoured to show in his Third *Myrothecium*, Cap. XLIX. and L. It must be confessed that the Prophet anointed *Saul* in *Gilgal*, when he was publicly declar'd King: But then they offered Sacrifice, which could not be without the Priest: And the *Israelites* made a Covenant with *David*, when they anointed him in *Hebron*; which must be by feasting upon a Sacrifice offered by the Priest. Yet a great many of the *Jews* are confident, that no Man, no not the High Priest, could anoint a King, but only a Prophet, as *Samuel* did *David*, and *Nathan* (*Abarbinel* here affirms) did *Solomon*, and *Abijah* did *Jeroboam*.

Took an Horn of Oyl.] A Vessel of Oyl as the *Arabick* translates it: Which Vessel was made of an Ox's Horn, as *Bochartus* observes, L. II. *Hierozoicon. Cap. XXXVII. P. I.* They commonly made Cups of such Horns, whence the Greek word *νεγοςαι* to mingle Wine

Wine with Water. See *Fortunatus Scacchus Myrothec.* Chapter I. Cap. XLVIII.

Out of the Tabernacle and anointed Solomon.] This made his Unction more solemn, and his Person more sacred; because anointed with Holy Oyl. Though the *Jews* are generally of opinion, that it was not necessary to anoint their Kings with this Holy Oyl made by *Moses*. And indeed they all agree there was no necessity of anointing them at all (the Sun being sufficiently anointed by the Unction of his Father) unless there arose a Controversy about the Succession to the Crown. Thus *Solomon* was anointed because of the Faction of *Adonijah*, *Joash* because of *Athaliah*, and *Jehu* because of *Joram*. See *Selden* L. 2. de Success. in Pontif: Cap. IX. and *Schickard* his *Jus Regium*, Cap. I. Theorem IV. *Fortunatus Scacchus* also hath spent a whole Chapter, of a good length, to show that a private Unction might be made with any Oyl: But a publick by Oyl taken from the Tabernacle. Whence it is said of *David*, with my Holy Oyl have I anointed thee. Yet he thinks that this Oyl preserved in the Tabernacle for that purpose, was not the same with the Oyl made by *Moses*; wherewith the High Priest alone was anointed. This he confirms by no contemptible Arguments in his *Myrothecium* III. Sacror. Eleocharism. Cap. XLVIII.

And they blew the Trumpet, and all the People said, God save King Solomon.] After the Unction followed the Acclamation of the People. See v. 34.

Ver. 40. *And all the People came up after him.]* From Verse 40. *Gibon unto Jerusalem.*

And the People piped with Pipes, and rejoiced with great Joy.] To see a King settled by *David's* Appointment: Which they hoped might prevent all Contests about the Succession.

Chapter
I.

So that the Earth rent with the sound of them.] An Hyperbolical Expression, to signify the very loud Noise the People made with their Shouts and their Pipes. Which were Instruments that had their Name among the *Hebrews*, from the many Holes that were in them: As the Illustrious *Spanhemius* observes upon *Callimachus* his Hymn *ad Dianam*, v. 244. where he notes great Variety of them.

Ver. 41. *And Adonijah and all the Guests that were with him heard it, as they had made an end of eating.]* But, perhaps, were not yet risen from the Table. See v. 49.

And when Joab heard the sound of the Trumpet, he said, Wherefore is this noise of the City, being in an uproar?] By this time *Solomon* was got into *Jerusalem*; from whence they could hear the Shouting, and the Sound of the Trumpet, and Musick. Which *Josephus* saith was accompanied with a great Feast: Which is agreeable to *1 Chron. XXIX. 21, 22.* *Joab* was most concerned to enquire what the Matter was; for if the City was in an uproar, as he seems to suspect, it was his Business as Captain of the Host, to suppress it.

Verse 42. Ver. 42. *And while he yet spake, behold Jonathan the Son of Abiathar the Priest came.]* He had been employed by *David* to bring him Intelligence (*2 Sam. XV. 27.*) and it is likely was now left in *Jerusalem* by his Father's Order, to bring him News of what passed there.

And Adonijah said unto him, come in: For thou art a valiant Man, and bringest good Tidings.] Or rather, thou art a vertuous Man: For so the Word we here translate *Valiant* is rendred in *XII. Prov. 4.* And so the *Targum* in this Place, *thou art a Man that fearest to sin:* And being a good Man, he hoped brought good Tidings, like himself.

Ver. 43.

Ver. 43. *And Jonathan answered and said to Adonijah, verily our Lord King David hath made Solomon King.]* He tells him, (according to his Character) he would not flatter him, but tell him the plain Truth : That *David* had not only declared *Solomon* should succeed him in the Throne; but actually made him King : And related the whole History of his Proceedings, in the following words. Chapter I.
Verse 43.

Ver. 44. *And the King hath sent with him, Zadok the Priest, and Nathan the Prophet, and Benaiah the Son of Jehoiada, and the Cerethites and Pelethites, and they have caused him to ride on the King's Mule.* Verse 44.

Ver. 45. *And Zadok the Priest, and Nathan the Prophet, have anointed him King in Gihon.]* By Authority from God, which *Nathan* I suppose pronounced; and then *Zadok* anointed him. Verse 45.

And they were gone up from thence rejoicing; so that the Earth rang again: This is the noise that ye have heard.

Ver. 46. *And also Solomon sitteth on the Throne of the Kingdom.]* He was in actual Possession of the Kingdom: Though his Father was alive. For to sit upon the Throne was proper to the King: And none else, on pain of Death, might be placed there. So *Valerius Maximus* speaks of the *Persians*, Lib. V. Cap. XVI. Verse 46.

Ver. 47. *And moreover the Kings servants came to bless King David, and said, God make the Name of Solomon greater than thy Name, and make his Throne greater than thy Throne.]* See v. 37. Verse 47.

And the King bowed himself upon the Bed.] Worshiped God, and prayed it might be so.

Ver. 48. *And also thus said the King, blessed be the LORD God of Israel, which hath given one to sit on my Throne this day, mine Eyes even seeing it.]* He gave so- Verse 48.

Chapter I. **lemn Thanks to God for the Happiness of seeing Solomon begin his Reign, with such Affection of his People, as they expressed by their Joy at his Inauguration. Jonathan, it appears by this, had been a diligent Observer of every thing that had been done in this Matter: For he omits nothing; but gives them a full and faithful Account.**

Verse 49. *Ver. 49. And all the Guests that were with Adonijah were afraid, and rose up, and went every Man his way.] They rose from Table where they were sitting, and departed every Man to his own home in great haste: That it might not be known they had been with Adonijah. Who wanted those Marks of Royalty which were bestowed on Solomon: For he neither rode on the King's Mule; nor was he anointed; nor sat on the Throne of the Kingdom: Nor do we read of any Forces that he had with him to maintain his Title. Yet Fortunatus Scacchus thinks Adonijah wanted none of the Marks of Royalty (insomuch that Bathsheba told David he reigned, v. 12.) but this one alone. Which Defect threw down all the Regal Majesty of Adonijah, scattered all his Forces, and translated the Possession of the Kingdom to Solomon, as soon as he was consecrated, by this Holy Unction, L. III. Myrothec. Cap. XLVII. p. 571.*

Verse 50. *Ver. 50. And Adonijah feared because of Solomon, and arose, and went, and caught hold of the Horns of the Altar.] He thought he had committed a Crime worthy of Death, by usurping the Kingdom without his Father's Consent; and against the known Design of God: And therefore he fled to the Altar for Safety and Protection. It being a Priviledged Place; not by the Appointment of the Law: But by the Custom of all Nations. It is a Question to what Altar he fled; whether to that at the Tabernacle in Gibeon;*

or to that newly built in the Threshing-floor of *A-raunah* the *Jebusite*. Some think to this last, which was nearest; and it is expressly said of *Joab* in the next Chapter (*v. 29.*) that he fled to the Tabernacle of the LORD; which is not said here.

Chapter
I.
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Ver. 51. *And it was told Solomon saying, behold Adonijah feareth King Solomon, for lo, he hath taken hold of the Horns of the Altar, saying, let Solomon swear to me to day, that he will not slay his Servant with the Sword.*] He offered to surrender himself, and make no Opposition, if he might but be secured of his Life: Which he humbly begged by taking Sanctuary at the Altar. These words *to day*, signify that he desired him from henceforth he would not punish him, for what was past. Verse 51.

Ver. 52. *And Solomon said.*] He did not swear unto him, as he desired, but only declared. Verse 52.

*If he will shew himself a worthy Man, there shall not an Hair of him fall to the Earth.*] He gave him a full Pardon for what was past; on condition he behaved himself as became a good Subject for the time to come.

*But if Wickedness be found in him, he shall die.*] If he did any thing (as *Abarbinel* glosses) which showed that he had still a rebellious Mind, this Pardon should signify nothing: Because he had broken the Condition of it.

Ver. 53. *So King Solomon sent, and they brought him down from the Altar; and he came, and bowed himself to King Solomon.*] He owned him for his Sovereign. Verse 53.

*And Solomon said unto him, go to thine House.*] There to lead a private Life; and not go abroad with such an Equipage as he had done, *v. 5.*

Chapter  
II.

## C H A P. II.

Verse 1.

Verse 1. **N**OW the days of David drew nigh that he should die.] As he himself was sensible. And he charged Solomon his Son, saying.] After the Example of Abraham, the Father of the faithful, XVIII. Gen. 19.

Verse 2.

Ver. 2. I go the way of all the Earth.] And so was unable to govern any longer. Be thou strong therefore, and show thyself a Man.] In Wisdom and in Courage.

Verse 3.

Ver. 3. And keep the Charge of the LORD thy God, to walk in his Ways, to keep his Statutes, and his Commandments, and his Judgments, and his Testimonies.] Under these four words are comprehended all the Laws of Moses: Statutes, being such Constitutions as had not their Foundation in reason, but in the Will and Pleasure of God: As not to sow two Seeds of different kinds together, &c. (See Drusius and Gro-tius upon XIX. Numb. 2. and Masius upon XXIV. Joshua 25.) Commandments, were Moral Duties, which had a manifest Reason, as not to steal, &c. Judgments, were the Laws belonging to Civil Government, in things between one Man and another: Such as are mentioned XXI. Exod. and the following Chapters. And Testimonies were such Laws, as preserved the Remembrance of some great things: And testified to them the Loving Kindness of the LORD; as the Sabbath, the Passover, and all the rest of the Feasts.

As it is written in the Law of Moses.] Which their Kings were bound not only to read, but to write a Copy.

Copy of it with their own hands, for their own use : Chapter  
That they might learn to fear the LORD, &c. XVII. II.

Deut. 18, 19.

*That thou mayest prosper in all that thou doest, and whithersoever thou turnest thy self.] Or, that thou mayest do wisely, &c. as it is in the Margin. For there is no Policy, like true Religion and Piety.*

Ver. 4. *That the LORD may confirm his Word which he spake concerning me, saying, if thy Children take heed to their Ways, to walk before me in Truth, with all their Heart, and with all their Soul; there shall not fail thee (said he) a Man upon the Throne of Israel.]* To engage him to keep the Charge of the LORD he represents unto him, the gracious Promise which God had made him, to perpetuate the Kingdom in his Family without Interruption (2 Sam. VII. 15, 16. CXXXII. Psalm. 12.) provided his Children sincerely and heartily served God, in faithful Obedience to his Commands. Verse 4.

Ver. 5. *Moreover, thou knowest also what Joab the Son of Zeruiah did unto me.]* After he had given him this general Charge, he proceeded to direct him to do some particular pieces of Justice, and Kindness. And first of all bids him remember, how Joab had used him: How insolently, for instance he had treated him in his great Affliction, and threatned a new Rebellion (2 Sam. XIX. 7.) and lately had set up *Adonijah* to reign, while he was yet alive. Or this may refer to what follows. Verse 5.

*And what he did. to the two Captains of the Hosts of Israel, unto Abner the Son of Ner, Amasa the Son of Jether, whom he slew.]* For this was a great Dishonour to David, who had given *Abner* safe Conduct; and passed his word to *Amasa* that he should be Commander in chief of all his Forces: And therefore he might say.

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say it was done to himself. But it is an idle Conceit of the Jews in *Jalkut*, and in other Books: Which refer these words *what he did to me*, unto his showing the Letter which *David* wrote him concerning *Uriah*, unto the great Commanders in the Army (2 *Sam.* XI. 15.) and thereby exposed the King as a Murderer of one of his best Subjects. *D. Kimchi* mentions this upon this Place.

*And shed the Blood of War in Peace; and put the Blood of War upon his Girdle that was about his Loyns, and in his Shoes that were on his Feet.*] This was an high Aggravation of his Crime, that he not only shed that Blood in Peace (speaking to them in a friendly manner when he shed it) but after he had done he was not at all ashamed of it, but appeared with their Blood upon his Belt, and in his Shoes: As if he thought it a Glory to him, and he had slain them in a Battle with them.

Verse 6.

Ver. 6. *Do thou therefore according to thy Wisdom, and let not his hoar Head go down to the Grave in Peace.*] It was not safe to give any Countenance to so bold a Man as *Joab*, who was of great Authority among the Soldiers: In a new Kingdom, and a young Man being King. Therefore if there was a fair occasion, and he could do it prudently, he advises *Solomon* to cut him off. For *David* had not remitted his former Crimes, (nor could he by the Law) but only deferred the Punishment of a Man, who was very powerful, and very serviceable in his Wars. Though *Abarbinel* is of Opinion, he was not cut off for those old Crimes: But the new one in following *Adonijah* would not be forgiven; because he had deserved so ill before on other accounts. But some move a Doubt, how *Solomon* being but a Youth could cut off *Joab*; which *David* durst not do, when he most flourished.

Which

Which will easily be resolved, if it be considered that now it was a time of Peace, when *Joab* was less necessary: And *Solomon's* Reputation grew continually (v. 12.) and so he was more respected than *Joab*; who now declined in his Interest, by reason of his Age.

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Ver. 7. *But shew Kindness unto the Sons of Barzillai the Gileadite, and let them be of those that eat at thy Table.*] As *Mephibosheth* had done: Who it's likely was now dead, for otherwise he would not have forgotten him. *David's* Gratitude here is very remarkable; which extended it self to all the Sons of *Barzillai*: Who only desired him to be kind to *Chimham*, 2 *Sam.* XIX. 37.

*For so they came to me, when I fled because of Absalom thy Brother.*] That is, such Kindness they shewed to *David*, inviting him to *Barzillai's* House, who sustained him in his great Distress, 2 *Sam.* XIX. 32.

Ver. 8. *And behold thou hast with thee Shimei the Son of Gera a Benjamite.*] These words *thou hast with thee*, are understood by *Abarbinel* as if *David* had said, I see that thou art very familiar with *Shimei*: Whom thou lovest and adviseest withal. But that he might not trust him, he remembers him how bitterly he was cursed by him in his Distress: And therefore might do as much by *Solomon*, if he should fall into the like Trouble. And he thinks *Solomon* being young might the more easily be drawn in to hearken to such a crafty Man's Counsel; because he did not follow *Adonijah*: For he takes him to be the *Shimei* mentioned in the foregoing Chapter, v. 8. But the plain Sense of his having *Shimei with him*; is that he was in his Power, being one of his Subjects.

*Which cursed me with a grievous Curse, in the day when I went to Mahanaim.*] 2 *Sam.* XVI. 5, 6, 7.

But

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Verse 9.

But he came down to me at Jordan, and I sware to him by the LORD saying, I will not put thee to Death with the Sword, 2 Sam. XIX. 18, 19, &c.

Ver. 9. Now therefore hold him not guiltless: For thou art a wise Man, and knowest what thou oughtest to do unto him; but his hoar Head bring down unto the Grave with Blood.] His Intention was not, as *Abarbanel* glosses, that he should put him to Death for his cursing him: But he admonishes *Solomon* not to trust him, nor follow his Advice, but if (saith he) he do to thee, as he did to me, that is any ways offend thee; do not forgive him as I did. But bring down his hoar Head, &c. that is, though he be an old Man, let not that move thee to Clemency towards him: But punish him according to his Deserts. And *David* knew his Humour so well, that he did not doubt he would give *Solomon* occasion to cut him off, and that he was so wise as not to spare him. In short, he did not bid him cut him off for cursing him; but only that he should cautiously observe him: And if he committed any new Offence worthy of Death, not pardon him as he had done.

Verse 10.

Ver. 10. So *David* slept with his Fathers, and was buried in the City of *David*.] The Author before-mentioned is a little too conceited in his Interpretation of the first part of these words: Which he will have to signify not that *David* died (which is the common Import of this Phrase) but that his Soul rested in the other World, with those just and good Men that had been before him. But he observes well enough that the latter part of this Verse informs us he was not buried in the Sepulchre of his Father (as *Saul* was, 2 Sam. XXI. 12, &c.) for that was in *Bethlehem*: But, he being a great King, was buried in the chief City of the Kingdom; which he himself had found-

ed,



ed, and where was the Throne of the House of *Da- Chapter*  
*vid*, CXXII. *Psal.* 5. He tells also out of *Josephus* his II.  
*Antiquities* (See *Lib.* VII. *Cap.* XII.) that there was  
 a great Vault over his Sepulchre, in which was hid  
 an Immense Treasure: Unto which no Body knew  
 the way, but those that understood the Artifice where-  
 with it was built. Out of this Vault they took in the  
 time of *Antiochus*, so much Money as made him with-  
 draw his Army from them. Which *Procopius Gazens*  
 also mentions. And *Herod* took out of it a great ma-  
 ny Talents for the building of the Temple: But in  
 following Times there was no Man to be found to  
 whom the Secret was communicated, how to open it ;  
 so that no more Money was taken out from that time.  
 What Credit is to be given to this, I shall not deter-  
 mine, but suspect its Truth.

Ver. II. And the days that David reigned over Is- Verse II.  
*rael* were forty Years : seven Years reigned he in *He-*  
*bron*, and thirty three Years reigned he in *Jerusalem*.]  
 The very same account is given in the 1 *Chron.* XXIX.  
 27. But in the 2 *Sam.* V. 5. it is said he reigned seven  
 Years and six Months in *Hebron* (and the same is said  
 before *Chapter Second*, v. II.) which with the three  
 and thirty Years in *Jerusalem* make forty Years and an  
 half. To solve this Difficulty (as some of the *Jews*  
 esteem it) they have devised this Conceit: That *Da-*  
*vid* had a Leprosy six Months, to punish him for his  
 Adultery with *Bathsheba*: All which time he being as  
 a dead Man, it is not accounted to his Reign. But  
 they did not consider that the Six Months was part  
 of his Reign in *Hebron*; before he committed that  
 Adultery in *Jerusalem*. Which shows that this is a fri-  
 volous Fancy ; and the true account of this Matter is,  
 that the Scripture is wont to reckon only compleat  
 Years (as *Kimchi* observes upon that place of *Samuel*)

Chapter II. and therefore omits the six Months, being but a part of a Year. See VI. 38.

Verse 12. *Then sat Solomon upon the Throne of David his Father, and his Kingdom was established greatly.*] This *Abarbinel* thinks may refer to the second solemn Investiture of *Solomon* by all the Estates of the Realm: Who confirmed that which had been done by a few (though by *David's* Order) at *Gihon*, 1 *Chron.* XXIX. 22, 23.

Verse 13. *Ver. 13. And Adonijah the Son of Haggith came to Bathsheba the Mother of Solomon: And she said comest thou peaceably? and he said peaceably.*] She had some reason to distrust him: Because by her means he had lost the Kingdom.

Verse 14. *Ver. 14. He said moreover, I have something to say unto thee: And she said say on.*] He did not pretend to come to make her a Visit: But about some Business.

Verse 15. *Ver. 15. And he said, thou knowest that the Kingdom was mine.*] By right of Primogeniture.

*And that all Israel set their Faces on me, that I should reign.*] The Kingdom, he pretends, was his by the Inclination of the Generality of the People to him, as *David's* Successor.

*Howbeit the Kingdom is turned about, and become my Brothers: for it was his from the LORD.*] Lest she should imagine he meant any harm, or was inwardly disgusted at his being disappointed of the Kingdom, he calls *Solomon* his Brother; and intitles God to the Change: And therefore would not have her think he affected another Change; which would be to oppose the LORD.

Verse 16. *Ver. 16. And now I ask one Petition of thee, deny me not: and she said, say on.*] In the Hebrew the words are, *turn not away my Face*: Which signify, that he should

should be very much ashamed, if she did not grant Chapter  
his Petition. II.

Ver. 17. *And he said, speak I pray thee to Solomon the King (for he will not say thee nay) that he give me Abishag the Shunamite to Wife.*] Both he and the surely were not ignorant, that it was unlawful for any Man to marry his Father's Wife: But they thought, because David knew her not, the Marriage was not completed. Verse 17.

Ver. 18. *And Bathsheba said, well; I will speak for thee to the King.*] For she did not understand the Drift of this Desire: But was only forward to do Courtesies to a Man, fallen from very great Hopes. Verse 18.

Ver. 19. *Bathsheba therefore went unto King Solomon, to speak unto him for Adonijah: And the King rose up to meet her, and bowed himself unto her.*] For the high Honour to which he was advanced, did not make him forget the Honour due to a Parent: Unto whom he was also much indebted for his Preferment to the Kingdom. Verse 19.

*And sat down in his Throne, and caused a Seat to be set for the King's Mother.*] In the Hebrew it is, a Throne to be set for her: It being a Seat in the Form of a Throne, though not so glorious as the King's.

*And she sat on his right hand.*] Which was the most honourable Place, next to himself, XLV. Psalm 9. CX. 1.

Ver. 20. *Then she said, I desire one small Petition of thee; I pray thee say me not nay.*] It is likely it was the first Petition she had made to him; and, as she thought, would cost him nothing: Which made her call it, a small Petition. Verse 20.

*And the King said, ask on my Mother: For I will not say thee nay.*] If the thing were fit, and safe to be granted.

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Ver. 21. *And she said, let Abishag the Shunamite be given to Adonijah thy Brother to Wife.*

Verse 21.  
Verse 22.

Ver. 22. *And King Solomon answered, and said unto his Mother; and why dost thou ask Abishag the Shunamite for Adonijah? ask for him the Kingdom also?]* He gently reprehends her Ignorance: For it is, as if he had said, do you call this a small Petition? You had as good ask the Kingdom for him.

(*For he is my elder Brother*) And hath that Pretence to the Kingdom: Unto which he would add this.

*Even for him, and for Abiathar the Priest, and for Joab the Son of Zeruiah.]* Who were all in this Plot. So the Hebrew words, in the Opinion of *Lud. de Dieu*, are better rendred by the *Chaldee Paraphrast*, than by any other Interpreter. *Was not he, and Abiathar, and Joab in this Counsel? The LXX. more plainly, with him are Abiathar the Priest, and Joab the chief Commander of the Army:* That is, they are his Complices, and have laid their Heads together to give him this Counsel.

Verse 23.

Ver. 23. *And King Solomon swore by the LORD saying, God do so to me and more also, if Adonijah have not spoken this word.]* Made this Request, which he knew came originally from him.

*Against his own Life.]* For he lookt upon it as a treasonable Design, to ask *David's Wife* might become his. For according to the Custom of the *Hebrews*, no Man who had been the Servant of the King, might serve any other Master; nor might any Man ride upon the King's Horse; nor sit on his Throne, nor use his Scepter: As they say in the Title *Sanhedrin*, Cap. 2. Sect. 2, 5. Much less might any private Person marry the King's Widow: Who belonged only to his Successor. Therefore God gave *David* all the Wives of *Saul*, 2 *Sam.* XII. 8. All which the *Gemara*  
upon

upon that place (Cap. 2. Sect. 14.) applies unto this History of *Adonijah*: Whose desire to marry the King's Widow (which was not lawful for any private Person) was lookt upon as an affecting the Kingdom. So *Cocceius* glosses upon that place. And indeed *Adonijah* seems to have understood well enough, that *Abishag* was wholly in the Power of *Solomon*; and did not return to her Father's House, after the Death of *David*: But remained with him in his Possession, as one of those things that were appropriated to him. Which moved *Adonijah* (as *Abarbinel* observes) to desire her of *Solomon*; and not address himself to her, or to her Relations; but to him, because she belonged to the Crown. See *Selden* Lib. I. de *Uxor. Hebr.* Cap. X.

Ver. 24. Now therefore as the LORD liveth, which hath established me in the Throne of my Father, and hath made me an House.] That is, a Royal Family. Verse 24.

As he promised.] In the 2 Sam. VII. 12, 13.

*Adonijah* shall be put to death this Day.] He repeats the Oath to signify it was his unalterable Resolution he should not live; but be put to death, without delay: Which in such cases is very dangerous.

Ver. 25. And King Solomon sent by the hand of Benaiab the Son of Jehoiada: And he fell upon him, that he died.] For such Executions were there done not by mean Persons, but by Men of Eminence: Who at the King's Command cut off Offenders. See VIII. Judges 20. Verse 25.

Ver. 26. And unto Abiathar the Priest the King said, Get thee to Anathoth thine own Field.] This was a City of the Priests (XXI. Josh. 28.) Where he commanded him to lead a private Life: Either in that part of the Suburbs, which fell to his share; or in some Land which

which he had purchased, as *Jeremiah* afterwards did, XXXII. *Jerem.* 6, 7, 8.

*For thou art worthy of Death: But at this time I will not put thee to Death.]* He seems now only to reprove him; that he might keep him upon his good Behaviour: For if hereafter he gave just Cause, he might put him to Death, as well as now put him out of his Office.

*Because thou barest the Ark of the LORD God before David my Father.]* He was faithful to him in the Rebellion of *Absalom*: When he brought the Ark from *Jerusalem* to accompany him, 2 *Sam.* XV. 24, 29.

*And because thou hast been afflicted in all, wherein my Father was afflicted.]* Underwent all the Hardships that *David* endured, all the time of his Exile under *Saul*, 1 *Sam.* XXII. 20, 21, &c.

Verse 27. Ver. 27. *So Solomon thrust out Abiathar from being Priest unto the LORD, that he might fulfil the Word of the LORD, which he spake concerning the House of Eli, in Shiloh.]* Which might partly move, *Solomon* to deprive him. See 1 *Sam.* II. 31, &c.

Verse 28. Ver. 28. *Then Tidings came to Joab.]* That *Adonijah* was put to Death; and *Abiathar* banished.

*(For Joab had turned after Adonijah, though he had not turned after Absalom.)* The reason of which, *Abiathar* thinks, was, because *Solomon* was very young, and not fit, he thought, to manage publick Affairs: And his Mother also had a Blot upon her.

*And Joab fled unto the Tabernacle of the LORD.]* Which was at *Gibeon*. See the foregoing Chapter, v. 51. This makes it appear that *Joab* had a hand in the Counsel before-mentioned, v. 22. as *Solomon* suspected.

And caught hold on the Horns of the Altar.] Which were four, at each Corner thereof: In Heighth, as the *Jews* say, five Hand-breadths; that is a common Cubit. Here he thought to save himself, according to the Custom of all Nations, who fled to their Altars, when they were guilty of any great Crime, and were in great Danger. But the *Jewish* Doctors say, *Joab* was mistaken in two things. *First*, in fancying there was Security from thence for a wilful Murderer: And *Secondly*, in that he looked for Safety by taking hold of the Horns of the Altar, whereas the Refuge of the Altar (as *Kimchi* saith) was on the Top of it only. But I look upon this as frivolous; *Raf* his Opinion is better. That as God appointed them Cities of Refuge whether the Man-slayer should flee, when they came into the Land of *Canaan*, XXI. *Exod.* 13. So while they were in the Wilderness the Camp of the *Levites* served for that purpose. And the following words, v. 14. declaring that if a Man committed a presumptuous Murder, he should be taken from the Altar and put to Death: It not only confirms what he saith, but intimates, that even in the Land of *Canaan* the Altar continued a Refuge for those that fled to it. But then this Question arises, Why *Joab* (who as the *Jews* fancy was President of the great *Sanhedrin*, and understood the Law) should think to find Shelter here, being a wilful Murderer. To which the *Jews* answer that he hoped hereby to save his Estate, which otherways would have been forfeited. So they say in the *Gemara Sanhedrin*, Cap. VI. N. 7. He hoped to be condemned by the Judgment of the *Sanhedrin*, and then his Goods would go to his Heirs: Whereas if he was cut off by the King; they would fall to him. See *Cocceius* there *Annot.* 2. Others say, he hoped to obtain Burial by this means: But I take these to be mere

Conceits.

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Conceits. It is more probable, that as Dr. *Lightfoot* conjectures, he hoped to obtain a Pardon, as *Abiathar* had done, by consecrating himself to God and to his Service: As he did, he thinks, by this solemn Ceremony. For the laying hold of the Altar had a Vow in it for the future, as well as the hope of present Safety. Which may be argued from the Nature of the Altar: Which made that which touched it to be holy. See his Treatise of the Temple, Chap. XXXIV. Sect. 3.

Verse 29.

Ver. 29. *And it was told King Solomon that Joab was fled unto the Tabernacle of the LORD, and behold he is by the Altar. Then Solomon sent Benaiah the Son of Jehoiada, saying, go fall upon him.]* Which Punishment, as *Abarbanel* observes, was not inflicted on him, for killing *Abner* and *Amasa*: Though the Remembrance of that innocent Blood which he shed moved him not to pardon the Faults he had newly committed: First, in setting up *Adonijah* to be King while his Father was living, which was no better than Rebellion; being done without *David's* Order: And Secondly, in this new Attempt to pretend to the Kingdom, by advising to beg *Abisag* for his Wife. *Solomon* did not punish him for the former, because he had pardoned *Adonijah*: And therefore would not be severe against his Adherents. But he renewing his Traiterous Designs, he thought fit to cut them both off: And *Joab* thought he deserved no less, as appears by his flying to the Altar. Which was an Acknowledgment that he was guilty of that Crime which *Solomon* charged upon him; in being one of the wicked Counsellors of *Adonijah*: And therefore deserved to die. Thus he

Ver. 30.



Ver. 30. *And Benaiah came to the Tabernacle of the LORD, and said, thus saith the King, come forth.]* Chapter II.

The fore-named Author thinks that *Benaiah* had a mind to bring him to *Solomon*: And try to get his Pardon; so far as to have him only deposed from his Office, as *Abiathar* was. Verse 30.

*And he said nay, but I will die here.]* Which he said, that he might bring *Solomon* into the Peoples Hatred, for staining the House of God with Blood.

*And Benaiah brought the King word saying, thus said Joab, and thus he answered me.]* This Interpreters generally take to be but the Repetition of the same thing, in different words: But *Abarbinel* takes them for two distinct Answers of *Joab*; in which he refuses to come from the Place where he was; and pronounces the Sentence upon himself, and desires no Pardon. For those Words, *thus saith Joab*, respect (he thinks) the Sentence which he pronounced on himself, that he would die: And those words, *thus he answered*, signify he would not come from the Altar.

Ver. 31. *And Solomon said to Benaiah, do as he hath said; and fall upon him, and bury him.]* Kill him at the very Altar, where he resolves to die: After which he would not deny him Burial futable to his Quality, v. 34. But many think; he did not kill him at the very Altar; but dragged him from thence, and then slew him. For what need was there to defile the Holy Place, with Blood? And so the Command is XXI. *Exod.* 14. Though others are of Opinion, that *Solomon* did think fit to have him killed at the very Altar; to let all Men see that no Place, though ever so Holy, should secure any Man from the hand of Justice. Verse 31.

*That thou mayest take away the innocent Blood which Joab shed.]* He means the Blood of those two Persons mentioned in the next Verse: Whose Murder (as I

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faid before) was not the immediate Reason of *Joab's* Death; but the Words of *Solomon* are to be understood (*Abarbinel* thinks) as if he had said to *Benaïab*. Do not imagine thou shalt offend God, by killing *Joab* at the very Altar, but rather perform an acceptable Service to him: By cutting off a Man who deserves to die, not only upon the Account of *Adonijah*; but of the innocent Blood which he shed heretofore. So the Business of *Adonijah* was the principal Cause of his Death: The other only the Secondary; which he remembers that he might warrant *Benaïab* to kill him in the Tabernacle.

*From me and from the House of my Father.*] The Crimes of *Joab* in killing those two Men, could not be punished by the House of Judgment, because there were no Witnesses of that Murder: But *David* might have done it by such Proofs as satisfied him of his Guilt. Yet he omitted it, because *Joab* was so potent in the Army: And so *Solomon* feared the Guilt might stick upon his Family, if it were not wiped off by this Execution upon *Joab*.

Verse 32. Ver. 32. *And the LORD shall return his Blood upon his own Head.*] Make him alone bear the Punishment of his Iniquity.

*Who fell upon two Men more righteous and better than he; and slew them with the Sword, my Father not knowing thereof: to wit Abner the Son of Ner Captain of the Host of Israel, and Amasa the Son of Jether, Captain of the Host of Judah.*] His Crime was the more heinous, because it brought a Suspicion upon *David*, as if it had been done by his Order: Which Calumny he laboured to wipe off, by the unfeigned Grief he expressed for *Abner*, 2 *Sam.* III. 37.

Verse 33. Ver. 33. *Their Blood therefore shall return upon the Head of Joab, and upon the Head of his Seed for ever.*]

Why

Why doth he repeat what he said before? *Abarbinel* Chapter answers, it is not a mere Repetition; but *Solomon* II. pronounces that the Curse of *David* should come upon him: So that *Joab's* own Death should not expiate the Guilt; but his Posterity should suffer for it in future Generations, according to what *David* said, 2 *Sam.* III. 28, 29.

*But upon David, and upon his Seed, and upon his House, and upon his Throne, shall be Peace for ever before the LORD.*] He prays and prophecies that his Family and Kingdom might never suffer upon this account: NOW that the Sin which had not been punished in *David's* Life-time, had received a just Punishment from him.

Ver. 34. *So Benaiah the Son of Jehoiada went up; and fell upon him, and slew him.*] Verse 34. He is said to go up, because *Gibeon* where *Joab* was at the Tabernacle, was an high Place.

*And he was buried.*] It is not said who took care of his Burial; but it is likely *Benaiah* (See v. 31.) because *Joab* was a Man of Dignity; and one of the Royal Family.

*In his own House in the Wilderness.*] He did not bury him in the House, but in some Ground belonging to it, and accounted a part of the Habitation: Which was in the Wilderness. So they called those parts of the Country which were but thinly inhabited. And *Abarbinel* is of Opinion, that here *Joab* had built an Hospital, where he provided in several Rooms, a Bed, a Table, and a Candlestick for poor Travellers.

Ver. 35. *And the King put Benaiah the Son of Jehoiada in his room over the Host, and Zadok the Priest did he put in the room of Abiathar.*] Verse 35. It is evident that *Zadok* was a great Man before this; at least the Vicar

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of the High Priest *Abiathar*. Who was, as some of the *Jews* fancy, deprived by *David* himself, or suspended from his Office, upon his anointing *Adonijah*. But no such anointing is mentioned in the Story of *Adonijah*: Nay, it is most likely (as I before observed) that he wanted it: And therefore he remained High Priest till now that *Solomon* removed him; and translated that great Office from the Family of *Ithamar* to that of *Eleazar* (according to the threatning against *Eli*, 1 *Sam.* II. 30.) in which it continued till the time of the Captivity; no notice being taken of *Jonathan* the Son of *Abiathar* mentioned in the foregoing Chapter, v. 42. and in 1 *Sam.* XV. 27. See *Selden de Succession. in Pontif.* Lib. I. Cap. IV, V. and *Grotius. de Imperio Sum. Potestat.* Where he observes (Cap. X.) that the *Sagan* or Vicar of the High Priest, had rather a *Hope*, than a *Right* to succeed in the Office of High Priest. For *Maimonides* saith the *Sanhedrin* chose him out of the Family of *Aaron*; but here it is plain the King disposed of that Office: For otherwise it could not be said truly, that *Solomon* put *Zadok* in the room of *Abiathar*; by the same Authority that he put *Benaiah* in the room of *Joab*. *Bellarmin* indeed, for fear Kings should be thought superior to the High Priest, saith, *Solomon* did this not as a King but as a Prophet, L. 2. *de Pontifico.* Cap. 29. But *Solomon* was not yet a Prophet; and all they who had Royal Authority in the time of the *Macedonians*, and *Romans*, and the Posterity of *Herod* challenged to themselves this Power of making an High Priest: Though they left to the *Jews* an *αὐτονομία* (the Government of themselves by their own Laws) in other things.

Verse 36. Ver. 36. *And the King sent and called for Shimei, and said unto him; build thee an House in Jerusalem and dwell there: and go not forth thence any whither.*] It

was fit to confine such a turbulent Man as *Shimei* was; and not suffer him to go about whither he pleased, throughout the Tribes of *Israel*, where he might stir up Seditious. But it was very kind to confine him to such a pleasant Place as *Jerusalem*, and the Suburbs of it: Which made *Abarbinel* renew his Conceit (from those words of *David*, *thou hast with thee Shimei*) that *Solomon* had a great Love to him, and made him his Familiar. But it is more reasonable to think that *Solomon* suspected his Fidelity; and therefore would have him always in his Eye, in the Royal City.

Ver. 37. *For it shall be, that in the day thou goest out, and passest over the Brook Kidron, thou shalt know for certain, that thou shalt surely die.*] He mentions the Brook *Kidron*, because that was in the way to *Babairim*; where *Shimei* dwelt: As appears by comparing, 2 *Sam.* XV. 23. with XVI. 5. But *Solomon's* Intention was, that if he went out of *Jerusalem* any way, to a greater Distance than *Kidron* was from thence, he should die for it. For when he went to *Gath* after his Servants, he went directly the quite contrary way. That City lying Westward of *Jerusalem*, as *Kidron* did Eastward.

*Thy Blood shall be on thine own Head.*] He should be guilty and no Body else of his Death: For it was in his Power to preserve his Life.

Ver. 38. *And Shimei said unto the King, the saying is good.*] He confesses the King's Kindness in this Intjunction; and that he was beholden to him, for laying no greater Burden upon him.

*As my Lord the King hath said, so will thy servant do.*] Which he confirmed by an Oath, v. 42, 43.

*And Shimei dwelt in Jerusalem many days.*] Three Years, as it follows in the next Verse.

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II.

Ver. 39. *And it came to pass at the end of three Years, that two of Shimei's servants ran away unto Achish the Son of Maacah King of Gath: and they told Shimei, saying, behold thy servants be in Gath.*] Achish had been so great a Friend to David, that though David had conquered the Philistines, yet he suffered Achish still to retain the Title of King, and to be only a Tributary to him: So that there was a Friendly Correspondence between his City and Jerusalem; where Shimei might easily hear, by some-body or other, who had been at Gath, that his Servants were there.

Verse 40. Ver. 40. *And Shimei arose, and saddled his Ass, and went to Gath, to Achish to seek his servants.*] In three Years time he thought Solomon might have forgotten his Injunction; or he presumed he would not hold him strictly to it: Especially since he did not go from Jerusalem for his Pleasure, but to recover what he had lost; which he thought was pardonable. For these Servants, its likely, were worth a great deal of Money: Wherewith he had purchased them.

*And Shimei went and brought his servants from Gath.*] Where Achish would not protect them; being in Friendship with the Israelites.

Verse 41. Ver. 41. *And it was told Solomon that Shimei had gone from Jerusalem to Gath, and was come again.*] If Solomon had not constant Spies about Shimei, to watch his Motions: Yet such a Journey as this could not well be undertaken so secretly; but some or other would observe it, and inform against him.

Verse 42. Ver. 42. *And the King sent and called for Shimei, and said unto him, did I not make thee swear by the LORD, and protested unto thee, saying, Know for certain, that on the day thou goest out, and walkest abroad any whither, thou shalt surely die? and thou saidst unto me the word that I have heard is good.*] He repeats their Agreement;

ment; and only adds that he made *Shimei* solemnly swear that he would stand to it, and did thankfully accept it. Chapter II.

Ver. 43. *Why then hast thou not kept the Oath of the LORD, and the Commandment that I have charged thee with?*] He lay under a double Guilt, of breaking his Oath to God, and of disobeying the King's Command. Verse 43.

Ver. 44. *And the King said moreover to Shimei, thou knowest all the Wickedness that thine heart is privy to, that thou didst to David my Father.*] He knew upon what wicked Principles he cursed *David*; and what inward Hatred and Malice he had to him: And what Vilanous Designs against him, if he could have accomplished them. Verse 44.

*Therefore the LORD shall return thy Wickedness upon thine own Head.*] Upon which, if he reflected, he could not but see the Justice of God, in letting him fall into other Crimes, which deserved Death.

Ver. 45. *And King Solomon shall be blessed, and the Throne of David shall be established before the LORD for ever.*] To which *Shimei* wished Confusion: But the LORD turned his Curses into Blessing as *David* hoped, 2 Sam. XVI. 12. Verse 45.

Ver. 46. *So the King commanded Benaiah the Son of Jehoiada, which went out, and fell upon him, that he died.*] He went out from the Presence of the King, and carried *Shimei* along with him: And then did Execution upon him. Verse 46.

*And the Kingdom was established in the hand of Solomon.*] By the Removal of these bad Men before-mentioned: And by the Alliances he made, mentioned in the next Chapter, &c.

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III.

## C H A P. III.

Verse 1.

Verse 1. **A**ND Solomon made Affinity with Pharaoh King of Egypt, and took Pharaoh's Daughter.] To be his Wife. Which was not unlawful, if she was first made a Profelyte to the Jewish Religion: As in all Probability she was. For though his Wives drew him in to worship strange Gods: Yet the Gods of the Egyptians are not reckoned among them, XI. 5, 6, &c. which is a sign she was not a Worshipper of other Gods. Hitherto also Solomon loved the LORD as it is said, v. 3. and was beloved of him, as his appearing to him in Gibeon shows, v. 5.

And brought her into the City of David.] Unto his Palace at Jerusalem: Which was after he had begun to build the Temple, as they say in Seder Olam Rabba, Cap. XV.

Until he had made an end of building his own House, and the House of the LORD.] After which he built an House on purpose for this Wife to dwell in, IX. 24. 2 Chron. VIII. 11. But first he built God's House, then his own, and then the Walls of Jerusalem.

And the Wall of Jerusalem round about.] If David encompassed it with a Wall, as some think is signified, 2 Sam. V. 9. Solomon made another Wall, and thereby made it stronger than David left it. Or else, he repaired the Wall which David had built, and raised it higher.

Verse 2.

Ver. 2. Only the People sacrificed in high Places: Because there was no House built unto the Name of the LORD, until those days.] This is a short account of the



the Happiness of *Solomon's* Reign hitherto, that there was nothing in it blameable, but only the Peoples sacrificing in high Places. Which having been ancient Places of Worship (in Groves or Woods, on the top of Hills) the People continued to resort thither, to perform that Worship which God had appointed. So that there was no fault in the Worship it self, but only in the place of it. And he gives the Reason, Why the People took this Liberty, because there was not an House built, to be a setled place for Worship: The Tabernacle also had been removed from place to place a long time; and was not fixed till it came to *Jerusalem*. Concerning *high Places*, See upon XII. *Deut. 2. Cornel. Bertram* indeed fetches the Original of them from the Cities of the *Levites*, where they kept Schools, and had Places for Prayer: And where he thinks the People at last sacrificed in the highest part of the City: *De Repub. Judaica. Cap. XV.* But this Custom seems more likely, to have been derived from the ancient *Patriarchs*, and was imitated by the *Gentiles* as well as *Jews*.

Ver. 3. *And Solomon loved the LORD, walking in all the Statutes of David his Father.*] Following his Directions, who commanded him carefully to observe all God's Laws, II. 2, 3.

*Onely he sacrificed and burnt Incense in high Places.*] Which *David* his Father had never done (as far as appears by his History) which renders *Solomon's* Fault the greater, in following the common Practice of all the Nations: Rather than the Example of his pious Father.

Ver. 4. *And the King went to Gibeon to sacrifice there, for that was a great high Place.*] Because the Tabernacle was there; and the great Brazen Altar which *Moses* made. For after *Shiloh* was destroyed, it was carried

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carried to *Nob*: And the Priests being there slain by *Saul*, it was carried to *Gibeon*, *2 Chron.* I. 3. Where the *Jews* say, there was the greatest Synagogue in all the Land.

*A thousand Burnt-offerings did Solomon offer upon that Altar.*] It is not easy to apprehend how so many Sacrifices should be consumed upon an Altar, which was but five Cubits square: For I suppose he speaks of *Moses* his Altar, which was of no larger Dimensions. But *Kimchi* hath well observed, that we must not fancy they were all offered upon one Day: But during the time he stayed at *Gibeon*, before he returned to *Jerusalem*. Yet if we suppose this was at some of the great Festivals, none of which lasted above Seven Days, it must be acknowledged a wonderful thing, that so many should be consumed, though offered both at Morning and Evening Sacrifice. The *Jews* therefore do acknowledge a Miracle herein, as there were many, they say, continually at the Temple. Which are disbelieved, because the *Jews* are accounted Fabulous Writers: But if well considered, some of them at least carry good Reason in them. For instance, they say the Smoak of the Sacrifices went always directly up to Heaven in a steady Pillar, and was not blown about with every puff of Wind, as Smoak commonly is. For if it had not been so, when there were a vast Number of Sacrifices offered, no Man would have been able to stand in the Court of the LORD's House: The Fire also upon the Altar was exceeding quick and devouring, being Cælestial Fire, which dispatcht the Sacrifices sooner than ordinary Fire would have done: So *Dr. Lightfoot* observes in his *Treatise of the Temple*, Cap. XXXIV. Sect. I. From whence it was called *Ariel*, the Lion of God, because it was so devouring. And therefore after the  
return

return from their Captivity from *Babylon*, (as *L' Empereur* observes out of the *Gemara*) the Altar was made larger; because the Fire burnt more slowly, when they wanted that Heavenly Flame, which was strong and powerful. *Annot. in Cod. Middeseb. Cap. I. Sect. I. p. 103.*

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Ver. 5. *In Gibeon God appeared to Solomon in a Dream by Night.*] Perhaps he thought he saw the Divine Glory shine round about him: Or else the meaning is God revealed himself in a Dream, as the *Targum* here expresses it, *the LORD was revealed to Solomon by Night.* When Men have often seen that represented to them, which they found true when they were awake. As *Tully* shows by many Instances; especially out of *Aristotle's* Famous Story, of the two Men that travelled together to *Megara*: One of which being killed in his Inn, the other, who lay in a Friend's House, had all the Fact represented clearly and distinctly to him, in his Dream, as if he had seen it done; so that he found out the Murderers in the Morning. See *Lib. I. de Divinatione, Cap. XXIV, XXV, XXVI, &c.*

*And God said, Ask what I shall give thee.*] He heard a Voice speaking to him; and bidding him ask what he desired, and it should be bestowed upon him. This Voice he took to be from God (as appears by his Answer) who herein showed himself very gracious to *Solomon*, and also made a Trial of his Inclinations.

Ver. 6. *And Solomon said, thou hast shown unto David my Father great Mercy, according as he walked before thee, in Truth and Righteousness, and in Uprightness of Heart with thee: And thou hast kept for him this great Kindness, that thou hast given him a Son to sit upon his Throne, as at this day.*] Thankful Acknowledg-

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ments of Mercies already received (as *St. Chryſoſtome* notes) invite new Blessings to be bestowed upon us.

*Uprightneſs of Heart*, here aſcribed to *David* doth not ſignifie that he was without Fault (for the contrary is evident that he was guilty of great Transgreſſions againſt the Moral Law) but it is ſpoken in Oppoſition to *Saul*, who was rejected for controuling the Orders of God.

## Verſe 7.

Ver. 7. *And now, O LORD my God, thou haſt made thy ſervant King, in ſtead of David my Father; and I am but a little Child: I know not how to go out, or how to come in.*] There are thoſe, particularly *Raſh*; who think he was but Twelve Years old, when he ſpake theſe words; and therefore calls himſelf *Naar* a Child. But *Abarbinel* hath ſhown that they ground this upon an uncertain Computation: And that if he was but a Child of XII. Years old now, he muſt have begun to reign, when he was but Seven, or Eight Years old: For he had ſat ſome time upon the Throne, as appears by the foregoing Story, when he had this Dream. And his Father calls him a *wiſe Man* when he left the Throne to him, Chap. II. 6, 9. And from many other ſtrong Arguments he concludes him to have been at leaſt Twenty Years old, when he began to reign: And therefore calls himſelf here a Child, with reſpect only to his Skill in managing publick Affairs; as is ſignified in the laſt words, *I know not how to go out, &c. i. e.* to govern ſo great a People for want of Experience. Thus *Benjamin* is called a Child, XLVI. *Gen.* 20. and *Mofes* calls *Joſhua* by the ſame Name (XXXII. *Exod.* 10.) though they were above thirty Years old. And the Sons of *Eli* when they miſtred as Priests, 1 *Sam.* 2. 17.

## Verſe 8.

Ver. 8. *And thy ſervant is in the miſt of thy People, which thou haſt choſen; a great People, that cannot be numbred*

numbered or counted for Multitude.] And consequently Chapter  
great Abilities were required to do exact Justice to III.  
them all.

Ver. 9. Give therefore thy servant an understanding Verse 9.  
Heart, to judge thy People; that I may discern between  
good and bad.] For who is able to judge so great a  
People? That is, without the Divine Guidance and  
Assistance, he thought it impossible to understand what  
was Law in all Cases: So as dextrously to dispatch  
Business, and decide all Differences. For young Men  
as Aristotle observes, are unfit for Government; be-  
cause in them, τὸ βουλευτικὸν ἀτελές, their consultive  
Power is very imperfect; as he speaks in the first  
Book of his *Politicks*, Cap. VII. And therefore in his  
Book *ad Nichomachum*, he will not so much as admit  
a young Man to the Lectures of *Politicks*; τῆς πολι-  
τικῆς ἐκ εἶναι ἀνοργανῆς οἰκείος ὁ νεός. But this is not  
universally true; as we see not only in the Example  
of *Solomon*, who was extraordinarily accomplished  
by God in his Youth for the greatest things: But by  
some Examples among the Heathen, of young Men  
who managed the weightiest Affairs, with as much  
Prudence, as they who were of the greatest Expe-  
rience. Witness *Scipio*, and *Octavianus Augustus*. But  
such Persons were rarely found: So that *Solomon* him-  
self saith, *Wo to the Land whose King is a Child*, X.  
Eccles. 16.

Ver. 10. And the Speech pleased the LORD, that So- Verse 10.  
lomon had asked this thing.] For it was a Token of a  
vertuous Mind, and a publick Spirit: That desired  
above all things the Honour of God, and the good  
of his People.

Ver. 11. And God said unto him, because thou hast Verse 11.  
asked this thing, and hast not asked for thy self long  
Life, neither hast asked Riches for thy self, nor hast asked  
the

Chapter III. *the Life of thine Enemies.*] Which are things, of which Men are naturally most desirous.

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But hast asked for thy self Understanding to discern Judgment.] As far transcending long Life, Wealth, and Victory over Enemies.

Verse 12. Ver. 12. *Behold, I have done according to thy words: Lo, I have given thee a wise and understanding Heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee.*] For other wise Men gather their Knowledge by Study, and Observation, and other Helps (as *Abarbirel* here notes) but *Solomon* had his by Inspiration: So that he went to Bed an ignorant Man, but awaked in the Morning like an Angel of God. At once, as his words are, he who was like other Men, was made like the Son of God. For he had not only the Skill of Government imparted to him; but a general Knowledge of all other things, as the following History tells us. Whence he fancies he calls himself *Agur*, XXX. *Prov.* 1. because in him there was a *Collection* of all manner of Wisdom and Knowledge, and this imparted from God. Which is the reason, he imagines, why he doth not call himself *Oger*, which is an active Word, but *Agur*, which is a Passive: Because he did not gather all his Wisdom himself, but it was given him from the hand of God.

Verse 13. Ver. 13. *And I have also given thee that which thou hast not asked, both Riches and Honour.*] These are absolutely promised him: But here is no mention of long Life; for that depended upon the Condition of his stedfast Obedience to God, as it follows in the next Verse.

So that there shall not be any among the Kings, like unto thee, all thy days.] He promises he should excel all the Kings that were in his time, in Riches and
 Renown:

Renown : Though there were richer in future Ages, Chapter
as *Alexander* and others were. III.

Ver. 14. *If thou wilt walk in my Ways, and keep my Statutes and Commandments, as thy Father David did walk, then I will lengthen thy days.*] This God himself mentions, in the first Place, (v. 11.) as the greatest Worldly Blessing; especially when accompanied with great Riches and Honour: Which *Solomon* was not to expect, unless he continued obedient to God.

Ver. 15. *And Solomon awoke, and behold, it was a Dream.*] He saw and heard all the foregoing things

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And made a Feast for all his Servants.] Upon the Sacrifices of Peace-Offerings it is likely, which he had offered: Whereby he endeared himself unto them. For nothing more wins Mens Affection, than Bounty, Affability, Clemency, and such like Vertues.

Verse 16. Ver. 16. *Then came two Women that were Harlots unto the King.]* They kept an House of publick Entertainment, as the *Targum* translates it; and perhaps were also common Women: But then, the *Jews* suppose they were not *Israelites*, but Strangers: And so not comprehended in the Law, XXIII. *Dent.* 17.

And stood before the King.] As they used to do, who brought any Cause before a Court to be judged.

Verse 17. Ver. 17. *And the one Woman said, O my Lord, I and this Woman dwell in one House; and I was delivered of a Son with her in the House.]* This Case, as *Abarbinel* thinks, should have been first brought into some of the Inferiour Courts, near the place where they lived; and if they could not have determined it, then to the great *Sanhedrin*: And if they found it too hard for them, then they should have brought it to the King. Who otherwise might have easily erred, no Inquisition having been made into the matter; if a Divine Spirit had not directed him. But this Opinion of *Abarbinel* is grounded on another Fancy, that there was a great *Sanhedrin* in these Days, which cannot be proved.

Verse 18. Ver. 18. *And it came to pass, that the third day after I was delivered, that this Woman was delivered also.]* Of another Son: Which being born so soon after the other, they could not be distinguished by their Age.

And we were together; there was no stranger with us in the House, save we two in the House.] So that there was no Witness of what passed between them; but all relied

relied on their own Credit: Which made the Case Chapter
more difficult. III.

Ver. 19. *And this Woman's Child died in the Night, because she overlaid it.*] Some Marks upon the Body, it is likely, discovered, that it was smothered: And *Kimchi* here notes, that if it had died of a Disease, it would have cried, and the Neighbours been called in; and the thing been known. Verse 19.

Ver. 20. *And she rose at Midnight and took my Son from besides me, while thy Handmaid slept; and laid it in her Bosom, and laid her dead Child in my Bosom.*] This made the Matter obscure: For how should she know what her Companion did, when she was asleep? Verse 20.

Ver. 21. *And when I rose in the Morning to give my Child suck, behold it was dead: But when I had considered in the Morning.*] When it was perfect Day; which it was not when she rose to suckle the Child. Verse 21.

Behold, it was not my Son, which I did bear.] There was some Resemblance, it is likely, in the Features of the two Children; so that the Neighbours did not know the one from the other: But the Mother, who had carefully observed it, knew by some Tokens that this dead Child was none of hers.

Ver. 22. *And the other Woman said, Nay, but the living is my Son, and the dead is thy Son: and this said, No; but the dead is thy Son, and the living is mine. Thus they spake before the King.*] One affirming, what the other denied: But having no Evidence to make proof of what they said. Verse 22.

Ver. 23. *Then said the King, the one saith this is my Son that liveth, and thy Son is the dead: and the other saith, Nay, but thy Son is the dead, and my Son is the living.*] From hence the Jews argue, that the Judges before they pronounced Sentence, were bound

Chapter III. to sum up the Evidence that had been given on both sides: That it might be seen they had observed and understood their Allegations, and accordingly gave Judgment. For thus *Solomon* doth in this case, wherein there was no more than he repeated: There being no Witnesses on either side.

Verse 24. Ver. 24. *And the King said, bring me a Sword, and they brought a Sword to him.*] As much as to say, here is nothing but affirming on one part, and denying on the other without any Proof: I must therefore try some other way to decide this Controversy.

Verse 25. Ver. 25. *And the King said, divide the living Child in two: and give half to the one, and half to the other.*] For both pretended to it, and this he thought the best way to end the Dispute. For he knew the Woman, whose the Child really was, would be moved with such tender Compassion to it, that she would never suffer it to be divided: And so he should discover the true Mother. Thus Interpreters commonly expound it. But *Abarbinel* thinks this would have been no extraordinary Proof of *Solomon's* Wisdom above other Mens: Nor have he got such a Fear in the *Israelites*, as this Judgment did. Therefore he thinks *Solomon* made a Discovery of the Truth antecedent to this Experiment; by observing the Countenance, the manner of Speech, and all the Motions of the Women, whereby he discerned the Secrets of their hearts, and penetrated to the bottom of the Business: Which this Command to divide the Child, discovered to all.

Verse 26. Ver. 26. *Then spake the Woman whose the living Child was, unto the King (for her Bowels yearned upon her Child) and she said, O my Lord, give her the living Child, and in no wise slay it: but the other said, let it be neither mine or thine, but divide it.*] Natural Affection

tion clearly discovered the Truth, without any other Chapter Evidence. III.

Ver. 27. *Then the King said, give her the Child, and in no wise slay it : for she is the Mother of it.*] As appeared Verse 27. by the Pity which her Love excited to it.

Ver. 28. *And all Israel heard of the Judgment, which the King had judged : and they feared the King.*] Very much revered, and stood in awe of him.

For they saw that the Wisdom of God was in him to do Judgment.] That is, saith *Abarbinel*, the Wisdom proper to God ; which searches the Reins, and trieth the Hearts. Therefore they feared him, perswading themselves, they could not have a Thought of any evil Design against him, which he would not discover.

C H A P. IV.

Chapter IV.

Verse 1. *SO King Solomon was King over all Israel.*] Verse 1. Reigned with the full Consent of all the Tribes of Israel.

Ver. 2. *And these are the Princes which he had.*] The Verse 2. Principal Officers employed under him.

Azariah the Son of Zadok the Priest.] He was the Son of *Abimaaz* the Son of *Zadok*; and therefore was *Zadok's* Grandson, 1 *Chron.* VI. 8, 9. but such are usually called Sons in Scripture, as *Raf* observes upon XX. *Gen.* 12. And *Zadok* it is probable, in his Old Age bred him up in his House, as his Child. It is not said here what Office he had, unless we translate the word *Priest*, as we do in the Margin, *chief Officer*; or prime Minister of State. But this *Abarbinel* thinks

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is a Mistake, and he takes him to have been one of the Scribes, together with those two that follow in the next Words, *Eliboreph*, and *Abiah*. For thus he thinks the word should be translated, *Azariah the Son of Zadok the Priest, and Eliboreph, and Abiah the Son of Shisha were Scribes*: There wanting a *Vau* before *Eliboreph*, as is frequent in Scripture, 1. *Exod.* 1, 2. And these three Secretaries had each their several Employments. One, he thinks, was in Matters of Judgment, the other in the Revenue, and the third was concerned in writing Annals, keeping the Records, and was a publick Register.

Verse 3.

Ver. 3. *Eliboreph, and Abiah the Sons of Shisha, Scribes: Jehoshaphat the Son of Ahihud the Recorder.*] Or Master of Requests. So *Rasi* understands the word *Hammaskir*: One that heard all Mens Causes; and brought them before the King.

Verse 4.

Ver. 4. *And Benaiah the Son of Jehoiada was over the Host: and Zadok and Abiathar were the Priests.*] That is, the Principal, or High Priests. *Kimchi* thinks this was not that *Abiathar* whom *Solomon* ejected and placed *Zadok* in his Room (II. 35.) but another of that Name. But *Rabag* takes him to be the same that was thrust out of the Priesthood: Yet suffered to minister, when *Zadok* was not well or could not attend; and *Abarbinel* approves of this Opinion. Or, perhaps; *Solomon* permitted him, upon his Petition, to come to *Jerusalem*, not to officiate as High Priest, but to live upon the Altar (according to the Prediction, 1 *Sam.* II. 36.) and he retained the Name and Title of High Priest, though *Zadok* only enjoyed the Office. *L'Empereur* thinks he is here joined with *Zadok*, because in the beginning of *Solomon's* Reign, he did discharge the Office of High Priest: And after he was deposed he retained the Title of that Dignity as long as he lived.

ved, because of his precedent Function, *Annot.* upon Chapter *Bertram de Rep. Jud.* p. 420.

Ver. 5. *And Azariah the Son of Nathan was over the Officers.*] That is, the twelve Officers mentioned below, v. 7, 8, &c. who gave Accounts unto him, who was their Overseer. IV.
Verse 5.

And Zabud the Son of Nathan was principal Officer, and the King's Friend.] The word *Cohen* signifies here as it doth, 2 *Sam.* VIII. 18. *Minister of State*, among whom *Zabud* was the chief: One whom the King intrusted with the Management of all Affairs, and with his most secret Counsels: He being always with him, as *Abarbinel* observes. *Dr. Hammond* notes upon IX. *S. Matthem*, *Annot.* 2. that the King's Friend was an Officer of Nearness to the King: As *Mr. Selden* observed before him in his *Uxor Hebr.* Lib. II. Cap. XVI. p. 201, 202. For *Nathan* having bred up *Solomon* (See 2 *Sam.* XII. 25.) it was easy for him to get his Sons preferred by him to the highest Dignities under him, when he came to be King: Especially since he was very Instrumental in placing him upon the Throne.

Ver. 6. *And Abiszar was over the Household.*] Lord High Chamberlain (as we speak in our Language) who took in, and displaced Officers in the Family. Verse 6:

And Adoniram the Son of Abda, was over the Tribute.] Which was imposed on the People, for the Support of the Government. Such Contributions were raised several ways in several Kingdoms: But good and wise Princes took Care not to lay Burdens on such things as were necessary for the Livelihood of the Poor; and that they were not too heavy upon any thing: As *Solomon's* were, if the People's Complaints were just after his Death: But perhaps this word *Tribute*, which we translate *levy* in the Margin, may refer not to the levying of Money, but of Men. Concerning which

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we read in the next Chapter, V. 13, 14. where *Adoniram* is said to be over the Levy: And so he might be over both, of Men and Money.

Verse 7.

Ver. 7. *And Solomon had twelve Officers over all Israel, which provided Victuals for the King and his Household: Each Man in his Month made Provision.*] The Country being divided into twelve Parts, there were so many Persons (called *Nitzavim*, because there they were placed) constituted to buy Provisions for the King, and his Family; at the best hand, and every thing in its proper Season: To be sent to the Place where the King resided, by every one in his Month. By which means there was great Plenty for all that belonged to the Court; both for his House, and his Stables of Horses; for his Domesticks, and for all Foreigners that came thither about Business, or to hear his Wisdom: Who were there entertained without any Grievance to his People.

Verse 8.

Ver. 8. *And these are their Names: The Son of Hur.*] He tells only the Name of the Father, who it seems was more illustrious than the Son: Unless we translate these words, *Ben-Hur*.

In Mount Ephraim.] And the Territory belonging to it: Which must be understood of the rest of the Places mentioned in the following Verses.

Verse 9.

Ver. 9. *The Son of Dekar.*] Or *Ben-Dekar*, as those that follow may be translated: Though it is probable, as I said before, that the Fathers are named, not the Sons; because they were very illustrious Persons, and better known: Who managed perhaps this Affair by their Sons.

In Makaz, and Shaalbim, and Bethshemeß, and Elonbeth-hanan.] It is not material in what Country these Places were; and therefore I shall not enquire after them.

Ver. 10. *The Son of Hefed in Aruboth ; to him pertained Sochoh, and all the Land of Hepher.*] There were more Sochohs than one, as we find XV. *Josh.* 35, 48. It is uncertain which are here meant. The Land of Hepher possibly may be the Portion given to the Daughters of Hepher, XVII. *Josh.* 3, &c. Chapter IV. Verse 10.

Ver. 11. *The Son of Abinadab in all the Region of Dor : Which had Taphath the Daughter of Solomon to Wife.*] Solomon had no Daughters Marriageable, when these Officers were made : But in process of time, this Man and *Abimaaz* mentioned, v. 15. had behaved themselves so well in their Office, that *Solomon* did them the Honour to give them two of his Daughters to be their Wives. Verse 11.

Ver. 12. *Baanah the Son of Ahilud, to him pertained Taanach and Megiddo, and all Beth-shean, which is by Zartanab beneath Jezreel, from Bethshean to Abel-meholah, even unto the place that is beyond Jokneam.*] These Places have been named in the foregoing Books : Where I have noted as much as I can find about them. Here the Author names the Person himself that was employed (as he doth in some of the following Verses) and not merely the Father. The reason of which I cannot give ; unless it were that he was a very noted Person. Verse 12.

Ver. 13. *The Son of Geber in Ramoth-Gilead : to him pertained the Towns of Jair the Son of Manasseh, which are in Gilead : to him also pertained the Region of Argob, which is in Bashan, threescore great Cities with Walls, and brazen Bars.*] These Countries beyond Jordan are also well known, being often mentioned in the foregoing Books. Verse 13.

Ver. 14. *Abinadab the Son of Iddo had Mahanaim.*] And the Territory belonging to it, which was very fertile : But this seems to some not to bear Proportion Verse 14.

- Chapter IV. to the rest, being not a twelfth part of the whole Country. Therefore they follow the Marginal Translation to *Mahanaim*: That is, all the Territory from the Places before-named unto this Place.
- Verse 15. Ver. 15. *Abimaaz was in Naphtali: he also took Basmath the Daughter of Solomon to Wife.*] As *Abinadab* had married another of his Daughters. See v. 11.
- Verse 16. Ver. 16. *Baanah the Son of Hushai was in Asher and in Aloth.*] This Man perhaps was the Son of *Hushai* the Friend of *David*: And therefore preferred by *Solomon*.
- Verse 17. Ver. 17. *Jehephath the Son of Parvah in Issachar.*] It appears by this, and the foregoing and following Verse, that some of these Officers had whole Tribes assigned them for their Province.
- Verse 18. Ver. 18. *Shimei the Son of Elah, in Benjamin.*] Concerning this Person. See Chapter the first, v. 8.
- Verse 19. Ver. 19. *Geber the Son of Uri was in the Country of Gilead, in the Country of Sihon King of the Amorites, and of Og King of Basan.*] That is, in the rest of the Country of *Gilead* before mentioned, v. 13.
And he was the only Officer which was in the Land.] There is nothing in the *Hebrew* answering to those words *he was*: Therefore this doth not relate to the Officer before-mentioned, but the meaning is, as *Abarbinel* expounds it, that besides all those Officers before-named, there was another who took Care of Strangers; who were going to Court or coming from it: As the other XII. took Care of his Family, and all belonging to it. This Officer made Provision in that Country where the King then dwelt: And therefore is not named, because he was not fixt and settled in his Office, as the other were; but chosen by the Citizens of that City, where the King resided.

Ver. 20. *And Judah and Israel were many, as the Sand which is by the Sea in Multitude.*] The same Abarbanel thinks this and the next Verses explain the Reason why this Officer was appointed: *First* because *Israel* and *Judah* were so great a People; and *Secondly*, because Strangers came from several Regions, to bring Presents, or about other Business. And therefore it was necessary this Officer should set a reasonable Price upon all things sold in the Market; that they might not exact upon any Body, when they saw a Multitude of Buyers, which might tempt them to sell their Commodities too dear.

Eating and drinking, and making merry.] In perfect Security; and being well pleased and highly satisfied.

Ver. 21. *And Solomon reigned over all Kingdoms from the River, to the Land of the Philistines, and unto the Border of Egypt.*] The Bounds of his Kingdom, were *Euphrates* on the East, the Country of the *Philistines* on the West; and *Egypt* on the South. For so God promised that their Dominion should be extended, *from the River of Egypt to the great River the River Euphrates*, XV. Gen. 18. And accordingly *David* conquered so far, and *Solomon* maintained his Conquests.

They brought Presents, and served Solomon all the days of his Life.] This explains what went before: Which is not to be understood as if all those Countries had no other King than *Solomon*; but that their Kings were Tributaries to him, and made him Presents in token of their Subjection.

Ver. 22. *And Solomon's Provision for one day, was thirty Measures of fine Flour, and sixty Measures of Meal.*] By *Meal* is meant a coarser sort of Flour for inferiour Servants: And the Measure here spoken of contained

Chapter ten *Ephabs.* So here was Bread enough provided
 IV. for near three Thousand Persons, as some compute
 it.

Verse 23. Ver. 23. *Ten fat Oxen, and twenty Oxen out of the Pastures, and an hundred Sheep.*] This and the foregoing Verse *Abarbinel* thinks is added to satisfy some Questions that arise about the Constitution of so many Officers: For why might he not be supplied out of the Neighbouring Cities and Towns? Which he shows here could not be; because of the vast Quantity of Provision which was necessary for one Day. And it is observable, that *Oxen* are here mentioned in the first Place (both those fatted at Home, and those fatted in the Pastures) being anciently esteemed the most noble Meat: As appears by *Homer's* Heroes. Who as *Dioscorides* notes, never had any thing in their Feasts, no not at Marriages, but fat Oxen. See *Bochartus* in his *Hierozoicon*, P. I. Lib. II. Cap. XXXII. where he mentions the great Entertainments made by *Agamemnon*, *Menelaus*, *Nestor*, *Alcinous*: Nor did they that courted *Penelope*, though the most voluptuous of all Men, eat any other Meat:

Besides Harts, and Ro-bucks, and Fallow Deer.] Which were Meats highly esteemed among the *Jews*, and mentioned next to the foregoing, XIV. *Deut.* 4, 5.

And fatted Fowl.] Many restrain the word *Barburim* to Birds, or Fowl, as we do: And some think they were *Capons*: *Kimchi* and others say, fatted Fowl out of *Barbary*; from whence they had the Name of *Barburim*. But the Name of *Barbary* was not known in *Solomon's* time: And therefore *Bochart* thinks the word should be translated, *the choicest of all fatted things*, *Hieroz.* P. 2. Lib. I. Cap. XIX. and so *Goussset* in his late *Commentaries of the Hebrew Tongue*.

Ver. 24. *And he had Dominion over all the Regions on this side the River.*] It might be objected to what was said before, that all the Country of *Israel* could not afford such a constant Supply of Provisions: Which he prevents by this Observation, that his Dominion extended to a great many other Regions, from whence they might be furnished with more than his own Country afforded.

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Verse 24.

From Tiphfab even unto Azzah, over all the Kings on this side the River.] This is an Explication of what is said, v. 21. that he reigned from the River, that is *Euphrates*, to the Land of the *Philistines*: For *Tiphfab* is the same with the City *Tapsaens*; where there was a Bridge, and a Ferry over *Euphrates*, as *Strabo* testifies in many Places (See Lib. XVI. p. 747.) and and the very Name implies as much, for פָּפָב is *transfire*, to pass over, in the *Hebrew* Language.

And he had Peace on all sides round about.] None of his Neighbours gave him any Disturbance: So that the *Israelites* had nothing to divert them (as *Abarbinel* observes) from improving their Lands, and increasing their Rents; whereby there was a greater Plenty of all things. *Matchiavel* magnifies those who by Force of Arms atchieved mighty things, and raised themselves to a great Heighth of Glory: But *Hermanus Conringius* well corrects him with this Observation, that *Solomon* among the *Jews*, and *Numa Pompilius* among the *Romans*, got a more lasting Name in all future Ages by the Arts of Peace. For which he refers to *Cicero*, L. 2. *de Officiis*.

Ver. 25. *And Judah and Israel dwelt safely every Man under his Vine, and under his Fig-tree, from Dan even to Beersheba.*] This he saith (the same Author thinks) to show the great Plenty of Corn and Wine and Oyl, as well as of Cattle and all other things:

Chapter *Vines* and *Fig-trees* are particularly mentioned; because they were planted in *Judæa* more than any other
 IV. Trees: For the Sweetness of their Fruit, and the Benefit of their Shade.

All the days of Solomon.] That is, till the end of his Life. When some Adversaries were stirred up against him: But for so short a time, in his Old Age, that he had Peace the far greater part of his Reign, 1 *Chron.* XXII. 9.

Verse 26. Ver. 26: *And Solomon had forty thousand Stalls of Horses for his Chariots.*] In the 2 *Chron.* IX. 25. it is said he had but four Thousand. But there is no Disagreement between these two Places: For he speaks here of his Horses; and there of their Stall or Stables; there being ten in every Stable, which make forty thousand, as *Abarbinel* observes. But this doth not satisfy *Bochartus*, who rather inclines to *Jacobus Capellus's* Opinion, that the *Hebrew* word *Arbaim* here signifies *Four* not *Forty*, *Hierozoicon*, Lib. 2. Pars I. p. 155, &c. But this is without Example, therefore others think that in the *Chronicles* the Author speaks of those Stalls for Horses which he had in *Jerusalem* for his constant Guard, which were but four Thousand: Whereas here he speaks of those which were dispersed throughout his whole Kingdom.

And twelve thousand Horsemen.] Which were distributed, it is likely, in every Tribe; to keep them in Peace, and to be ready to oppose any Enemy that might invade them: Wherein *Abarbinel* thinks that *Solomon* did not offend against the Law in *Deuteronomy*, which commanded them not to multiply Horses (XVII. 16.) because he did it not out of Pride and Vanity: But to preserve Peace; by keeping all his Neighbours in awe. And he professes not to trust in them, XXI. *Prov.* 31.

Ver. 27.

Ver. 27. *These Officers provided Victuals for King Solomon, and for all that came to King Solomon's Table; every Man in his Month: they lacked nothing*] This is repeated to show their Diligence, Exactness and Care, which was remarkable: Especially since they took care of his Stables, as well as of his Household, as it follows in the next Verse. Chapter IV.
Verse 27.

Ver. 28. *Barley also and Straw.*] Barley was anciently Horse Corn, as appears by many Places in *Homer*; which *Bochartus* hath observed in his *Hierozicon*, P. I. Lib. II. Cap. IX. Verse 28.

For the Horses and Dromedaries.] The Hebrew word *Rechesb*, signifies swift Horses, as *Abarbinel* thinks. See VIII. *Esther* 14. But others take them for Mules, as we translate it in the Margin. *Bochartus* thinks it certain that this word imports a kind of Horse, I. *Micah* 13: See *Hieroz.* P. I. Lib. II. Cap. VI. and XXI.

Brought they unto the place where the Officers were.] Or, rather *where the Beasts were.* For there is no word for Officers in the Hebrew.

Every Man according to his Charge.] Which lasted for a Month, every Year.

Ver. 29. *And God gave Solomon Wisdom and Understanding exceeding much.*] Knowledge of all manner of things: And Prudence in the Administration of the Government. Verse 29:

And Largeness of Heart.] A Mind very comprehensive of all sort of Knowledge: And an Heart to do a vast deal of Good.

Even as the Sand that is on the Sea Shore.] As the Sand there incloses a vast Body of Waters: So his Mind contained an Ocean of Knowledge, as the *Lord Bacon* somewhere speaks.

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Verse 30.

Ver 30. *And Solomon's Wisdom excelled the Wisdom of all the Children of the East Country.*] Some, by these Eastern Sages understand the *Chaldeans*: Who were rather a Northern People, as *Jeremiah* describes them (I. 14.) and were not famous for Learning in *Solomon's* time; nor began to be so till the Reign of *Nebonassar*: Nor are the *Tyrians* here meant, as *Pineda* imagines; for they were a Western People: But the Oriental *Arabians*; who were famous for Wisdom in ancient Times, as appears by the Book of *Job*. And in after Ages *Porphyry* reports (as *St. Cyril* tells us Lib. X. *contra Julianum*) that *Pythagoras* travelled into this Country, to improve himself in Learning: Where were many of those wise Men called *Magi*, as well as among the *Persian*. Thus *Couringius* in his *Supplementum V. ad L. de Antiq. Academicis*. But after all, *Abarbinel* takes the word *Kedem* not to signify *East*, but *ancient time*. And so the *Children of Kedem* are those who were born in the days of old: When Men lived some Hundreds of Years; and so improved themselves in Knowledge (especially in Astronomical Learning) far more than it was possible for Men to do, after their Lives became very short. This makes our Wisdom defective, as was observed by *Hippocrates* in his Aphorisms, *Art is long, and Life is short*. But *Solomon* by a special Gift of God was more knowing, than they who lived above ten times as long as he did. But this is a forced Sense, as appears by the next words, concerning *Egypt*.

And all the Wisdom of Egypt.] Which Country was celebrated for Wisdom in *Moses* his time, as appears from VII. *Acts* 22. and in after Times *Macrobius* calls *Egypt Matrem Artium*, the Mother of Arts. But it was famous, especially for the Knowledge of the Motions of the Heavenly Bodies: For he saith (*Lib. I. Satur-*
nal.

nal. Cap. 15.) *Primos omnium Cælis scrutari, & metiri ausos fuisse*; that they were the first who attempted to search and measure the Heavens: For which the great Serenity of their Air gave them Opportunity. As for their Civil Prudence, it is sufficiently indicated in the words of *Isaiah XIX. 11.*

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Ver. 31. *And he was wiser than all Men.*] Of that Verse 31. Age wherein he lived. But some extend this to all Men that were before him, or should come after him. For in *Midrasch Kobleth* (upon VII. *Ecclesiastes 24.*) they thus gloss wiser than *Col Adam* all Men (this is the first *Adam*.) and than *Ethan* (this is *Abraham*) and than *Heman* (this is *Moses*.) But *Maimonides* discreetly confines the words to the Men of that Age, whom he mentions, *Ethan, Heman, &c.*) and will by no means allow him to have been wiser than *Moses*. See *More Nevochim. Pars III. Cap. IV.*

Than Ethan the Ezraite, than Heman, and Chalcol and Darda.] If these were the Sons of *Zerah* the Son of *Judab* mentioned, *1 Chron. II. 6.* then it is not true that *Solomon* is compared only with the wise Men of his Age: For these lived long before him. And the two former are thought to have been endued with the Spirit of Prophecy being the Authors, as some think of two *Psalms*. For *LXXXVIII. Psalm* is said to be an instructive Psalm of *Heman the Ezraite*, and the next *LXXXIX.* of *Ethan the Ezraite*. Of this Opinion is *Dr. Lightfoot*. But it is more probable that other Men are here meant; for we read of *Heman* the Grand-child of *Samuel*, *1 Chron. VI. 33.* who was also a Prophet, *1 Chron. XXV. 5.* and in the same time there was one *Ethan* a Levite of the Posterity of *Merari*, *1 Chron. VI. 46.* who is joyned with *Heman* and *Asaph* as principal Singers, *1 Chron. XV. 17.* Now the fore-mentioned *Psalms* may more reasonably be ascribed to

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to them; there being exprefs mention of *David* and his Kingdom in one of them: And then *Solomon* is compared only with the wife Men of his own time, and not with those that lived before *Moses*. They that think otherwise of these Men, were misled by the *Jews*, who would have some Psalms to have been composed before *David*. This they began to suppose (as a most Learned Friend of mine Dr. *Alix* hath observed to me) after the times of the Apostles, as *Justin Martyr* affirms in his Apology, p. 76.

The Sons of Mahol.] This confutes those that make them the Sons of *Zerah*: Unless we suppose him to have had two Names, as it must be confessed was common among the *Jews*. And this last Name might be given him, because he was a skilful Musician: For *Mahol* signifies a *Pipe*.

And his Fame was in all Nations round about.] All the Neighbouring Countries heard the Fame of his Wisdom.

Verse 32. Ver. 32. *And he spake three thousand Proverbs.*] Being an excellent Moral Philosopher, as well as a Natural: St. *Hierom* thinks these are those we read in the Book of the *Proverbs*, which doth not contain so many. But is more probable than what *Josephus* affirms, that he wrote three Thousand Books of *Proverbs*: Which is an extravagant Conceit; for the Scripture mentions only three Thousand Proverbs, many of which we must confess to have been lost, as other Composures of his are.

And his Songs were a thousand and five.] He was a great Poet also: For anciently wise Men were wont to give good Instructions in Songs; which made them to be more easily remembred. But none of these Compositions were thought to be divinely inspired, but only the *Song of Songs*: Which was therefore joyned to

to the Sacred Books. The rest were not adapted to stir up a Sense of Piety ; as the *Psalms* of *David* were: Who is therefore called the *Sweet Singer of Israel*, 2 *Sam.* XXIII. 1. Chapter IV.

Ver. 33. *And he spake of Trees, from the Cedar Tree that is in Libanus, even unto the Hyssop that springeth out of the Wall.*] That is, of all sorts of Plants, from the greatest to the smallest. For *Ezub* (which we commonly translate *Hyssop*) seems to be the same with the *Ethiopian* Word *Azub*, which signifies *Mint*; and is more agreeable to this Place, being more directly opposed to the Cedar than *Hyssop*: Which hath a Stalk, and sometimes of great Strength, as *de Dieu* and *Job Ludolphus* have observed. And for this Reason *Hottinger* (in his *Smegma Oriental*, p. 580.) takes it for the Wall Flower, which is less than *Hyssop*. But *Bochartus* maintains *Hyssop* to be here meant; of which the *Jews* reckon four sorts: And one of them may well be thought to grow upon Walls. Though there is no necessity he thinks to put that Interpretation upon the word *Bekir*, which we translate *on the Wall*: Which may signify, as the Particle *Beth* doth in many places, *near or hard by* the Wall. Of *Jerusalem*, that is, which was encompassed with Mountains: And the *Arabians* observe that *Hyssop* grew in the Mountains, especially about *Jerusalem*. See *Hierozoicon*, P. I. L. 2. Cap. 50. From *Solomon's* great Skill in the Properties and Vertues of all Plants, *Nachmanides* makes bold to conclude that he wrote a Book of Medicine.

And he spake also of Beasts and Fowl, and creeping things, and Fishes.] This shows the Vastness of his Learning: Which comprehended the whole History of Animals, as well as of Plants; whose Nature and Qualities he understood. Some *Jews* fancy that *Aristotle* saw these Books, and published them in his own
K Name,

Chapter Name, in his *Historia Animalium*. It is a Rule given
 IV. by those who write Books of *Civil Prudence*, that they
 who apply themselves to the Management of publick
 Affairs, should not follow other Studies: Which by
 their Delight may draw their Minds too much from
 Business: But *Solomon* had so vast a Genius, that he
 pursued all manner of Knowledge, while he govern-
 ed his Kingdom with great Prudence. For he com-
 posed a great number of Songs, and discoursed of all
 sorts of Creatures, both in the Sea and in the Land:
 Which belonged to contemplative, not to practical
 Studies. So that in his Days the Wish of *Plato* was
 fulfilled, that *either Philosophers might be Kings, or
 Kings be Philosophers.*

Verse 34. Ver. 34. *And there came of all People to hear the Wis-
 dom of Solomon from all Kings of the Earth, which had
 heard of his Wisdom.*] It is a conceit of *Kimchi* that
 Kings came from all Parts of the Countries round
 about, to hear his Wisdom: And their People when
 they returned, came to their Kings to learn what *So-
 lomon* had said. But this is not the Literal Sense of
 the words; nor is it probable that any but the Queen
 of *Sheba*, came in Person to hear his Wisdom: For
 they would have been mentioned, as she is. Therefore
 the plain meaning is, that People came from all the
 Neighbouring Nations, being sent by their Kings,
 who heard of his Fame: Nay, their own natural De-
 fires might carry them to him: For as *Dion Pruseus*
 observes (*Orat. de Regno*, p. 6.) there is no Spectacle
 so grateful, as a wise and good King. All Men
 flock to see him and partake, τῆς καλῆς διανοίας καὶ
 ἀγαθῆς, of his good and pious Mind. Especially if
 he be mild and gentle, there is no Spectacle so sweet
 and lovely: Insomuch that they who see him, are
 loth to leave him (as he speaks a little before) and
 they

they that hear him, *Ἐπιθυμῶσιν αὐτὸν*, &c. are desirous to see him, more than Children are to find their unknown Father.

CHAP. V.

Chapter
V.

Verse 1. **A**ND *Hiram King of Tyre sent his servants unto King Solomon.*] That is, he sent Embassadors to condole with King Solomon, the Death of his Father (as the manner was) and to congratulate his Accession to the Throne. *Eupolemus* calls this King *Suron* (as he is called *Hiram* in the Book of the *Chronicles*) and makes mention of those Letters, which were sent by these Embassadors. See *Eusebius* in his *Præpar. Evang. Lib. IX. Cap. 33, 34.*

For he had heard that they had anointed him King in the room of his Father: For Hiram was ever a Lover of David.] And therefore was desirous to continue in Friendship with his Son.

Ver. 2. *And Solomon sent to Hiram, saying.*] There were three Embassies passed between them, as *Abarbinel* observes: For *Hiram* began, and *Solomon* returned it, and then *Hiram* sent to him again, *v. 8.* But two only are mentioned in the Book of the *Chronicles*, 2. II. 3, 11. For *Ezra* there (as he observes) minded only what concerned the building of the Temple: And so omitted the first Embassy, which was no more than a Complement.

Ver. 3. *Thou knowest how that David my Father could not build an House to the Name of the LORD his God; for the Wars, which were about him on every side: Until the LORD put them under the soles of his Feet.*] Verse 3.

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This was one reason; but not the chief: For God commanded him to desist, when he had it in Design.

Verse 4.

Ver. 4. *And now the LORD my God hath given me Rest on every side; so that there is neither Adversary nor evil occurrent.]* Nothing to make him fear any Disturbance.

Verse 5.

Ver. 5. *And behold, I purpose to build an House unto the Name of the LORD my God.]* For his Worship and Service.

As the LORD spake unto David my Father, saying, thy Son whom I will set upon thy Throne in thy room; he shall build an House unto my Name.] This he spake by the Prophet Nathan, 2 Sam. VII. 13.

Verse 6.

Ver. 6. *Now therefore command them.]* That is, his Servants who were skilled in such work.

To hew me Cedar Trees.] Which were the most firm and durable, as well as most fragrant of all other.

Out of Libanus.] Which was, if not all yet, a great part of it within the Dominion of Solomon. Who therefore doth not ask Trees of him, which were his own: But only that his Servants should hew and prepare them for his Use, which they understood better than the Israelites.

And my servants shall be with thy servants.] To assist them, as they should be directed by them: And to receive the Timber from them, and convey it to Solomon, when it was prepared.

And unto thee will I give hire for thy servants, according to all that thou shalt appoint.] Pay them what Wages he pleased to demand for their work.

For thou knowest there is not among us, that can skill to hew Timber like the Sidonians.] Both Tyre and Sidon were now under one and the same King: And both of them very ingenious in Mechanicks: Especially the Sidonians.

Sidonians. Whom *Homer* calls πολυδαλεις, excellent Artists in divers things: For he ascribes to them all the neater sort of Work, both in his *Iliads*, and his *Odyssees*, as *Bochartus* observes in his *Phaleg*. Lib. IV. Cap. 35. By which Arts they grew very rich, in a time of long Peace, which they enjoyed, as we learn from XVIII. *Judges* 7. where the *Sidonians* are made the Example of those that lived very securely. But as for the *Israelites* they did not mind Manufactures, but applied themselves wholly to Agriculture and feeding of Cattle. There had been most admirable Workmen among them, who knew how to cut and engrave precious Stones, to cast and work up Metals, &c. but this was before they came into the Land of *Canaan*, in the time of *Moses*, when *Bezaleel* and *Aholiab* excelled in many different Arts, which were necessary for the Work of the Tabernacle. But the Scripture acquaints us, that they had their Skill by Inspiration from God; and it doth not appear that they had any Successors: So that in the time of *Solomon* there was no professed Artificers, who could undertake the Work of the Temple.

Ver. 7. *And it came to pass, that when Hiram heard Verse 7. the words of Solomon, he rejoiced greatly.*] Which demonstrates a more than ordinary Friendship, which he had for King *David*, and the People of *Israel*.

And said, Blessed be the LORD this day, which hath given unto David a wise Son over this great People.] If he was not become a Profelyte to the *Jews* Religion (which one would have expected should have been recorded if he had) yet he had a great Veneration for the God of *Israel*, who was properly called the LORD: And it is likely, he worshipped him together with his own God.

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Verſe 8.

Ver. 8. *And Hiram ſent to Solomon, ſaying, I have conſidered the thing, which thou ſendeſt to me for, and I will do all thy deſire: concerning Timber of Cedar, and concerning Timber of Fir.]* The word which we tranſlate *Fir*, others think ſignifies *Pine* or *Cypreſs*. For *Fir* ſeems not ſo fit for this Work, being a light Wood, and not durable, and apt to take Fire. Their Conjecture is moſt reaſonable, who think it was a kind of *Cedar*: And therefore comprehended under that Name, v. 6. where *Solomon* deſires of him only, that his Servants might hew him *Cedar Trees*.

Verſe 9.

Ver. 9. *My ſervants ſhall bring them down from Lebanon, unto the Sea.]* The Mediterranean Sea; in which his City ſtood.

And I will convey them by Sea in ſtores.] Some think they were tied together, and drawn in the Water by Veffels; as the manner now frequently is: But they wanted not Veffels wherein to convey them: for *Diodorus Siculus* ſaith, (Lib. VI.) that *Sidon* had in his time, τεμύσεις ἢ πεντήσεις πλείους ἢ ἑξακτον, more than an Hundred Three Oar and Five Oar Veffels belonging to it: And that City was but two Thousand Furlongs from *Tyre*, as *Strabo* ſaith.

Unto the place that thou ſhalt appoint me.] Which was *Joppa*: A famous Sea-Port in the Country of *Israel*, 2 Chron. II. 16.

And I will cauſe them to be diſcharged there, and thou ſhalt receive them.] When they were landed in that Place.

And thou ſhalt accompliſh my deſire in giving Food for my Houſhold.] For living in barren Iſlands, they wanted Corn; though they had Plenty of Money: Being great Merchants. And in after times, it appears, they were ſupported by Proviſions from *Judea*, XII. Act. 20.

Ver. 10.

Ver. 10. *And Hiram gave Solomon Cedar-Trees, and Fir-Trees according to all his desire.*] That is, he agreed to give him all that he desired: But the Trees were not yet cut down and prepared.

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Verse 10.

Ver. 11. *And Solomon gave Hiram twenty thousand Measures of Wheat for Food to his Household, and twenty Measures of pure Oyl.*] In the 2 Chron. II. 10. it is said twenty Thousand Baths of Oyl: How *Corim* and *Bathim* differ I shall not examine; but that place in the *Chronicles* plainly speaks of what was given to the Workmen, who had other things besides (there mentioned) to support them in their Labours: But here the Prophet speaks of what was given for the Use of *Hiram's* Family, as *Kimchi* and *Ralbag* solve this seeming Contradiction. *Abarbinel* hath another Solution. See *Buxtorf*, his *Vindiciae Hebr. Veritatis*, Pars II. Cap. II. p. 424.

Verse 11.

Thus gave Solomon to Hiram Year by Year.] During their Lives.

Ver. 12. *And the LORD gave Solomon Wisdom, as he promised.*] His Wisdom appeared more and more, in all his Transactions.

Verse 12.

And there was Peace between Hiram and Solomon, and they two made a League together.] It was lawful in ancient times, before the Law of *Moses* was given, to make Leagues with Strangers to their Religion, for their mutual Benefit: As appears by the Story of *Jacob* and *Laban*, *Isaac* and *Abimelech* (though some doubt whether he was an Idolater) and the Law of *Moses* made no Alteration; as *Grotius* observes, *Lib. 2. de Jure Belli & Pacis*, Cap. XVI. Sect. IX. If *Hiram* therefore worshipped other Gods, *Solomon* might notwithstanding make a League with him (insomuch that *Hiram* calls him Brother, IX. 13) he being none of the Seven Nations of *Canaan*.

Ver. 13.

Chapter V. Ver. 13. *And King Solomon raised a Levy out of all Israel, and the Levy was thirty thousand men.*] To cut down the Trees, which *Hiram's* Servants were to
 Verse 13. hew.

Verse 14. Ver. 14. *And sent them to Lebanon, ten thousand a Month by Courses: a Month they were in Lebanon, and two Months at home.*] That they might not be tired with their Labour; nor neglect their own Families, while they were employed abroad.

And Adoniram was over the Levy.] Took care to raise them, and to see them disposed according to *Solomon's* Order. See IV. 6.

Verse 15. Ver. 15. *And Solomon had threescore and ten thousand that bare Burdens.*] Viz. Porters, Carters, Seamen, and such like.

And fourscore thousand that were Hewers in the Mountains.] That is, Hewers of Stone, for Timber was hewed by *Hiram's* Servants in *Lebanon*. And these Hundred and Fifty Thousand were not *Israelites*, as the Thirty Thousand before-mentioned were: But Strangers of other Nations, as may be gathered from IX. 21, 22. It may seem strange to some, that so many Men should be employed about the building of so small a place, as the Temple was: But they must consider that there were many other Works besides, which *Solomon* designed and which he finished (IX. 15.) for which we read of no other Preparations of Materials, but what was now made.

Verse 16. Ver. 16. *Besides the chief of Solomon's Officers, which were over the Work, three thousand and three hundred which ruled over the People that wrought in the Work.*] In the 2 *Chron.* II. 18. they are said to have been three Thousand and six Hundred: For three Hundred were Overseers even of the three Thousand three Hundred, who were to oversee the rest. That is, Superior Officers,

cers, who surveyed the whole, as *Kimchi* observes. Or, as *Abarbinel* takes it, there were three Hundred Supernumeraries, who were employed in the more exquisite sort of Work: Or when any of the other failed, were ready to supply their places.

Ver. 17. *And the King commanded and they brought great Stones, costly Stones, and hewed Stones, to lay the Foundation of the House.*] All things being now prepared, *Solomon* himself seems to have been present at the laying of the Foundation of the House: Which was not only very strong, but also very magnificent. For he caused Stones of great Bigness, to be laid for the Foundation, and some of great Price (such as Marble, some think, See VII. 10.) and those also hewn and polished, not rough; that they might lie more regularly and even: Which shows the Nobleness of his Mind, in making that which was not exposed to open View, suitable to that which was seen.

Ver. 18. *And Solomon's Builders, and Hiram's Builders did hew them.*] It seems *Solomon's* Servants learnt of *Hiram's*; or at least were directed by them to assist in the Work.

And the Stone Squarers.] Or the *Gibbites*, as it is in the Margin, who are mentioned in XIII. *Josh. 5.* being *Phœnicians* Inhabitants of *Gabala*, a Promontory mentioned by *Pliny* (See LXXXIII. *Psal. 7.*) who were the most excellent Artists in those Parts.

So they prepared Timber and Stones to build the House.] Made all ready not only to lay the Foundation, but to build the House.

Chapter
VI.

C H A P. VI.

Verse I.

Verse I. **A**ND it came to pass, in the four hundred and fourscore Year, after the Children of Israel were come out of the Land of Egypt.] These Years are variously computed by the Jewish Doctors: With which I shall not trouble the Reader. But only observe, that they are plainly divided into two Intervals, by the words of *Jephthah* to the *Ammonites*, XI. *Judges* 26. where he tells them the *Israelites* had dwelt in the Land of *Canaan* three Hundred Years: Unto which if we add the forty Years wherein they wandered in the Wilderness, there were three Hundred and forty Years past at that time, since they came out of *Egypt*. And so the other Interval from thence unto the Building of the Temple, was an Hundred and forty Years: Which is not hard to make out according to Sir *John Marsham's* Computation. See my Annotations on that Place of the Book of *Judges*.

In the fourth Year of Solomon's Reign over Israel.] But why did he not begin the Work sooner, according to the Command of his Father *David*, who left him all things necessary, Gold, Silver, Brass, &c. for the building of it: And also a Draught of it: So that he might have begun, when he began to reign. To which *Abarbinel* answers, that *Solomon* would not make use of what his Father had prepared; but resolved to build the House at his own Cost and Charge: And put into the Treasury of the LORD's House that which *David* had dedicated to this Work, VII. 51. And therefore he stood in need of four Years time,

to gather so much Gold and Silver as was necessary Chapter
to defray the Charges of this Work. VI.

In the Month Zif, which is the second Month, that he began to build the House of the LORD.] Either to lay the Foundation of it ; or to build upon the Foundation before-mentioned.

Ver. 2. *And the House which King Solomon built for the LORD.]* For his Worship and Service: And wherein his Divine Presence might dwell among them, *v. 13.* Verse 2.

The Length of it was sixty Cubits.] Forty of which belonged to the Holy Place: And twenty to the most Holy.

And the breadth thereof twenty Cubits, and the height thereof thirty Cubits.] The Length and Breadth of it, was twice as big (*Abarbinel* and others observe) as the Tabernacle of *Moses*: Which was in Length but Thirty Cubits, and in Breadth but ten. Whereas the Temple was Twenty Cubits wide through the whole, and Sixty long: Besides the Porch: When it is said the Height was Thirty Cubits ; it must be understood of the Holy Place: For the Holy of Holies was only Twenty. See *v. 20.* And so the Height of the Holy Place was three times more than it was in the Tabernacle: For his Temple was to resemble an high Tower; having Chambers above it, in three Stories one above another, as the *Jewish* Doctors observe. See *1 Chron. XXVIII. 11.*

Ver. 3. *And the Porch before the Temple of the House, twenty Cubits was the length thereof, according to the Breadth of the House: and ten Cubits was the Breadth thereof before the House.]* He gives no account of the Height of it: But in the *2 Chron. III. 4.* *Ezra* seems to say, it was an *hundred and twenty Cubits.* Which words *Kimchi* imagines relate to the Porch alone: Verse 3.

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But *Abarbinel* wonders how this could come into his Head ; when this Heighth belongs to the whole House. For if it belonged only to the Porch, then nothing is there said of the House it self : And besides, it immediately follows that he *overlaid it with pure Gold*. Which is not true of the Porch (for that was not overlaid with Gold) but only of the House of God. Which from the Foundation to the covering of it, was Thirty Cubits high ; and above that Covering were three Stories of Chambers, which were ninety Cubits : And so in all the Heighth of the House was an Hundred and twenty.

Verse 4. Ver. 4. *And for the House he made Windows of narrow Lights.*] Or, as it is in the Margin, *broad within and narrow without*. By which he means the House was better secured from the Weather ; and yet had Light enough. See *Casaubon* upon *Athanasus*, p. 363. where he observes the *Greeks* call such Windows *ροξινος*, *fenestras longas & angustas, ad emittenda tela, quàm ad lucem admittendum factas*, long, and narrow Windows made to shoot out Weapons, than to let in Light. And he translates these *Hebrew* words, *fenestras prospectus clausas*, viz. from the outward Part.

Verse 5. Ver. 5. *And against the Wall of the House.*] Or, *joyning to it*, as it is in the Margin : For the Beams were not fastned in the Walls of the House, as we read in the next Verse ; but a wooden Wall, some think, went round the House, unto which these Chambers were fastned.

He built Chambers round about against the Walls of the House round about, both of the Temple, and of the Oracle.] But not of the Porch where the Entrance into the House was. It appears out of *Ezekiel* and *Josephus*, as *Peter Martyr* observes, that there were *Twelve* of these

these Chambers on the South-side, and as many on the North; and *Six* on the West. Chapter VI.

And he made Chambers round about.] In the Hebrew, he made *Ribs*: By which some understand Galleries. Which incompassed all the forenamed Chambers, as our *Ribs* do the Entrails of our Bodies. Without which there could not have been a convenient Passage to the several Chambers: Which were made to serve the Priests to lay their Garments in, and wherein they rested, and eat of the Sacrifices, and other Uses.

Ver. 6. *The nethermost Chamber was five Cubits broad, and the middle was six Cubits broad, and the third was seven Cubits broad.*] It appears by v. 10. that they were but five Cubits high, and built over one another three Stories: Increasing in Breadth, every Story, one Cubit, by the Contrivance which follows.

For without in the Wall of the House he made narrowed Rests round about.] In the Margin, we translate it, *Narrowings*, or *Rebatements*. By which seem to be meant that the Wall to which they were adjoyned, was thicker below, and above narrower: So that there was more space to make the upper Chambers wider.

That the Beams should not be fastned to the Walls of the House.] But in that outward Wall which I mentioned before, made of Wood: For he would have no Holes made in the Wall of the Temple. See *L'Empereur upon Codex Middoth*, p. 147, 148. and *Dr. Lightfoot of the Temple*, p. 40.

Ver. 7. *And the House when it was in building, was built of Stone made ready before it was brought thither.*] So fitted for their several Uses and Places, that they might be joyned together, without any other Labour, but putting them one by, or upon another.

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VI.

So that there was neither Hammer, nor Ax, nor any Tool of Iron heard in the House, while it was in building.]
 The Sense is plain, that the Stones were laid without any Noise; there being nothing to be done but to joyn them together. But the *Jews* are so foolish as to fancy, that they were not hewn nor plained by any Instrument before they came thither: But a Worm called *Samir*, which God created on purpose, did the Business: And that the Stones of their own accord came to the Temple: And there the Angels laid them in their Place and Order. See *L'Empereur* upon *Codex Middoth*, p. 183. Which Fable arose from Somebody that did not understand the word *Samir*; which signifies a very hard Stone called *Smiris* (as *Bochartus* hath observed) with which Stones might be cut and polished as Diamonds are. See *Hierozoicon*, Pars 2. Lib. VI. Cap. XI. An Emblem this was, as all Interpreters note, of that Peace and Quiet which should be in the Christian Church: Where all things should be done without Contention. *Utinam Deus hoc tandem aliquando elargiatur, ut omnes in domo suo idem dicamus & sentiamus*, as *P. Martyr* prays upon this place.

Verse 8.

Ver. 8. *The Door of the middle Chamber.]* By which they were to go into the middle row of Chambers. *Was in the right side of the House.]* On the South-side, which in *Hebrew* is called the *right side*, because when Men look toward the East, the South is on their right hand. Some think there was the like Door in the North; but it is more likely, that one Door served to carry them round to all the Chambers.

And they went up with winding Stairs into the middle Chambers.] That they might take up the less room.

And out of the middle into the third.] There was the like pair of Stairs into the third Story. Chapter VI.

Ver. 9. So he built the House and finished it.] That is, the Walls of the House. Verse 9.

And also covered the House.] He also covered the top of it.

With Beams and Boards of Cedar.] In the Margin, the Vaultings and the Ceilings of Cedar. That is, the Roof was an Arch within, which made it look more noble, though without it was flat.

Ver. 10. And then he built Chambers against all the House, five Cubits high.] The word *then* is not in the Hebrew; and being omitted the Sense is plain, that he gives an account of the Height of these Chambers, as before (v. 6.) of the Breadth. But it is very briefly; and we are to understand that those below, and those in the middle, and those above, were every one of an equal Height, viz. five Cubits. So they were fifteen Cubits in all: Which was five less than the Height of the House, for that was twenty Cubits. Otherwise there would have been no room for the Window: Which, I suppose, were above all these Chambers, in the top of the House. Verse 10.

Ver. 11. And the word of the LORD came to Solomon, saying.] By the Prophet Abijah the Shilonite, as the Jews say, in Seder Olam Rabba, Cap. XX. For it is not said, that God appeared to him, now as he did, III. 5. & IX. 2, 3. In which later Place it is said; God appeared to him the second time: Which is a Proof (as Abarbinel notes) that now God did not appear to him, but spake to him by a Prophet. Verse 11.

Ver. 12. Concerning this House, which thou art in building, if thou wilt walk in my Statutes, and execute my Judgments and keep all my Commandments to walk in them: then will I perform my word with thee; which I spake. Verse 12.

Chapter VI. *spake unto David thy Father.*] 2 Sam. VII. 13. Here *Abarbinel* makes a Quarry, why this Prophecy is inserted in the middle of the Work, which might seem to have been more proper in the beginning, or after it was ended? But *Solomon* laying the Foundation, and raising the Building very firm and strong, which might last to many Generations, God would not have him presume upon its Duration, unless he and the People of *Israel* were obedient to him: And therefore told him, he had better not proceed, nor be at any further Charge, unless he intended to be a good Man, and observe all his Laws. And the Continuance of this House, and of God's Presence among them depending on this, plainly signified that let him build it ever so strong it should be demolished, if he proved disobedient.

Verse 13. Ver. 13. *And I will dwell among the Children of Israel.*] As he had done in the Tabernacle, XXV. *Exod.* 8.

And I will not forsake my People Israel.] But protect them in the good Land he had given them.

Verse 14. Ver. 14. *So Solomon built the House, and finished it.*] God spake the foregoing words, while he was building it, that he might desist, if he did not intend to be obedient to him. But these words import, that notwithstanding this Admonition, he went on, to build the House, as magnificent and durable as he intended: Resolving to keep God's Commandments.

Verse 15. Ver. 15. *And he built the Walls of the House within with Boards of Cedar.*] He wainscotted, as we now speak, the whole House with Cedar.

Both the Floor of the House and the Walls of the Ceiling.] Or, as we translate it in the Margin, from the Floor of the House, unto the Walls of the Ceiling. That is, from the Bottom to the Top.

And he covered them in the inside with Wood.] The word *them* is not in the Hebrew. Which if we retain, it relates to the Walls of the Ceiling: That is, to the top of the House, which in the inside were covered with Wood, v. 9.

And covered the Floor of the House with Planks of Fir.] Or, with another sort of Cedar, which was a great deal firmer, and more lasting than Fir. See Chap. V. 8.

Ver. 16. And he built twenty Cubits on the side of the House.] The House here meant, is the most Holy Place: For he had spoken of the other part of the House, called the Sanctuary, in the foregoing Words. Verse 16.

Both the Floor and the Walls with Boards of Cedar.] Or, as in the foregoing Verse, from the Floor to the Walls of the Ceiling.

He even built them for it within, even for the Oracle, even for the most holy Place.] Here he explains what he meant by the House, in the beginning of the Verse. And this was most properly the House of all the Parts of the Temple: Because here the Divine Glory inhabited, and from hence God gave Answer, when he was consulted. It is called *Debir*: As the outward House is called *Hechal*.

Ver. 17. And the House.] That is, the holy Place, Verse 17. as the next words explain it.

That is, the Temple before it.] That part of the House, which was before the most holy Place. In the Hebrew the words are *before my Face*: That is, before the Place where the Divine Glory appeared.

Was forty Cubits long.] As long again as the most holy Place. See v. 2. and 16.

Ver. 18. And the Cedar of the House within was carved with Knops.] Of an oblong Figure, like an Egg, Verse 18.

Chapter as *Forsterus* thinks, comparing this Place with 2 *Kings*.
 VI. 4. Where there is the like words, and there translated
 Gourds.

And open Flowers.] Not Buds, but Flowers spread and full blown.

All was Cedar, there was no Stone seen.] This relates, I suppose, to the Knops, and Flowers, which were all of Cedar: And so doth not contradict, 2 *Chron.* III. 5.

Verse 19. Ver. 19. *And the Oracle he prepared in the House within, to set there the Ark of the Covenant of the LORD.*] In the innermost part of the House he fitted the most holy Place to receive the Ark of God. It seems to be called the innermost part, because it was furthest from the Entrance into the Building. The *Jewish Doctors* have a Conceit, that this signifies a Room which he made under Ground (under the Floor of the Oracle) where the Ark might be hid, in case the House should be laid desolate. And he made this Cave in very deep and winding Burrows, putting a Stone upon the Mouth of it, upon which the Ark stood. Here *Josiah* they fancy hid the Ark, and the Pot of Manna, and the Rod of *Aaron*, and the holy Oyl, where they were found after their return from *Babylon*. For which Story there is no Foundation; and it contradicts what they all acknowledge, that there was no Ark in the second Temple. It is far more reasonable to think that by *Debir*, which we translate Oracle, is here meant the Partition which separated the holy Place from the most holy: Which *Solomon* is here said to have prepared or established, *in the midst of the House*, as the words are in the *Hebrew*. This *Gouffet* hath made probable: Though it appears from *v. 23.* (where the Cherubims are said to be *within the Oracle*) that this word signifies not only the Partition which
 made

made the Separation, but the Place it self which was separated thereby from the Sanctuary, to be God's Dwelling place.

Ver. 20. *And the Oracle in the fore part.*] That is, in the innermost part before-mentioned: Which is also called the fore part, because it was before him that entred into the House.

Was twenty Cubits in length, and twenty Cubits in breadth, and twenty Cubits in the heigh thereof.] It was a perfect Square.

And he overlaid it with pure Gold.] Not merely gilt it, but covered it with Plates of Gold: For the Gold amounted to six hundred Talents, as *Ezra* saith, 2 *Chron.* III. 8.

And so covered the Altar.] Of Incense, which was before it in the holy Place.

Which was of Cedar.] Or, he covered the Altar with Cedar, that the Gold might the better lie upon it.

Ver. 21. *So Solomon overlaid the House with pure Gold.*] That is, the most holy Place (calling the Oracle in the foregoing Verse) which he made as sumptuous as he could, for the Divine Residence.

And he made a Partition by the Chains of Gold.] The most holy Place was separated from the Sanctuary, by a Partition: Before which there was a Vail also; which hung upon Golden Chains. Thus this Passage is to be understood, for the Partition it self, did not depend upon Chains.

And he overlaid it with Gold.] That is, overlaid the Partition.

Ver. 22. *And the whole House he overlaid with Gold.*] This is meant of the Sanctuary, which was overlaid with Gold, as well as the Oracle.

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Until he had finished all the House.] Some think the very Chambers, which were without the House, were likewise made thus splendid. But I see no ground to affirm it.

Also the Altar that was before the Oracle, he covered with Gold.] That is, the Altar of Incense; thence called the *Golden Altar*: Which was in the upper end of the Sanctuary, near the Entrance in the Oracle. This he covered with Cedar, *v.* 20. and now overlaid with Gold.

Verse 23. Ver. 23. *And within the Oracle he made two Cherubims, of Olive Tree, each ten Cubits high.*] These were different from those made by *Moses*; which were of solid Gold: And arose out of each end of the Mercy Seat; being of one piece with it, and looking one upon the other, XXV. *Exod.* 18, 19. But these were made of Olive Wood; or as it is in the *Hebrew*, of *Tree of Oyl*. For many such sort of Wood there were besides Olive; as Pine, Cedar, &c. And these two are plainly distinguished; Olive, and Oily Wood, in the VIII. *Nehem.* 15. Here it may be proper to note, that the word *Debir* (which we constantly translate *Oracle*) comes from *Debar*, which signifies to *speak*; because God, who dwelt between the Cherubims declared his Mind from hence, when he was consulted by the High Priest with *Urim* and *Thummim*: And it still retained this Name, though we never read of any Answer by *Urim* and *Thummim* while this Temple stood, because it had been the Place from whence God had been wont to speak to the High Priest. I have observed elsewhere, that there might be the Use of *Urim* and *Thummim* in this Temple, though it be not recorded: But it is highly probable that upon their rejecting the Government of God, and turning the *Theocracy*, into an Humane Government by

by Kings, God ceased to direct and govern them by Chapter that Divine Oracle. During the Reign of *David* indeed, there is some Footsteps of it, their new Government by Kings being not yet well established: So that we may think there was a Mixture of the *Theocracy* still with it, as may be gathered from 2 *Sam.* II. I. III. 19, 23. XXI. I. But after that, there is not the least glimpse of it; but they inquired of God by the Prophets, 1 *Kings* XXII. 3. 2 *Kings* III. II, 29. XXII. 14. where the High Priest himself, being sent by the King *Josiah* to inquire of God, went to *Huldah* the Prophetess. Which is a Demonstration, that the Answer by *Urim* and *Thummim*, ceased when God's Government was cast off by them: To which that Oracle properly appertained.

Ver. 24. *And five Cubits was the one Wing of the Cherub, and five Cubits the other Wing of the Cherub: from the uttermost part of the one Wing to the uttermost part of the other Wing, was ten Cubits.*] Whereas those of *Moses* were only so long as to cover the Mercy Seat: Which was but two Cubits and a half in length, XXV. *Exod.* 17.

Ver. 25. *And the other Cherub was ten Cubits; both the Cherubims were of one Measure and one Size.*] So that they filled the whole Breadth of the House; which was twenty Cubits.

Ver. 26. *The height of one Cherub was ten Cubits, and so was it of the other Cherub.*] They stood upon their Feet, upon the Floor of the House (2 *Chron.* III. 13:) each being ten Cubits high, as was said at the first, v. 23. That is, half as high as the House.

Ver. 27. *And he set the Cherubims within the inner House.*] With their Faces toward the Sanctuary: So that they lookt upon him that entred into the Oracle.

Chapter
VI.

And they stretched forth the Wings of the Cherubims.]
Or rather (as in the Margin) *the Cherubims stretched forth their Wings.*

So that the Wings of the one touched the one Wall, and the Wings of the other touched the other Wall.] That is, the South and the North Walls of the House. Whereas the Wings of those Cherubims that *Moses* made, stretched from East to West: For they looked one upon the other over the Mercy Seat.

And their Wings touched one another in the midst of the House.] Where they must needs meet, being five Cubits long on each side (v. 24.) and the House twenty Cubits wide.

Verse 28. Ver. 28. *And he overlaid the Cherubims with Gold.]* So that there was four Cherubims in the most holy Place of *Solomon's* Temple. Two lesser made by *Moses* of Massy Gold; and two larger made by *Solomon*, overlaid with Gold. Those made by *Moses* were part of the Mercy Seat, and inseparable from it: These of *Solomon* seem to have spread their Wings over it, being added only for the greater Ornament and Glory of God's House. So *Abarbinel* observes, that *Solomon* did not make a new Ark, which was the only thing made by *Moses*, which *Solomon* did not imitate and make more glorious. But this he durst not presume to open, and to take out the Book of the Law; and put it into an Ark of his own making. It being unlawful for him to touch it, and therefore he let it remain, with its Cover, the Mercy Seat, and the Cherubims belonging to it: And only placed these new Cherubims over it, as a Covering to it, for the greater Beauty of the House.

Verse 29. Ver. 29. *And he carved all the Walls of the House round about with carved Figures of Cherubims, and Palm-Trees,*

Frees, and open Flowers within and without.] Both in Chapter VI. the most holy Place, and in the Sanctuary.

Ver. 30. *And the Floor of the House he overlaid with Gold, both within and without.*] This hath the same meaning with the foregoing words: That the Floor of the whole House, both the inner and outward part, was overlaid with Gold, which made it wonderful splendid and magnificent. Verse 30.

Ver. 31. *And for the entrance of the Oracle, he made Doors of Olive-Tree.*] Or some Tree that was Oily. See Dr. Lightfoot of the Temple, p. 87. Verse 31.

The Lintel, and side Posts were a fifth part of the Wall.] These words are very obscure: For the words of the Wall are not in the Hebrew; but only a fifth. Which may be understood to signify, that they held the Proportion of a fifth part to the Doors. But there are those who think, the Meaning is, that this Gate was the fifth in number belonging to the House. The first they make account was that which let into the Court of the People: The second, into the Court of the Priests: The third was the Door of the Porch: The fourth, of the holy Place; and this fifth of the Oracle. And accordingly they interpret those words, *v. 33. the fourth.*

Ver. 32. *The two Doors also were of Olive-Tree.*] Or, as it is in the Margin, *the Leaves of the Doors:* Explaining what sort of Doors they were, *viz.* Folding Doors, as it follows, *v. 34.* Verse 32.

And carved upon them Carvings of Cherubims, and Palm-Trees, and open Flowers, and overlaid them with Gold: and spread Gold upon the Cherubims and Palm-Trees.] The meaning seems to be, that he laid Plates of Gold upon the Doors of the House; and gilt the Cherubims, Trees, and Flowers.

Chapter VI. Ver. 33. *So also he made for the Doors of the Temple.]* That is, of the holy Place.

Verse 33. v. 31. *Posts of Olive-Tree, a fourth part of the Wall.]* See

Verse 34. Ver. 34. *And the two Doors were of Fir-Tree.]* Or, of a kind of Cedar; as was before observed.

The two Leaves of the one Door were folding, and the two Leaves of the other Door were folding.] Whereby they took up less room, when they were opened.

Verse 35. Ver. 35. *And he carved thereon Cherubims, and Palm-Trees, and open Flowers; and covered them with Gold, fitted upon the carved Work.]* This was said before, v. 32. therefore repeated, I suppose, to signify that both sides of the Doors were thus carved and covered with Gold. I have not meddled with the Mystical Signification of any of these things: In which Mens Fancies differ very much: Though in one thing they all agree; that by the *Cherubims* which were so plentiful in every part of the House, the Hosts of Angels are represented, there attending upon the Divine Majesty, as his Ministers to execute his Pleasure.

Verse 36. Ver. 36. *And he built the inner Court.]* Which was that wherein the Priests officiated.

With three rows of hewed Stone, and a row of Cedar-beams.] That the People who were in the outward Court might see what the Priests did: The Wall which separated the Priests from the Court of the People being but three Cubits high (as most understand these words) for the Cedar was not laid upon the top of the Wall: But ^{was} ~~were~~ the facing of it, within-side. The Priests likewise from hence might speak and deliver any Message from God to the People.

I conclude this Account of *Solomon's* Worth, with an Observation of *Abarbinel*: That this Divine Writer doth not mention several things belonging to the House

House of God, as the *Altar of burning Offering*, the *Candlestick*, the *Table*, the *Laver* (though they were ten times as many as *Moses* made, See 2 *Chron.* III.) because his Intention was only to explain the great things which he did, and such as wrought in Men Admiration: Not things in which there were no Majesty, nor any great Cost bestowed upon them. Therefore he takes notice of the great and precious Stones (that is, Stones of great Price) wherewith he laid the Foundation of the House (v. 17.) and the rest of the things mentioned in this Chapter; which were very chargeable, and which showed the Greatness of his Mind, his Wisdom, Prophecy (as his words are) and Riches: But other things, as the Court of the Temple, &c. he passes over compendiously. But this Observation is not altogether true; for though this Divine Writer do not take notice of every thing made by *Solomon* in this Chapter: Yet in the next, I think, he omits nothing, save only the *Brazen Altar of Burnt-offering*, which is not mentioned in this Book among *Solomon's Works*; but taken particular notice of in 2 *Chron.* IV. 1. where its large Dimensions are described. All other things, as the *Lavers*, the *Candlestick*, the *Table*, &c. are here mentioned in the following Chapter.

Ver. 37. *In the fourth Year was the Foundation of the House laid, in the Month Zif.*] He repeats this (which was said v. 1.) to subjoin in the next words, how long the House was in building. Verse 37.

Ver. 38. *And in the eleventh Year, in the Month Bul, which is the eighth Month.*] As *Zif* was the Second. Verse 38.

Was the House finished throughout all the parts thereof, and according to all the fashion of it.] Every thing was compleatly finished, according to his design; without any need of Addition, or Alteration.

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So was he seven Years in building it.] And an half : But the lesser Number is omitted, as is usual in these Books, and in other Authors : Particularly half a Year is omitted in the Reign of *David*, who is only said to have reigned forty Years. See the second Chapter of this Book, v. 11. And considering the Curiosity of the Work, and the Scarcity of Men of Skill, it is no wonder that it was so long, before it was perfected : But rather the Alacrity and Diligence of *Solomon* (as *Abarbinel* notes) is to be admired ; who finished this Work with all the speed he could make ; when he was almost as many more Years in building his own House, which was not so costly and sumptuous. An account of which is given us, in the beginning of the next Chapter : Where the Author tells us he built two Houses, and sets down the Dimensions of one of them.

Chapter
VII.

C H A P. VII.



Verse 1.

Verse 1. **B**UT *Solomon was building his own House thirteen Years; and he finished all his House.]* He did not begin to build his own House, till he had finished the House of God : That nothing might hinder that holy Work. This appears from IX. 10. where we read he was twenty Years in building both.

Verse 2.

Ver. 2. *And he built also the House of the Forest of Lebanon.]* The fore-named House was in *Jerusalem* : Near to which he built another, in a cool, shady Mountain ; which made it resemble Mount *Lebanon*. And here he dwelt in Summer, as in the other in Winter.



Winter. But it is not likely it was in Mount *Lebanon*; for that was in the very Extremity of his Kingdom; where he would not have set his Throne (as he seems to have done in this House, v.7.) for that was too far distant, from the usual Place of his Residence. And for the same reason he would not have there placed the Golden Shields that he made; as we find he did, X. 17. It was therefore near to *Jerusalem* (as appears from XIV. 25, 26.) and called by the Name of the *Forest of Lebanon*: Just as many pleasant and delightful Places in that Country were called *Carmel*. Because it was in a lofty place like *Lebanon*; and the Trees which grew there made it very shady and cool.

The length thereof was an hundred Cubits.] Which was not longer than the House of God; if we take in all the Courts belonging to it.

And the heighth thereof thirty Cubits.] The Heighth of the first Story was so many Cubits: Upon which, in all likelihood, there was another of the like Heighth.

Upon four rows of Cedar Pillars.] Which supported the Building; and made four Walks under it.

With Cedar Beams upon the Pillars.] Upon which was laid the Floor of the next Story.

Ver. 3. *And it was covered with Cedar above, upon the Beams that lay on forty five Pillars, fifteen in a row.]* Verse 3.
So there were but three rows of Pillars in the second Story, which were sufficient for the Support of the Roof. And we may guess from hence that there were three score Pillars below.

Ver. 4. *And there were Windows in three rows, and Light was against Light.]* Verse 4.
Directly opposite one against the other: Which we call thorough Lights.

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VII.

In three ranks.] Or, on three sides of the House, the South, the North, and the East; that it might have the freer Air. On the West-side was the Porch, and so no Windows were there. Others interpret it, the Windows were exactly one under another in three rows.

Verse 5.

Ver. 5. And all the Doors and Posts were square with the Windows.] The Figures of the Doors and of the Windows were one and the same, viz. square.

And Light was against Light in three ranks.] This is meant of the smaller Windows, that were over the Doors: Which it is likely were also square.

Verse 6.

Ver. 6. And he made a Porch of Pillars; the length thereof was fifty Cubits, and the Breadth thereof thirty Cubits.] This was for his Guard, and for People to walk in who came about Business (as well as for State and Ornament) and therefore was covered to keep them dry in rainy Weather.

And the Porch was before them.] That is, before the Pillars of the great House, before spoken of.

And the other Pillars, and the thick Beams were before them.] That is, they were directly opposite one to the other. Or, if we follow the Marginal Translation (*according to them*) the Sense is, that it had its Pillars and Beams just like the great House: And, it is likely, Rooms built upon those Beams for his Servants.

Verse 7.

Ver. 7. Then he made a Porch for the Throne where he might judge, even the Porch of Judgment.] So it was called because here he sat to hear and determine the Causes, that People brought before him. With whom he would not have his House cumbered; but made this Porch without the House, where he dispatched such Business.

And it was covered with Cedar from one side to the other.] In the Hebrew, from Floor to Floor : That is, from the Ground to the Roof of the Porch. Chapter VII.

Ver. 8. And his House where he dwelt had another Court within the Porch, which was of the like Work.] There was a Court between the Porch and the House, which may be called the inner Court : And then another beyond the Porch, which may be called the outward. So that it stood between two Courts, which were both alike. Verse 8.

Solomon also built an House for Pharaoh's Daughter.] Near, I suppose, to his own House ; she being a Person of the highest Quality, and his first Wife.

Which he had taken to Wife.] See III. 1.

Like unto the Porch.] Not for Figure, or Bigness : But for the Materials of which it was built.

Ver. 9. All these were of costly Stones, according to the measure of hewen Stones, sawed with Saws, within and without.] All the fore-mentioned Buildings were polished on both sides : So that they appeared both within and without ; that is, both on the inside which was toward the Palace of Solomon, and on the outside which was toward the great Court. Verse 9.

Even from the Foundation unto the coping.] From the bottom of the Building to the top of it.

And so on the outside toward the great Court.] Not only on the Front of the House, but on the back-side of it, toward the great Court.

Ver. 10. And the Foundation was of costly Stones, even great Stones of ten Cubits, and Stones of eight Cubits.] By costly Stones (mentioned here and in the fore-going and following Verses) are not to be understood precious Stones : But Stones that being bigger and firmer, and better polished than others, were of greater Price : As Bochartus explains it, both here and V. 17. Verse 10.

Ver. 11.

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Verse 11.

Verse 12.

Ver. 11. *And above were costly Stones (after the measure of hewed Stones) and Cedars.*] The Roof was finished after the same manner; with Stones, and Cedar Beams.

Ver. 12. *And the great Court round about.*] Viz. of Solomon's Palace.

Was with three rows of hewen Stone, and a row of Cedar Beams.] Just like the inner Court of the House of the LORD, VI. 36. and so the following words are to be understood.

Both for the inner Court of the House of the LORD.] Or rather, as for the inner Court of the LORD's House: For so the Particle *Van* sometimes signifies.

And for the Porch of the House.] Of Solomon's own House.

Verse 13. Ver. 13. *And King Solomon sent and fet Hiram out of Tyre.*] For though he was an *Israelite* by Birth, yet he dwelt at *Tyre*: And its likely had the Privileges of that City, and so was one of King *Hiram's* Subjects. And therefore in 2 *Chron.* II. 13. that King saith he sent him to *Solomon*. That is, granted his Request, that this Man might come and serve him. And accordingly *Solomon* sent for him and fetcht him to *Jerusalem*.

Verse 14. Ver. 14. *He was a Widow's Son of the Tribe of Naph-tali.*] She her self was of the Tribe of *Dan*, 2 *Chron.* II. 14. but her first Husband was of the Tribe of *Naph-tali*; by whom she had this Son.

And his Father was a Man of Tyre.] When she was a Widow she married a Man of *Tyre*: Who is called *Hiram's* Father; because he bred him up, and was the Husband of his Mother.

A Worker in Brass.] And in Stone, and Purple, and a great many other things, as we read in the Place above-

above-mentioned. But *Brass* is only mentioned here; Chapter VII.
because he is going to speak only of such Works.

And he was filled in Wisdom and Understanding, and cunning to work all Work in Brass.] He had an excellent Genius to this Work; and besides the Instructions of his Father, it is not improbable that God endued him with great Skill in contriving, and also working all manner of Work of this sort.

And he came to King Solomon, and wrought all his Work.] He presently found him to be an excellent Artist; and so employed him in all his Business.

Ver. 15. *And he cast two Pillars of Brass of eighteen Cubits high a piece.*] In the 2 *Chron.* II. 15. it is said he made two Pillars of thirty five Cubits high: Which doth not contradict these words, it being evident that there he speaks of both the Pillars (as *Abarbinel* observes) which were thirty five Cubits. But here he speaks of them single, which were each but eighteen Cubits. Both of them indeed made thirty six Cubits; but one Cubit must be allowed for the Basis of each, which is not considered in the Book of *Chronicles*. This seems a better Solution of this small Difficulty than that of *L'Empereur* in his Preface to *Codex Middoth*; where he saith one of these Writers speaks of the common Cubit, and the other of the Sacred, which was double to the common. Each Pillar therefore he thinks was eighteen sacred Cubits, but thirty five common: To which one common Cubit must be added for the Basis: But this Distinction of common and sacred Cubits is not allowed by every Body.

And a Line of twelve Cubits did compass either of them about.] So they were four Cubits in Thickness. See *Dr. Lightfoot* of the *Temple*, p. 61, 62, 63. And *L'Empereur's* Preface to *Benjamin Tudelensis*. *Eupolemus* a Heathen Writer, takes notice of these Pillars, and says

Chapter VII. says they were as high as the Temple. *Eusebius* L. IX. *Prepar. Evang.* Cap. 34.

Verse 16. *Ver. 16. And made two Chapiters of molten Brass to set upon the top of the Pillars: the height of the one Chapter was five Cubits, and the height of the other was five Cubits.]* This account of them *Ezra* also gives, 2 *Chron.* III. 15. Yet in the 2 *Kings* XXV. 17. they are said to be but three Cubits. But it is to be observed that it immediately follows in that place, there was a *wreathen Work, and Pomegranates upon the Chapiters: Which in all made five Cubits: And are all here comprehended in the word Chapter.*

Verse 17. *Ver. 17. And Nets of Cheker-work, and Wreaths of Chain-work, for the Chapiters which were upon the top of the Pillars.]* This curious Work encompassed the Chapter, and contained, as it were, the Pomegranates afterwards mentioned: Which might be seen through these Nets.

Seven for the one Chapter, and seven for the other Chapter.] Some think that each Chapter was adorned with Leaves, and Flowers, and Fruit in four Orders: Which were bound about with three Chains. But it is very hard to explain this Work, which is so very briefly described. See *Dr. Lightfoot* in the fore-named

Verse 18. Place.


Ver. 18. And he made the Pillars.] That is, he finished them in this manner. See the same Author, p. 63.

And two rows round about upon the one Net-work, to cover the Chapiters that were upon the top, with Pomegranates: and so did he for the other Chapter.] There were two rows of Pomegranates; which took up one of

Verse 19. the five Cubits, whereof the Chapter consisted.

Ver. 19. And the Chapiters that were upon the top of the Pillars, were of Lily-work.] In Imitation of Lilies.

In the Porch.] Such as were in the Porch of the Chapter Temple. VII.

Four Cubits.] The other four Cubits were of this  Lily-work, except the middle.

Ver. 20. *And the Chapters upon the two Pillars had Verse 20. Pomegranates also above, over against the Belly, which was by the Net-work.*] This is very obscure, because shortly delivered. But the meaning seems to be, that the Lily-work being above and below, at the top and the bottom of the Chapters, the middle Cubit, (called the Belly) was all covered with Pomegranates.

And the Pomegranates were two hundred round about upon the other Chapter.] In the Book of Jeremiah LII. 23. it is said that there were Ninety six on a side; but all of them, upon the Net-work, were an Hundred in all. Which *Abarbinel* thus explains. The Pomegranates on the Net-work were towards the four Quarters of the World; being twenty four towards each Quarter; which in all made Ninety six. And in each Angle, there being one great Pomegranate they made up the Number an Hundred.

Ver. 21. *And he set up the Pillars in the Porch of the Temple: and he set up the right Pillar, and called the Name of it Jachin, and he set up the left Pillar, and called the Name thereof Boaz.*] It is generally thought that these Pillars were made and erected only for Ornament; because they supported no Building. But *Abarbinel's* Conjecture is not improbable, that *Solomon* had respect to the Pillar of the Cloud, and the Pillar of Fire that went before them and conducted them in the Wilderness, and was the Token of the Divine Providence over them. These he set at the Porch or Entrance of the Temple (*Jachin* representing the Pillar of the Cloud, and *Boaz* the Pillar of Fire) praying and hoping that the Divine Light, and the Cloud of

Chapter VII. his Glory would vouchsafe to enter in there : And by them God and his Providence would dwell among them in this House.

Verse 22. Ver. 22. *And upon the top of the Pillars was Lily-work.*] This seems to have been said before, v. 19. but the next words, *So was the work of the Pillars finished,* show that this was a new Addition, to crown all : After the Pillars were erected ; as *Abarbinel* observes.

Verse 23. Ver. 23. *And he made a molten Sea.*] The *Hebrews* call any great Collection of Waters by the Name of a *Sea*. So the Lake of *Genesaret*, and others are called in the Gospel : And here it signifies a great Vessel, containing abundance of Water. Which served for the washing of the Sacrifices, and of the Priests and Levites : Who washed their hands and their Feet ; not in it, but with Water drawn out of it by Pipes or Conduits.

Ten Cubits from the one brim to the other, and it was round about.] Of a circular Figure.

And its height was five Cubits.] Beside the Height of the Oxen whereon it stood.

And a Line of thirty Cubits did compass it about.] For the Diameter being ten Cubits, this must be the Compass of it. This Sea was filled with Water by the *Gibeonites* : Who were afterward called *Nethinims*.

Verse 24. Ver. 24. *And under the brim round about there were Knops compassing it.*] They were in the Shape of an Egg : On the top of every one of which was an Ox Head ; from whose Mouth Water gushed out : So *Abarbinel* gathers from 2 *Chron.* II. 3. where they are called Oxen, from the Figure of their Head.

Ten in a Cubit compassing the Sea round about.] So there were three Hundred of these Knops in all : The Sea being thirty Cubits round.

The Knops were cast in two rows, when it was cast.] Chapter VII.
 They were not carved afterward, but cast at first when the Sea was molten. And there being two rows of them, *Abarbinel* thence concludes there were six Hundred in all, one under another. From whence Water might flow out of the Sea, to wash a great Number at a time.

Ver. 25. *And it stood upon twelve Oxen.]* Oxen were Verse 25.
 used not only for drawing the Plough, but for carrying Burdens upon their Backs: As they are still employed among the *Indians*. Whence *Solomon* placed the Figure of these Creatures under his molten Sea, as the Supporters of it. There was so little Danger of their being worshipped, that the Meanness of the Use to which they served, hath made some believe that *Solomon* made them in Contempt of the Golden Calf, which the *Israelites* worshipped in the Wilderness; and placed them under the Sea, that the People might see there was nothing worthy of Adoration in these Figures. *Josephus* indeed thinks *Solomon* offended in making these Images: But this is confuted by the Glory of the LORD filling the Temple after it was finished. Which showed that he approved of all this Work, which it is likely was done by his Instruction: But some great Men think *Josephus* is in the right.

Three looking toward the North, and three looking toward the West, and three looking toward the South, and three looking toward the East.] This seems to import that this Sea was square (the Oxen looking towards the four Quarters of the World) where as it is said before, v. 25. that it was *round all about*. And so it was (as the *Jewish* Interpreters, particularly *Abarbinel* and *Ralbag* expound this) In the Brim of it, it was perfectly round, and so it continued in the two upper Cubits: But below the Brim (in the three lower Cubits)

Chapter VII. bits) it was square. And, as *Kimchi* thinks, in the two upper Cubits there were no Knops: But in the three lower, just above the Oxen that supported the Sea.

And the Sea was set above upon them, and all their hinder parts were inward.] Under the Sea, that they might not be seen.

Ver. 26. *And it was an hand breadth thick, and the brim thereof was wrought like the brim of a Cup, with Flowers of Lilies.]* In the Shape of Lilies: That is, not plain and straight, but bending downwards, after the manner of those Flowers. See Dr. *Lightfoot* of the Temple, p. 230, &c.

It contained two thousand Baths.] A Bath being of the same Bigness with an *Ephah* (XLV. Ezek. 11.) is thought to contain eight Gallons: So that this Sea contained five Hundred Barrels; that is, it had thus much Water constantly in it. But if it had been filled up to the Brim, it would have held three Thousand Baths, as we read 2 *Chron.* IV. 5. which Quantity they were not wont to put into it, lest with the Wind it should run over. Or, as the most learned of the *Jews* reconcile these two Places, these words in the Book of the *Kings* are to be understood of moist things; but those in the *Chronicles* of dry: Which being heaped up it would contain a third part more, than of things liquid. With which some compare those words of our Saviour, VI. *Luke* 38. *good measure, heaped up, shaken together, and running over.*

Verse 27. Ver. 27. *And he made ten Bases of Brass.]* Tables or Stands upon which the Lavers (mentioned below, v. 38.) were to rest. See Dr. *Lightfoot* of the Temple, p. 228, &c.

Four Cubits was the length of one Base, and four Cubits the Breadth, and three Cubits the height thereof.]
They:

They were made so broad that the Lavers might stand more firmly, being each four Cubits: But not so high, that the Priests might more easily reach to wash the Sacrifices in them, 2 Chron. IV. 6. Chapter VII.

Ver. 28. *And the Work of the Bases, was in this manner, they had Borders.*] To keep up the Lavers from falling. Verse 28.

And the Borders were between the Ledges.] It is not easy to apprehend what he means by *Ledges*: Because as P. Martyr observes, we have no such work in these Days.

And on the Borders that were between the Ledges, were Lions, and Oxen, and Cherubims.] Oxen are called *Cherubims* in X. Ezek. 14. Therefore the meaning here is, that besides Lions and Oxen, there were other Cherubims (the Figures of Eagles perhaps) which adorned these Borders.

And upon the Ledges there was a Base above.] This is so darkly expressed, that I do not apprehend the meaning: Unless it be this, that the upper Ledge was over the Heads of these Animals; and the under Ledge was that upon which their Feet rested, as the next words signify.

And beneath the Lions and Oxen were certain Additions made of thin Work.] Under these Figures there was some other Work added (which was not cast together with them) and drawn very thin.

Ver. 30. *And every Base had four brazen Wheels.*] They run upon Wheels like a Coach, or Chariot: And so might easily be removed from place to place, as the Convenience of the Priests required. Verse 30.

And Plates of Brass.] Between the Wheels, and the Bases. See Dr. Lightfoot in the same Book, p. 226.

And the four Corners thereof.] For they were square,

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Had Under-setters.] In the *Hebrew Shoulders.* Which were fitly so called, because as Burdens are born upon Mens Shoulders; so were the Lavers upon these: Which supported them, when set upon the Bases, and kept them from falling when they run upon the Wheels.

Under the Lavers were Under-setters molten, at the side of every Addition.] These were molten with the Bases, when they were cast.

Verse 31. Ver. 31. *And the Mouth of it.]* The Bases seem to have been hollow at the top; that the Feet of the Lavers might enter in, and be fastned there: And this he calls the *Mouth* of it.

Within the Chapter, and above.] Nothing of a Chapter is mentioned till now: Therefore it is hard to know what is meant by it. Many take it for a smaller Basis, rising out of the greater: In which was the Mouth, or hollow place before spoken of.

Was a Cubit.] In Heighth. See v. 35. where it is said, *on the top of the Base was a round Compass half a Cubit high.* Which seems to be meant of this Chapter, which rose but half a Cubit above the Base, the other half being below it.

But the Mouth thereof was round, after the Work of the Base, a Cubit and an half.] This was the Wideness of it.

And also upon the Mouth of it, were Gravings with their Borders, four square, not round.] Though this hollow Place, called the Mouth, was round within; yet on the outside it was square, and had Borders which were engraved.

Verse 32. Ver. 32. *And under the Borders were four Wheels; and the Axle-trees of the Wheels were joynd to the Base: and the heighth of a Wheel was a Cubit and half a Cubit.]*

So that the Bottom of the Base was not far from the Chapter Ground. VII.

Ver. 33. *And the Work of the Wheels was like the Work of a Chariot Wheel.]* Only the hinder Wheels, and the fore Wheels were all of a heighth. Verse 33.

Their Axle-trees, and their Naves, and their Felloes, and their Spokes were all molten.] Cast together with the Wheels.

Ver. 34. *And there were four Under-setters to the four corners of one base: and the Under-setters were of the very base it self.]* He mentioned the Under-setters before, v. 30. Now he relates the Number of them; and that they were of the same piece with the Base it self; being cast together with it, and not made afterward: Verse 34.

Ver. 35. *And on the top of the Base there was a round Compass of half a Cubit high.]* See v. 31. Verse 35.

And on the top of the Base, the Ledges thereof, and the Borders thereof were the same.] Cast all together at the same time.

Ver. 36. *For on the Plates of the Ledges thereof, and in the Borders thereof he graved Cherubims, Lions, and Palm-trees, according to the proportion of every one, and Additions round about.]* In the Hebrew; according to the Nakedness of every one: Which seems to signify that these Figures, were as big, as the void Spaces in the Plates would admit. Verse 36.

Ver. 37. *After this manner he made the ten Bases, all of them had one casting, one measure, and one Sise.]* They were cast in the same Mold; and all of the same Bigness and Shape. Verse 37.

Ver. 38. *Then made he ten Lavers of Brass.]* Which were to stand upon the Bases fore-mentioned. Verse 38.

Chapter
VII.

One Laver contained forty Baths.] See v. 26. From whence it will appear that each of these Lavers contained ten Barrels of Water.

And every Laver was four Cubits.] Some think that they were of this Height. But these words rather relate to the Diameter of them, which was four Cubits: And then their Compass was twelve Cubits.

Upon every one of the ten Bases one Laver.] The Bases being exactly fitted to receive them? For they were each four Cubits in Length and Breadth, v. 27.

Verse 39. Ver. 39. *And he put five on the right side.]* That is, on the South-side, See VI. 8.

Of the House.] That is, of the Court where the Priests ministred.

And five on the left side of the House.] That is, on the North-side of that Court.

And he set the Sea on the right side of the House Eastward, over against the South.] That is, in the South-East: So that as soon as the Priests entred (which they did at the East Gate) they might have Water to wash their Hands and their Feet.

Verse 40. Ver. 40. *And Hiram made the Lavens, and the Shovels, and the Basons: so Hiram made an end of all the Work that he made King Solomon for the House of the LORD.]* These seem to have been the last things that he made: And so he finished all the Work, which he recapitulates, with the Addition of some other **not** mentioned before. *Shovels*, for instance, or *Bee-foms* wherewith they cleansed the Altar from the Ashes; that they might not hinder the Fire from burning: And *Basons*, wherein the Priests received the Blood of the Sacrifices that were offered.

Verse 41. Ver. 41. *The two Pillars, and two Bowls of the Chazpiters, that were on the top of the two Pillars: and the*
two

two Net-works to cover the Bowls of the Chapters that were on the top of the Pillars. Chapter VII.

Ver. 42. *And four hundred Pomegranates for the two Net-works, even the two rows of Pomegranates for one Net-work, to cover the two Bowls of the Chapters that were upon the Pillars.*] Being to summ up all the Works he had finished, he now adds the number of Pomegranates that were upon the Pillars: Which had not been mentioned before. Verse 42.

Ver. 43. *And ten Bases, and ten Lavers upon the Bases.* Verse 43.

Ver. 44. *And one Sea, and twelve Oxen under the Sea.* Verse 44.

Ver. 45. *And the Pots.*] Pots or Cauldrons were those Vessels, wherein they boiled those Sacrifices which were divided between the Priest and the People that offered them. That is, *Peace-offerings*, that they might eat them before the L O R D, and feast with him upon his own Meat. Verse 45.

Showels, and Basons.] They are mentioned before, but here I suppose have a different Signification (though in the *Hebrew* the Words are the same) from what they had in *v. 40*. And the first word signifies *Flesh-hooks*, wherewith they took the Meat out of the Pots: And the second the *Platters* or Dishes into which it was put, to be set before them.

And all these Vessels which Hiram made to King Solomon, for the House of the LORD were of bright Brass.] Or polished Brass: Or, the purest and finest that could be got. The *Syriack* and *Arabick* Translators render it, *Corinthian Brass*: But it is not credible, that it was known in the Days of *Solomon*.

Ver. 46. *In the Plain of Jordan did the King cast them, in the Clay-ground between Succoth and Zarthan.* Verse 46.

In the *Hebrew* the words for *Clay-ground* are, in the
P Thick-

Chapter VII. *Thickness of the Ground.* That is, the Earth was stiff, and glutinous, and upon that account more fit to make Molds of all kinds. And in a plain Country, such Molds were more easily fixed, than on the sides of Hills, or steep Places.

Verse 47. Ver. 47. *And Solomon left all the Vessels unweighed; because they were exceeding many: neither was the weight of the Brasses found out.*] In the Hebrew, it was not searched, or inquired into: Because it would have been very troublesome, to take an exact account of it.

Verse 48. Ver. 48. *And Solomon made all the Vessels that pertained unto the House of the LORD.*] He made them all new, except the Ark, the Mercy Seats, and Cherubims annexed to it.

The Altar of Gold.] That is, the Altar of Incense, which stood in the Holy Place before the Oracle.

And the Table of Gold whereon the Shew-bread was.] That is, all the Table-work: There being no less than ten, 2 Chron. IV. 7, 8. Upon one of which, in all Probability, which was more noble than the rest, the Shew-bread was placed. Unless we suppose the Table which Moses made was preserved for that use; and Solomon added the rest for the greater Ornament of the Place. And (as Josephus writes) the Gold and Silver Basons were set upon them; together with a vast Number of Phials.

Verse 49. Ver. 49. *And the Candlesticks of pure Gold, five on the right side, and five on the left, before the Oracle.*] He made ten Candlesticks, instead of one which was in the Tabernacle of Moses: Because the place was more capacious; and the Vessels were not to be removed from Place to Place, as they were before. And therefore there might well be more of them.

The Flowers.] Which were wrought upon the Candlesticks.

The Lamps, and the Tongs of Gold.] Wherewith to take Coals from the Altar of Burnt-offering. Chapter VII.

Ver. 50. *And the Bowls and the Snuffers, and the Basons, and the Spoons, and the Censers of pure Gold.*] Verle 50.
 The Use of these is visible. The first being to keep Oyl for the Lamps; the next to trim them: The *Basons* (which were an Hundred, as we learn from the Book of *Chronicles*) were to receive the Water of Sprinkling, and the Blood of the Sacrifices which was sometimes brought into the most Holy Place. The *Spoons* served to take up the Oyl. The *Censers* were for offering Incense: Though some translate this word, *Diss-pans*, wherein the Incense was kept. There were other Censers of Silver, which received the Coals from the Altar upon all Days, but the Tenth of *Tisri* (which was the great Day of Expiation) when the Golden Censer received them, and by it the most Holy Place was incensed. On other Days it was not employed, but at the Altar of Incense: Where the Coals were poured out of the Silver Censer (which received them from the Altar of Burnt-Offerings) into the Golden, to burn the Incense: As the *Talmudists* say, both in *Codex Joma* and *Tamid*. Where they also say that the foregoing word *Capoth*, which we translate *Spoons*, signifies a Vessel which contained the *Incense* that was to be offered upon the Coals in the golden Censer. See *Braunius* in his *Selecta Sacra*, Lib. 2. Cap. V. where he hath learnedly explained both these words *Caph* and *Machtab*, which we translate *Spoons* and *Censers*, where he hath demonstrated the later signifies the Instrument that received the Coals from the Altar of Burnt-Offering, and the former, that which had the Incense in it, to be poured upon them.

And the hinges of Gold both for the Doors of the inner House, the most Holy Place; and for the House, to wit

Chapter VII. *of the Temple.*] This shows the vast Riches of *Solomon*, and his great Piety: Which made him spare no Cost to beautify the House of God, and the meanest thing belonging to it. Whereby the People, who were much taken with outward Splendor, were preserved from Idolatry: For they could go no where and see a Place comparable to this of *Solomon*; there being then nothing in the whole World, like to it for Riches and Glory.

Verse 51. Ver. 51. *So was ended all the Work that King Solomon made for the House of the LORD: and Solomon brought in the things that David his Father had dedicated, even the Silver and the Gold, and the Vessels did he put among the Treasures of the House of the LORD.*] I observed upon VI. 1. that *Abarbinel* thinks he would use none of the things that were dedicated by his Father: But do all at his own Cost and Charges. Yet others think these words mean no more, but that all the remaining Silver and Gold, which *David* left, and was not spent in this Work, *Solomon* would not employ to his own Uses: But religiously preserved in the Treasury of the Temple. Where the Altar of Burnt-Offering, which *Moses* made, and some other things, which were now of no use (far better and larger being made) were also laid up; as the Tabernacle it self was. For the Temple being built there was no further occasion for the Tabernacle: And yet it was fit to preserve it, as a Place that had been Holy to the LORD.

C H A P. VIII.

Chapter
VIII.

Verse 1. **A**ND Solomon assembled the Elders of Israel.] That is, the Judges in their several Cities.

And all the Heads of the Tribes.] Every Tribe had one or more principal Ruler in it.

And the chief of the Fathers of the Children of Israel.] The principal Persons of every Family in those Tribes.

Unto King Solomon in Jerusalem.] Where the House of the LORD was now fixed.

That they might bring up the Ark of the Covenant of the LORD out of the City of David, which is Zion.] For thither David had brought it from the House of Obed-Edom, and made a Tabernacle for it (2 Sam. VI. 12, 17.) until a fixed House should be prepared for it: Which was now built upon a neighbouring Mountain.

Ver. 2. *And all the Men of Israel.]* All the fore-named Persons, with their Attendants: Which no doubt were numerous. Verse 2.

Assembled themselves unto King Solomon at the Feast in the Month Ethanim, which is the seventh Month.] Here the Targum thus Paraphrases, *in the Month which anciently was called the first Month, but now is the seventh:* And called *Ethanim*, because more sacred Solemnities (which were the Support and Strength of their Religion and Government) were appointed in this Month, than in any other. And among the rest the Feast of Tabernacles; which is here meant

Chapter
VIII.

Verse 3.


as *Kimchi* and *Abarbinel* and others think. And upon the occasion of this Assembly the *Jews* observe in *Seder Olam Rabba*, Cap. XV. that, *the Schekinah doth not dwell, but in the Congregation.*

Ver. 3. *And all the Elders of Israel came.*] All the fore-mentioned great Persons, were called *Elders*: And are here comprehended under that Name.

And the Priests took up the Ark.] The Ark had been carried by the Priests three times before this: When they went over *Jordan*; when they incompassed the Walls of *Jericho*; and when *David* sent it back, when he fled from *Abfalom*, 2 *Sam.* XV. 29, 30. It was the Office of the Levites to carry the Ark upon their Shoulders, except upon special Occasions: And now they could not, because it was not lawful for them to enter into the Holy Place; into which it was to be carried, and then into the most Holy. It is said indeed, 2 *Chron.* V. 4. that *the Levites took it up*: But the meaning is, that they took it up and carried it to the Temple, and then the Priests took it up (v. 6.) and carried it into the Holy Place.

Verse 4.

Ver. 4. *And they brought up the Ark of the LORD; and the Tabernacle of the Congregation.*] Together with the Ark, they brought up the Tabernacle. But the Question is what Tabernacle, whether that made by *Moses* which was in *Gibeon*, 2 *Chron.* I. 3. or that made by *David* which was at *Jerusalem*, 2 *Sam.* VI. 17. I think the later is never called *the Tabernacle of the Congregation*, as the former frequently is. But it may be probably thought that both of them were now carried into the Temple, and laid up there; to avoid all Danger of Superstition and Idolatry: And that no Worship might be performed any where, but only at this House of God, which he now dedicated to him.

And all the holy Vessels that were in the Tabernacle.] Chapter
 Viz: the Altar of Incense, and the Table, and the VIII.
 Candlestick, and every thing belonging to them: 
 Which remained in the Tabernacle, when the Ark was
 removed from it.


These did the Priests and the Levites bring up.] The
 Priests brought up the Ark; and the Levites carried
 the Tabernacle, and the Vessels of the Sanctuary.

Ver. 5. *And King Solomon, and all the Congregation of* Verse 5.
Israel that were assembled unto him, were with him before the
Ark.] When it was brought into the House of God,
 and settled there; for it is not likely such a Multi-
 tude of Sacrifices as follow, could be offered in the
 way from Mount *Sion* to the Temple, as some were
 when *David* brought it from the House of *Obed-*
Edom to *Jerusalem*, 2 Sam. VI. 13.

And sacrificed Sheep and Oxen that could not be num-
bred, for multitude.] That is, a vast Number; which
 might have been told, but not easily: As was said
 before of the Weight of the Brass imployed about the
 Vessels of the House of God; VII. 47. See there. Here
 is no mention of *Solomon's* dancing before the Ark as
David did; for all Holy Men were not alike moved
 by God: Their Tempers and Conditions being very
 different: *Solomon* was now in a State of great Tran-
 quility, and constant Pleasure: But *David* had been
 disturbed by the Stroke upon *Uzzah*, a little before
 his great Transport of Joy, at the safe Conduct of the
 Ark to *Jerusalem*.

Ver. 6: *And the Priests brought in the Ark of the Co-* Verse 6.
venant of the LORD into his Place, into the Oracle of
the House, to the most holy place.] Before the Glory of
 the LORD filled the House, the Priests were permit-
 ted to enter into the Oracle: But afterward none but
 the High Priest might approach so near unto the Di-
 vine.

Chapter VIII. vine Presence, which dwelt there: And he but once a Year.

 *Even under the Wings of the Cherubims.] Which Solomon had made. For the Cherubims made by Moses, were fixed to the Mercy Seat and inseparable from it: And stood together with the Ark under these Cherubims.*

Verse 7. Ver. 7. *For the Cherubims spread forth their two Wings over the place of the Ark: and the Cherubims covered the Ark, and the Staves thereof.]* For they were very large, stretching forth their Wings from one side of the House unto the other, VI. 22, 24, &c.

Verse 8. Ver. 8. *And they drew out the Staves, that the end of the Staves were seen out in the holy Place before the Oracle.]* By the *Holy Place*, is here meant the most Holy, where the Ark was under the Cherubims: which covered both the Ark and the Staves. But the Staves were so drawn out that the ends of them might be seen: Whereby the High Priest was directed in the way he should go just before the Mercy Seat on the Day of Expiation. When he went between these two Staves to sprinkle the Blood before God. See 2 Chron. V. 9. and *Buxtorf* in his *Arca Fœderis*, where he explains both this and the next Verse, and gives a large Account of drawing out the Staves, p. 96, 97.

And they were not seen without.] In the Sanctuary.

And there they are unto this day.] And in this Posture.

Verse 9. Ver. 9. *There was nothing in the Ark save the two Tables of Stone, which Moses put there at Horeb, when the LORD made a Covenant with the Children of Israel, when they came out of the Land of Egypt.]* The very same words, in a manner, are repeated, 2 Chron. V. 10. But it is commonly observed that both these Places seem to contradict the Apostle's words, IX. *Hebr.* 4.

For

For it is said here in these Books, that nothing was Chapter
in the Ark save only the two Tables of Stones: But VIII.
there that the Pot of Manna and *Aaron's Rod* was also
in the Ark. For so they generally interpret those
words *עַל הַיּוֹם* in which, i. e. in the Ark *ἐν τῷ ἄρκε*,
the Golden Pot containing the Manna, &c. Many learned
Men have endeavoured to reconcile these Places, se-
veral ways, which *Andreas Sennertus* hath collected
in a Treatise on purpose about it. Which might have
been spared by this easy Observation, that the Prepo-
sition *עַל* doth not always signify *in*, but *by*: And so
the Place in the *Hebrews* is to be rendred, not *in*
which, but *by which*: *Bochartus* hath given a great ma-
ny Instances of such Use of the Particle *Beth* in the
Old Testament, *Hieroicoicon*. P. 2. Lib. II. Cap. 50.
And indeed it is never said there that the Pot of Man-
na was laid up in the Ark, but *before the LORD and*
before the Testimony, XVI. *Exod.* 33, 34. and the same
is said of *Aaron's Rod*, XVII. *Numb.* 4. Which sig-
nifies no more than putting them by the Ark. See
Hactius Demonstr. Evang. p. 322.

Ver. 10. *And it came to pass, when the Priests were* Verse 10.
come out of the holy Place.] That is, the Oracle, where
they had set down the Ark.

That the Cloud filled the House of the LORD.] In
this Cloud was the Glory of the LORD (v. 11.)
which now filled the Temple, as it had anciently
done the Tabernacle, when it was first erected, XL.
Exod. 34. Only there the Cloud covered the Taber-
nacle without, and the Glory of the LORD shined
within: But here the House it self, was filled with
the Cloud, out of which the Glory of the LORD
broke; and after it had filled the whole House, set-
led in the most Holy Place.

Chapter VIII. Ver. 11. *So the Priests could not stand to minister, because of the Cloud: for the Glory of the LORD had filled the House of the LORD.*] By this it appears that

Verse 11. the Cloud filled the Sanctuary, as well as the most Holy Place: For in the Sanctuary the Priests ministered at the Altar of Incense. And it appears also by the next Verse, that, at the first, nothing but a dark Cloud filled the House, which was very astonishing: But afterwards the Glory of the LORD, (as I said) broke out, which was more amazing. Inasmuch that Moses himself was not able to enter into the Tabernacle of the Congregation, when this Cloud and Glory first appeared, XL. *Exod.* 35.

Verse 12. Ver. 12. *Then spake Solomon.*] When he saw the Priests come out of the House of God, in great Consternation, he uttered these words which follow, with his Face turned towards the Altar, to compose and comfort them. This shows that the Cloud filled the House before Solomon prayed: Whereas, by the 2 *Chron.* VII. 1, 2, 3. it appears, the Divine Glory did not fill it, till after he had prayed. Which *Abarbinel* reconciles with very good Reason. The Cloud, in which was the Glory of the LORD, or the Fire, came into the Temple before Solomon prayed: Which made him say here, *the LORD dwelleth in thick Darkness.* Which he beholding prayed to God, who gave such a sensible Token of his Presence there. Now when he had made an end of his Prayer, then the Fire that was in the Cloud broke forth, and consumed the Sacrifices on the Altar: And the Glory of the LORD filled the House, as it is recorded in the Book of *Chronicles.*

The LORD said that he would dwell in thick Darkness.] As much as to say, be not affraid; but look upon this Cloud as a Token of God's Presence and Protection:

Protection: And that he owns this for his House, Chapter VIII. where he intends to dwell, according to what he said, XVI. *Levit.* 2. This Cloud is called *thick Darknes*, because it hindred the sight of any other thing, that was in the Holy Place; either the Altar, Candlestick, or Table. Nothing was seen but the Glory of the LORD when it broke out: Which dazzled their Eyes, rather than inlightned them. And it is observable, that the better to represent this, the High Priest when he went into the most Holy Place was to fill it with a Cloud of Smoak, by the Incense he offered, which made the Place dark (XVI. *Levit.* 12, 13.) that he might not lose his Life by the Splendor of the Divine Glory.

Ver. 13. *I have surely built thee an House to dwell in.*] Verse 13. He turns his Speech from them to God: And expresses his Hope that he would be pleased to continue in this House: Which he perceived by this Glorious Cloud he intended to make his Habitation.

A settled Place for thee to abide in for ever.] Not like the Tabernacle which was a moveable Habitation: But a Place wherein he hoped he would settle, and never remove from it. From hence the *Jews* call this *Beth-haolam*, the Eternal House, or the House of Ages. Which was not like *Gilgal*, *Schiloh*, *Nob* and *Gibeon* (as *Abarbinel* explains it) which did not last long, though God for some time dwelt there: They not being the Place which the LORD had chosen to place his Name there: Which was in Mount *Moriab*.

Ver. 14. *And the King turned his Face about.*] From Verse 14. the Court of the Priests, to the Court of the Congregation, having the Altar on his Back.

And blessed all the Congregation of Israel.] In that Form perhaps, which God himself prescribed, VI. *Numb.* 23, 24, &c.

Chapter VIII. *All the Congregation of Israel stood.] Both out of Re-*
verence to God, and respect unto the King.

Verse 15. *Ver. 15. And he said, blessed be the LORD God of*
Israel, which spake with his Mouth unto David my Fa-
ther, and hath with his hand fulfilled it, saying.] He ac-
knowledges the Goodness of God in his gracious Pro-
mise: And his Faithfulness in fulfilling it. Which
Promise was made by Nathan, unto whom the word
of the LORD came about this Matter, 2 Sam. VII. 4.

Verse 16. *Ver. 16. Since the day that I brought forth my People*
Israel out of Egypt, I chose no City out of all the Tribes
of Israel, to build an House, that my Name might be
therein.] He had often told them that they should
worship him in the Place, which he would chuse:
But he never declared his Choice of a Place till Da-
vid's time, 2 Sam. VII. 6.

But I chose David to be over my People Israel.] 2 Sam.
VII. 8. to whom he showed the Place which he
would make his dwelling, and where he would be
worshipped.

Verse 17. *Ver. 17. And it was in the heart of David my Father, to*
build an House for the Name of the LORD God of Israel.]
That is, as I said before, where God would dwell among
them, and be graciously present with them. See 2 Sam.
VII. 2.

Verse 18. *Ver. 18. And the LORD said unto David my Father,*
whereas it was in thine Heart, to build an House unto
my Name, thou didst well that it was in thine Heart.]
He accepted and commended his good Intentions, but
would not let him put them in Execution. This Ho-
nour he reserved for his Son, as it follows in the next
words.

Verse 19. *Ver. 19. Nevertheless, thou shalt not build the House,*
but thy Son that shall come forth out of thy Loyns, he
shall build the House unto my Name.] See 2 Sam. VII.

Ver. 20. *And the LORD hath performed the word that he spake, and I am risen up in the room of my Father, and sit on the Throne of Israel, as the LORD promised, and have built an House for the Name of the LORD God of Israel.* Chapter VIII. Verse 20. He concludes as he began, with a thankful Acknowledgment of the Faithfulness of God in performing his Promise.

Ver. 21. *And have set there a place for the Ark.* Verse 21. The Token of God's Presence among them.

Wherein is the Covenant of the LORD, which he made with our Fathers. That is, the Tables of the Covenant: Which by a Figure are called *the Covenant*, because they contained it.

When he brought them out of the Land of Egypt. And told them that by the Tenure of this Covenant, they were to hold the Land of *Canaan*.

Ver. 22. *And Solomon stood before the Altar of the LORD.* Verse 22. Having spoken the foregoing words with his Face toward the People, and blessed them: Now he turn'd about again with his Face toward the Altar, to make a solemn Prayer to God.

In the Presence of all the Congregation of Israel. Being advanced upon a Scaffold which he had made; of three Cubits high (as we read in the 2 *Chron. VI. 13.*) so that all might see and hear him.

And spread forth his hands toward Heaven. Which was a solemn Posture of Prayer, among other Nations. And it is evident both from that place in the *Chronicles*, and from *v. 54.* of this Chapter; that when he had stood a while with his Face toward the Altar, he fell down upon his Knees, and spread forth his hands toward Heaven.

Ver. 23. *And he said, O LORD God of Israel, there is no God like thee in Heaven above, or in Earth beneath, who keepest Covenant and Mercy with thy servants,* Verse 23. *that*

Chapter *that walk before thee with all their Hearts.*] He acknowledges the transcendent Excellencies of the Divine Majesty; And particularly again commemorates his Faithfulness to those who serve him sincerely.

Verse 24. Ver. 24. *Who hast kept with thy servant David my Father, that thou promisedst him: thou spakest also with thy Mouth, and hast fulfilled it with thy hand, as it is this day.*] This relates to that part of God's Promise to David, that his Son should build him an House. See v. 15, 16, &c.

Verse 25. Ver. 25. *Therefore now, LORD God of Israel, keep with thy servant David my Father, that thou promisedst him, saying there shall not fail thee a Man in my Sight to sit on the Throne of Israel.*] He looked upon that, as an Earnest, he would fulfil the other part of his Promise to David, which he made at the same time, concerning his Kindness to his Posterity, 2 Sam. VII. 12, 13.

So that thy Children take heed to their way, that they walk before me, as thou hast walked before me.] He speaks like a wise Man, who was fully acquainted with the Mind of God: Whose Promise concerning the Inheritance of the Kingdom, he acknowledges depended upon this Condition, *if they took heed to their way, &c.* That is, continued in the Faith and Worship of God, as David did. But if they proved Idolaters, then they made themselves unworthy of this Priviledge to be the Seed of David (as Abarbinel speaks) and lost the Inheritance of the Kingdom, because they were none of his Children. And therefore after Solomon and Jeroboam also turned away from God and followed Idols (as he goes on) God might justly have taken the divided Kingdom away from their Children. And when all Israel forsook the LORD, and worshipped the Gods of the Nations round about them he did forsake their Land, and would

would no longer dwell among them, nor continue the Kingdom to them. Chapter VIII.

Ver. 26. *And now, O LORD God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy Servant David my Father.*] This is not an unnecessary Repetition; but (as *Abarbinel* notes) God when he spake to *David* of building the Temple by his Son, promised two things. *First*, the Stability of his Kingdom in his Family, *2 Sam. VII. 16.* and *Secondly*, that he would show the greatest Kindness and Friendship to them; such as a Father doth to his Son, *v. 13.* *Solomon* here begs of God in this Prayer, both these Benefits: The first in the foregoing Verse, and the other in this. Verse 26.

Ver. 27. *But will God indeed dwell on the Earth? Behold, the Heaven, and Heaven of Heavens cannot contain thee, how much less this House that I have builded?*] He would not have the People possessed with such gross Imaginations as were among the Heathens; who fancied their Gods were confined to their Temples. No, saith *Solomon*, the Heaven it self, no not the highest Heaven, can comprehend his infinite Majesty. Verse 27.

Ver. 28. *Yet have thou respect unto the Prayer of thy Servant, and to his Supplication, O LORD my God, to hearken unto the Cry, and unto the Prayer, which thy Servant prayeth before thee to day.*] But he would have them know that God, who could be confined no where, was in a special manner present here, to grant the Requests of those who piously made their Supplications to him, as he now did, in this place. Verse 28.


Abarbinel observes upon *v. 39.* that *Solomon* uses three words in this Verse, which in some places signify the very same thing: But being all used here together, he thinks have distinct Meanings. For the word.

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word *Rinnab* (which we translate *Cry*) he thinks signifies, setting forth with a loud Voice the Praises of God: Concerning which their wise Men in *Beracoth* say, *Let a Man first commemorate the Praises of God, and then let him pray.* Then the word *Tepillah* (which we translate *Prayer*) he thinks signifies Mens judging and condemning themselves before God for their Offences: Confessing they are unworthy to have their Petitions granted. And the other word *Techinah* (*Supplication* we translate it) imports Mens Petitions to God for what they want, and deprecating his Displeasure, &c.

Verse 29. Ver. 29. *That thine Eyes may be open toward this House, Night and Day, even toward the Place of which thou hast said, my Name shall be there.*] He prays that God would have a gracious Respect unto all that came to make their Petitions there. For as in the former Verse (as *Abarbinel* observes) he prays God would hear his own Petitions: So in this, that he would hear all other pious Worshippers.

That thou mayest hearken to the Prayer, which thy Servant shall make toward this Place.] He beseeches God to hear him, if he lookt toward this Place, in his Prayer; though he was not at present the Temple to prefer his Petition. For thus pious Men were wont to direct their Prayer, when they were far distant from it; nay, when the Temple was demolished, VI. *Dan.* 10. And when they were at the Temple, they could only look toward the most Holy Place: For the People came no nearer than into the outward Court of the Temple, and the Priests no further than to the next Court to it. Save only when they went to order the Lamps, and burn Incense Morning and Evening, and renew the Shew-bread: Otherwise they also stood and officiated at a distance in the Court appointed for

for them, called the Court of the Priests. So both Chapter
 People and Priests stood in their several Courts, and VIII.
 worshipped with their Faces toward the Temple; 
 where the Ark and Mercy Seat were. From whence
 came the Expression of worshipping the LORD to-
 ward his Holy Temple: That is, toward the Place where
 the Mercy Seat was. And also the Expression, of
 worshipping towards his Footstool: For if the Glory of
 the LORD sat upon the Cherubims, under which the
 Ark stood; then it was his Footstool. See XCIX.
 Psal. 5. and CXXXVIII. 2.

Ver. 30. *And hearken thou to the Supplication of thy* Verse 30.
Servant, and of thy People Israel, when they shall pray
toward this place.] Here, as the same *Abarbinel* observes,
 he desires, whether there was one, or many that pray-
 ed he would hear them.

And bear thou in Heaven thy dwelling-place.] He di-
 rects the People's Mind up to Heaven, the Place where
 he dwells in the highest Majesty and Glory: Of which
 the bright Cloud in the Temple was a Token and Re-
 semblance.

And when thou hearest, forgive.] For Sins unpar-
 doned would hinder his Blessing from descending on
 them: And therefore in the first Place he implores
 Forgiveness of them.

Ver. 31. *If any Man trespass against his Neighbour,* Verse 31.
and an Oath be laid upon him to cause him to swear.]
 This seems to relate to such, as were accus'd of deny-
 ing that which was said to be deposited with them
 by their Neighbour. Who were to purge them-
 selves by an Oath, there being no Witness to con-
 vince them.

And the Oath come before thine Altar in this House.]
 It was the Custom of all Nations to touch the Altar,
 when they made a solemn Oath: Calling God, that

Chapter VIII. is, to witness the Truth of what they said, and to punish them if they did not speak the Truth.

Verse 32. *Then hear thou in Heaven, and do, and judge thy Servants; condemning the wicked to bring his way upon his Head, and justifying the righteous, to give him according to his Righteousness.]* He desires God to hear the Complaint of him who was defrauded, or unjustly accused: And show who had Right on his side; by punishing the Offender, and acquitting the injured Person.

Verse 33. *Ver. 33. When thy People Israel be smitten down before the Enemy, because they have sinned against thee, and shall turn again to thee, and confess thy Name.]* Acknowledge him to be God alone, and renounce all false Gods.

And pray and make Supplication to thee in this House.] Or, toward this House: Expecting help from God alone.

Verse 34. *Ver. 34. Then hear thou in Heaven, and forgive the Sin of thy People Israel: and bring them back into the Land which thou gavest unto their Fathers.]* Deliver them out of the Captivity, into which their Enemies had carried them; and restore them to their own Country. The Jews think the SCHECHINAH was always in Captivity with them, and brought them forth from thence.

Verse 35. *Ver. 35. When Heaven is shut up, and there is no Rain, because they have sinned against thee.]* As God is said to bring the Wind (CXXXV. Psal. 7.) so he doth the Rain out of his Treasures: Which when he shuts up, no Showers can fall, till he open them again.

If they pray toward this place, and confess thy Name, and turn from their Sin, when thou afflictest them.] That had been the frequent Fruit of their Affliction in former Ages: Though as soon as God had delivered them,

them, they revolted from him; as we read in the Chapter VIII. whole Book of *Judges*.

Ver. 36. *Then hear thou in Heaven, and forgive the Sin of thy Servants, and of thy People Israel: that thou teach them the good way wherein they should walk.*] These words are better translated in 2 *Chron.* VI. 27. (where the Hebrew words are the very same with these here) *When thou hast taught them the good way wherein they should walk.* He doth not desire their Pardon, till their Affliction had taught them better Obedience.

And give Rain upon thy Land, which thou hast given to thy People for an Inheritance.] He first desires their Amendment, and then that the Times and Seasons might be amended.

Ver. 37. *If there be in the Land Famine.*] Which Verse 37. arose sometimes from other Causes, besides Want of Rain.

If there be Pestilence, Blasting, Mildew, Locust, or if there be Caterpillar.] These two Creatures, *Locusts* and *Caterpillars* made great Desolations where they swarmed, X. *Exod.* 4, 5. CV. *Psalms* 34, 35. *Mildew* also, the Heathens themselves were sensible was a Punishment sent from Heaven. And therefore *Numa Pompilius* (as *Strigelius* observes) ordained a solemn Festival called *Rubigalia* in the beginning of *May*, to pray for their Preservation from this *Rubigo* as they called it, which corrupted their Corn. See *Pliny* his *Nat. Hist.* Lib. XVIII. Cap. 29.

If their Enemy besiege them in the Land of their Cities.] *In their Gates:* Whereby they were so straitned, that none could go in, or out.

Whatsoever Plague, whatsoever Sickness there be.] The word *Plague*, signifies some extraordinary Stroke by the Hand of God.

Chapter VIII. Ver. 38. *What Prayer and Supplication shall be made by any Man, or by all thy People Israel.*] Who in National Calamities were wont to beseech God's Mercies; with publick Fasting and Prayer: Which if they neglected he intreats him not to reject the Supplications of any particular Person who besought his Favour for himself and Family.

Verse 38.

Which shall know every Man the Plague of his own Heart.] We are taught by Ezra in 2 Chron. VI. 29. to understand these words of any private Trouble or Grief, which any Man laboured under: For so the words are there, *when every one shall know his own Sore, and his own Grief.* That is, shall make his Secret moan for any Affliction, which lies heavy upon his Spirit.

Verse 39. *And spread forth his hands toward this House.*] That is, pray as Solomon now did to God. See v. 22.

Ver. 39. *Then hear thou in Heaven thy dwelling-place, and forgive and do, and give to every Man according to his ways, whose Heart thou knowest.*] He would have the People know that God could not be deceived with words: But have them expect an Answer from him; according to the Sincerity of their Hearts, in their Professions of Repentance.

For thou, even thou only knowest the Hearts of all the Children of Men.] This Sense begets in Men the greatest Awe of the Divine Majesty.

Verse 40. Ver. 40. *That they may fear thee all the days that they live, in the Land that thou gavest unto our Fathers.*] That they might learn by his great Goodness, to worship him alone Religiously all their Days: And by that means possess in Peace and Plenty, the good Land he had bestowed upon them.

Ver. 41. *Moreover concerning a Stranger that is not of thy People Israel; but cometh out of a far Country, for thy Names sake.]* To become a Profelyte to the true Religion and worship God alone, though he was not circumcised, and thereby bound to keep the whole Law. Such Strangers came to pray at the Temple, though they might not offer any Sacrifices, except only a Burnt-offering. And therefore we may observe, that in the New Testament the *Greeks* are said to come to a Feast, *ἢ καὶ μετὰ τὸν ἑορτασμόν*, that they might worship, not that they might keep the Passover, XII. *John* 20. And the like is said of the *Eunuch*, VIII. *Act.* 22. See *Selden*, Lib. II. de Jure Nat. & Gent. Cap. IV. and V.

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Verse 41.

Ver. 42. *For they shall hear of thy great Name, and of thy strong Hand, and thy stretched out Arm.]* All the stupendious Wonders he had done: Which declared him to be above all Gods; the most high, and Holy One.

Verse 42.

When they shall come, and pray toward this place.] In the Court behind that of the *Israelites*. Which was made on purpose for the Religious uncircumcised Gentiles. Such saith *Victorinus Strigelius* (whose words I think fit here to transcribe) were *Naaman the Syrian*, *Nebuchadnezzar*, and his Son *Evilmerodach*, *Darius the Mede*; *Cyrus the Persian*; *Cornelius*, and the *Ethiopian Eunuch* mentioned in the *Acts* of the *Apostles*; and many such like Heathens: Who were Members of the true Church. By which means and by the Dispersion of the *Jews* among other Nations, many Heathen were called to the Acknowledgment of the only true God. See *Josephus* his last Book of *Antiquities*, Chap. the Second.

Ver. 43. *Hear thou in Heaven thy dwelling-place, and do according to all that the Stranger calleth to thee for.]*

Verse 43.
He

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He had the same Sense with St. Peter, that *God is no Respector of Persons, but in every Nation he that feareth God, and worketh Righteousness, is accepted with him,* X. Act. 35.

That all the People of the Earth may know thy Name; to fear thee, as do thy People Israel.] By this it is evident that truly good Men in ancient time desired all the Gentile World might be incorporated with them: Unto which in our Saviour's time the *Jews* were unaccountably averse.

And that they may know that this House which I have builded, is called by thy Name.] Hath thy Glorious Presence in it.

Verse 44. Ver. 44. *If thy People go out to battle against their Enemy, whithersoever thou shalt send them; and pray unto the LORD toward this City, which thou hast chosen, and toward the House that I have built for thy Name.]* Some of the *Jews* wonder that *Solomon* should mix his Prayer for Strangers, with those for the People of *Israel*: And not rather finish first what he had to desire for the *Israelites*, and then pray for the *Gentiles*. If there be any thing in this, it was to show that God made no difference between them, and pious People of other Nations. It is here remarkable, that they were not to make War without a Warrant and Commission from God, upon the Neighbouring Nations. Not to satisfy their Ambition and Vain-glory; but by his Command, or upon just and necessary Reasons: Which would warrant them to implore and expect God's Blessing upon their Arms.

Verse 45. Ver. 45. *Then hear thou in Heaven their Prayer and Supplications, and maintain their Cause.]* Show the Justice of it, by making them victorious.

Ver. 46. *If they sin against thee (for there is no Man that sinneth not) and thou be angry with them, and deliver them to the Enemy.]* The Weakness of Humane Nature, and its Pronics to sin, doth not excuse wilful Offences against God; especially Apostacy from him, which was the Cause of all their Calamities.

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Verse 46.

So that they carry them away Captives into the Land of the Enemy, far or near.] A good Cause sometimes miscarries, for the Iniquity of those that are engaged in it.

Ver. 47. *Yet if they shall bethink themselves in the Land whither they were carried captive, and repent, and make Supplication: to thee in the Land of them that carried them Captives; saying, we have sinned, we have done perversly, we have committed Wickedness.*

Verse 47.

Ver. 48. *And so return to thee with all their heart, and all their Soul, in the land of their Enemies, which have led them away Captive.]* In these, and in the foregoing words, v. 47. he gives a full Description of true Repentance. Which begins in the serious Reflection which Men make upon their past Lives, and their present Miseries into which their Sins have brought them. Which begets an unfeigned Sorrow and Resolution of Amendment, with earnest Supplication for Mercy and Grace: Confessing themselves unworthy of it, and condemning themselves for their Sins, and the high Aggravations of them (expressed here by *doing perversly, and committing Wickedness*) which at last concludes in their quitting that wicked Course of Life, and their sincere Conversion to the Service of God.

Verse 48.

And pray unto thee toward the Land, which thou gavest unto their Fathers, the City which thou hast chosen, and the House which I have built for thy Name.] The very looking towards this Place, with earnest imploring

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Chapter VIII. ring the Mercy of God, and desire of his Helps, was to own him that dwelt here, and acknowledge him alone for their God. Which was a means (as that excellent Person Dr. *Alix* admonishes me) to keep them from Idolatry: All the Nations of the World turning their Faces towards the East, when they worshipped; but the *Jews* to the West, where the Holy Place was. And for this Cause, when the Temple and the Holy City were destroyed, and the Ark of the Testimony was gone; yet good Men lookt and prayed toward the Place where it was wont to be; as appears by the Prophet *Daniel*. And therefore *Solomon* much more supposes they would do so, when they were all standing. Which may seem, as Mr. *Mede* observes, to have been done out of the Use of all Mankind, without any special Precept to that purpose; which is no where to be found: Nature having taught Mankind, as in their Addresses to great Persons, to look unto their Face: So in their Addresses to the Divine Majesty, to look that way, or toward that Place, where his Presence is more demonstrated than elsewhere. From whence he concludes, that to worship toward the Place, where there is any Sign or Specification of his Presence, is no Idolatry. See his Discourse upon CXXXII. *Psal.* 7.

Verse 49. Ver. 49. *Then hear thou their Prayer and Supplication in Heaven thy dwelling-place, and maintain their Cause.]* In the *Hebrew* their Right: Which they had forfeited by their Disobedience; but he prayed they might be restored unto, upon their Repentance.

Verse 50. Ver. 50. *And forgive thy People that have sinned against thee, and all their Transgression wherein they have transgressed against thee: and give them Compassion before them that have carried them captive, that they may have Compassion on them.]* Treat them mercifully while they



they continued their Slaves ; and give them their Liberty to return to their own Land. *Solomon* enlarges much upon this in the following Verses, as a thing of the greatest Importance. Because he knew that they as well as all Men else were prone to offend God (*v.* 46.) and might provoke him to expel them from this Land. Towards which, the *Jews* now at this Day turn their Faces, when they pray to God: But to no purpose ; for it only demonstrates they have so provoked God by a Crime more heinous than ever was committed, that he will have no regard to their Petition.

Ver. 51. *For they be thy People, and thine Inheritance, Verse 51. which thou broughtest out of Egypt, from the midst of the Furnace of Iron.*] Wherein they wrought with cruel Labour. See IV. *Deut.* 20.

Ver. 52. *That thine Eyes may be open unto the Supplication of thy Servant, and unto the Supplication of thy People Israel, to hearken unto them in all that they call for unto thee.*] He brings two Arguments for the Divine Compassion toward them. First, that he might not lose the Glory of what he had formerly done for them : And then that it might appear he dwelt in this House, and had respect unto the penitent Prayers that were here made to him.

Ver. 53. *For thou didst separate them from all the People of the Earth to be thine Inheritance, as thou spakest by the hand of Moses thy Servant, when thou broughtest our Fathers out of Egypt, O LORD our God.*] See XIX. *Exod.* 5. Here he adds a third Argument ; the peculiar Laws that he had given them ; whereby they were distinguished from all People: In the Observance of which he beseeches him to preserve them. It was not a mere Angel that brought them out of *Egypt*, but the Divine *Angell* conducted them: to whom therefore

Chapter VIII. fore this Prayer of Solomon's was directed. For the SHEKINAH or Divine Glory that settled in the Temple, and there was worshipped, was this Divine Person, and not an Angel Personating God.

Verse 54. Ver. 54. *And it was so that when Solomon had made an end of praying this Prayer and Supplication unto the LORD, he rose up from before the Altar of the LORD, from kneeling on his knees, with his hands spread up to Heaven.*] See Verse 22.

Verse 55. Ver. 55. *And he stood, and blessed all the Congregation of Israel with a loud Voice, saying.*] Now he turned about again, with his Face the other way; from the Altar, to the People.

Verse 56. Ver. 56. *Blessed be the LORD that hath given rest unto his People Israel, according to all that he promised: there hath not failed one word of all his good Promise, which he promised by the hand of Moses his Servant.*] He celebrates again the Faithfulness of God: Which continued now, as it had done in the days of Joshua. See XXI. Josh. 45. XXIII. 14.

Verse 57. Ver. 57. *And the LORD God be with us, as he was with our Fathers: let him not leave us, nor forsake us.*] Of which there was no doubt, if they cleaved steadfastly unto him, as it follows in the next words.

Verse 58. Ver. 58. *That he may incline our Hearts unto him, to walk in his ways, and to keep his Commandments, and his Statutes, and his Judgments, which he commanded our Fathers.*] This was the greatest Blessing he could ask for them: As the means to preserve them in his Favour.

Verse 59. Ver. 59. *And let these my words wherewith I have made Supplication before the LORD, be nigh unto the LORD our God Day and Night.*] Be ever acceptable to him.

That he maintain the Cause of his Servant.] That is, Chapter VIII. of Solomon, and his Successors.

And the Cause of his People Israel at all times, as the matter shall require.] That is, according to his, and their Necessities.

Ver. 60. *That all the People of the Earth may know, Verse 60. that the LORD is God, and that there is none else.]* That by his signal Favours to the Israelites, all the World might be invited to acknowledged him to be God alone.

Ver. 61. *Let your hearts therefore be perfect with the LORD our God, to walk in his Statutes and keep his Commandments, as at this day.]* When they were perfectly free from all false Worship, and served God alone: As he exhorted them to continue still to do, with Sincerity of Heart.

Ver. 62. *And the King, and all Israel with him, offered Sacrifices before the LORD.]* Which was a solemn Act of Worship: Whereby they acknowledg'd him to be their God. And these Sacrifices seem to have been laid upon the Altar, before Solomon begun his Prayer; ready to be offered: And when he had done, Fire came from Heaven (as we read 2 Chron. VII. 1.) and consumed the Sacrifices. Which was another Token of God's Presence in this House; as the Cloud had testified, and hereby was further confirmed: For the Fire from Heaven, declared how acceptable the Sacrifices were, that were offered in that Place.

Ver. 63. *And Solomon offered a Sacrifice of Peace-offerings, which he offered unto the LORD.]* Besides the Burnt-offerings before-mentioned.

Two and twenty thousand Oxen, and an hundred and twenty thousand Sheep.] Which could not be all offered upon that Day, when he made his Prayer; but while the Feast lasted: Which was in the whole fourteen

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Days, v. 65. See upon III. 4. The Heathen imitated these Sacrifices in their *Hecatombs*, which they offered of an Hundred Beasts of a kind: As, suppose, an Hundred Oxen, an Hundred Goats, and an Hundred Swine. They are described by *Julius Capitolinus*, in the Life of the Emperors *Pupienus Maximus*, and *Balbinus*; the last of which he saith was so transported with Joy, being fuller of Fear, that he offered an *Hecatomb*: Which was such a Sacrifice as this. An hundred Altars of Turf were raised in one Place, at them an hundred Swine, and an hundred Birds were killed. But if it were the Sacrifice of an Emperour, an hundred Lions, an hundred Eagles, and an hundred of other such kind of Animals was offered. But no such ravenous Creatures were ever offered to the true God.

And all the Children of Israel dedicated the House of the LORD.] By this Prayer of *Solomon*, and by the Sacrifices, whereby all the People supplicated and gave thanks to God, this House was set apart for God's Worship and Service. For then a thing or place is said to be *dedicated*, when it is first employed to that Use unto which it is hereafter designed. Concerning which see *Selden*, Lib. III. de *Synedriis*, p. 204, &c.

Verse 64. Ver. 64. *The same day did the King hallow the middle of the Court, that was before the House of the LORD.]* That is, the Court of the Priests, which he did not consecrate (for that was done before) but employed it to Holy Uses, and, as it were, honoured it by Religious Acts (as *Mr. Mede* speaks upon XIX. *Levit.* 30.) And so the Name of God is said to be *hallowed* or sanctified by us, when we use it holily, and reverently. Thus they explain it in the *Gemara*, he *hallowed it*, that

that is, he set up another Altar there, as *L' Empereur* Chapter
observes upon *Codex Middoth*, Cap. III. Sect. 1. VIII.

For there he offered Burnt-offerings, and Meat-offerings, and the Fat of Peace-offerings.] In the middle of the Court he erected several Altars, for the Reason following: And indeed the whole Court was little enough upon this Occasion, as *Dr. Lightfoot* acknowledges in his *Book of the Temple*, p. 192, 193.

Because the Brazen Altar that was before the LORD.] Near the Door of this Court.

Was too little to receive the Burnt-offerings, and Meat-offerings, and the Fat of Peace-offerings.] Therefore by a special License from God, he set up other Altars: Which were to serve only during this present Solemnity; when such a vast number of Sacrifices were to be offered. But afterward no other Altar was to be allowed, but that one brazen Altar where God, by *Moses* appointed all Sacrifices should be offered: That they might be preserved in the Worship of one only God. Therefore the *Jews* say these other Altars which *Solomon* erected were of Stone: Which were soon pulled down again. But *Fortunatus Schaccus* hath said a great deal to make it probable that he did not erect any Altars besides the brazen; but sacrificed upon the Ground, *Myrothec. II. Cap. 56.*

Ver. 65. *And at that time Solomon made a Feast, and Verse 65.*
all Israel with him.] Such Solemnities were usual among the Heathen, when they celebrated the Presence of any of their Gods, as the illustrious *Ezek. Spanhemius* hath observed upon *Callimachus* his Hymn to *Apollo*, v. 13. where he justly makes account that they derived this Custom, from this famous Festival of *King Solomon*. Which *Josephus* sets out admirably. See *Lib. VIII. Archæolog. Cap. II.*

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A great Congregation from the entering in of Hamath, unto the River of Egypt.] *Hamath* was the utmost Bounds of *Judæa* to the North, called afterward *Epiphania*; and by the Inhabitants at this Day is called *Hama*. Sometimes the Bounds of this Kingdom this way, are said to be the great River *Euphrates*, as by the River of *Egypt*, which was the South Bounds, is commonly understood *Nilus*. So *Nabal* is translated by *Jonathan* and the *Hierusalem* Interpreter upon XXXIV. *Numb.* 5. And indeed the word *Nilus* comes from thence, for the *Hebrew* word was anciently pronounced not *Nabal*, but *Neel*: From whence the Greek Νῆλας, and the Latin *Nilus*, as *Bochartus* observes in his *Hieroicoicon*. P. 2. Lib. V. Cap. XV. But here the River of *Egypt* is that little Stream, which discharges it self into the Sea, by the *Lacus Sirbonides*, between Mount *Casius* and *Rhinocolura*, the last Town of *Palestine*. It is called by *Joshua* XIII. 1. *Sichor*, the same with *Nile*, because it was but a Branch from the *Alvens Pelusiacus* of that great River. See XV. *Gen.* 18.

Before the LORD seven days, and seven days, even fourteen days.] It appears by the 2 *Chron.* VII. 9. that the Feast of the Dedication of the Altar lasted seven Days: And then the other seven Days were the Feast of Tabernacles, which followed after the other.

Verse 66. Ver. 66. *On the eighth day he sent the People away.*] So *Ezra* likewise saith, 2 *Chron.* VII. 10. but adds that it was the twenty third Day of the seventh Month: Whereas the last Day of the Feast of Tabernacles (which was the eighth from the beginning) was the twenty second. Therefore *Solomon* took his Leave of them on the last Day of the Feast, which was the two and twentieth Day of the Month: And they went home the next Day. By this also it appears, these fourteen Days of Feasting were not kept all together,

gether, without Intermission. For the great Day of Expiation was on the Tenth of this Month; seven Days before which, I suppose, the Feast of Dedication was kept. And then they rested till the fifteenth, when the Feast of Tabernacles began.

And they blessed the King.] Gave him Thanks for his Kindness, and prayed God to make his Reign prosperous.

And went to their Tents joyful and glad of Heart, for all the Goodness that God had done for David his Servant, and for his People Israel.] In the Book of *Chronicles* it is added, *and unto Solomon*: But that is here included in the Goodness of God to *David*, on whom God bestowed such a Successor. With whose Magnificent Entertainment they were abundantly satisfied: And rejoiced exceedingly, that God had done such great things for *David* and his Family; and made all *Israel* happy in the great Peace and Plenty which they enjoyed, together with God's Holy Religion so gloriously established among them.

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Chapter IX.

Verse 1. **A**ND it came to pass when Solomon had finished the Building of the House of the LORD, and the Kings House, and all Solomon's desire that he was pleased to do.] We are taught by *Ezra*, 2 *Chron.* VII. 11. to understand these words, in this manner: Thus Solomon finished the House of the LORD, &c. and concluded all with the foregoing Prayer, and the great Festival which he kept.

Chapter IX. Ver. 2. *That the LORD appeared to Solomon the second time, as he had appeared to him in Gibeon.]* When he appeared to him in a Dream: And so it is said, Verse 2. *2 Chron. VII. 10. the LORD appeared to Solomon by Night.* Which he had done once before, and no more: For that which he spake to him, VI. 11, 12. was by a Prophet. See there.

Verse 3. Ver. 3. *And the LORD said unto him, I have heard thy Prayer and thy Supplication, that thou hast made before me.]* This shows that the first Verse is to be understood as I have there observed: For otherwise, we must suppose this Appearance of God to Solomon was eleven Years after he had finished the House of the LORD. Which is not likely; but it is more natural to think it was the very next Night after he had dismissed the People.

I have hallowed this House which thou hast built.] By the glorious Cloud which came into it and filled it: And by the Fire which descending from Heaven to consume the Sacrifices, testified his Acceptance of them.

To put my Name there for ever.] Besides those visible Tokens of his Presence there, he now declares by word of Mouth, that he owned this for his House: And would always dwell in it, if they kept his Covenant, as the *Targum* here interprets it.

And mine Eyes and my Heart shall be there perpetually.] By his *Eyes* and his *Heart* he means his gracious Providence, and his tender Love and Affection should always have regard to what was done there: And it should be most acceptable to him.

Verse 4. Ver. 4. *And if thou wilt walk before me as David thy Father walked, in Integrity of Heart, and in Uprightness, to do according to all that I have commanded thee, to keep my Statutes and my Judgments.]* In all things relating

relating to Religion, and Civil Government, which Chapter IX.
David commonly did: Though some time, and in one thing, he foully miscarried.

Ver. 5. *Then will I establish the Throne of thy Kingdom, upon Israel for ever, as I promised to David thy Father, saying; there shall not fail thee a Man upon the Throne of Israel.*] See 2 Sam. VII. 12, 13. Verse 5.

Ver. 6. *But if you shall at all turn from following me, you and your Children.*] In the Hebrew the words are, *if in turning you turn from me*: Which signifies more than their *at all turning from him*. Rather it should be translated, *if they altogether turned from following him*: That is, fell to Idolatry: For he did not intend to forsake them for every Offence; but only when they forsook him, as the next words explain it. Verse 6.

And will not keep my Commandments and my Statutes which I have set before you, but go and serve other Gods and worship them.] There was a general Corruption of their Manners, when they fell to Idolatry.

Ver. 7. *Then will I cut off Israel out of the Land which I have given them.*] This shows that he speaks in the foregoing words of a general Apostacy from him. Verse 7.

And this House which I have hallowed for my Name, will I cast out of my sight.] No longer continue his gracious Presence there: Which he had promised, v. 3.

And Israel shall be a Proverb.] So that when Men would express how unhappy any one was, they should say, *as miserable as the Jews*.

And a by-word among the People.] Who mockt at their Calamity.

Ver. 8. *And at this House which is high.*] Renowned for its Riches, and Splendor, and great resort unto it. Verse 8.

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Every one that passeth by it shall be astonished.] To see such a marvellous Change: For Pliny testifies that Jerusalem was the most famous City in the East, as Grotius observes.

And shall hiss, and shall say, why hath the LORD done this unto this Land; and to this House.] Out of Scorn and Derision shall ask what is the matter, that this famous Place, which boasted so much of the Favour of God, is laid in Ruine.

Verse 9.

Ver. 9. And they shall answer, because they forsook the LORD their God, who brought forth their Fathers out of the Land of Egypt, and have taken hold upon other Gods, and worshipped them, and served them: therefore hath the LORD brought upon them all this Evil.] The Jews were forced to give this Account of their Calamity.

Verse 10.

Ver. 10. And it came to pass in the end of twenty Years, when Solomon had built the two Houses: the House of the LORD, and the King's House.] The former of which was seven Years in building, the latter thirteen, VI. 38. VII. 1.

Verse 11.

Ver. 11. (Now Hiram the King of Tyre had furnished Solomon with Cedar Trees, and Fir Trees, and with Gold, according to all his desire.) See Chap. V. 8, 10. Where mention is made of these Trees, but nothing said of Gold: But in the fourteenth Verse of this Chapter we find that Hiram sent him an hundred and twenty Talents of Gold. Which it is not likely he gave Solomon: Who rather purchased so much of him for Wheat and Oyl, and such like things which Hiram's Country wanted; though it abounded with Gold. For the Tyrians were great Merchants, fetching Gold from Ophir, v. 27, 28.

That then King Solomon gave Hiram twenty Cities in the Land of Galilee.] They were near, or adjoining to

to the Country of *Galilee* (as the Particle *Beth* frequently signifies) but were no part of the Land of *Canaan*, when it was divided among the *Israelites*: Chapter IX.

For that could not be alienated, being God's Heritage. They were therefore Cities out of the Territories of *Israel*, as appears from IX. *Joshua* 27. but had been conquered partly by *Pharaoh*, who gave them to *Solomon*, as part of his Daughters Portion; and partly by *Solomon* himself: Who had Power to dispose of them: Especially since at that time they were not inhabited by the *Israelites*. See 2 *Chron.* VIII. 2. and *Grotius de Jure Belli & Pacis*. L.I. Cap.III. Sect.XII.N.3. *Hotoman* indeed a famous Lawyer, thinks that *Solomon* did not give *Hiram* a Propriety, and perpetual Right in these Cities: But only the Possession and Enjoyment of them, till the Debt was satisfied, which *Solomon* had contracted, by the Assistance which *Hiram* afforded him, in building the Temple. But his Ground is not solid: For as our *Selden* also hath shown (*Lib. VI. de Jure Nat. & Gent. Cap. XVI.*) the Kings of *Israel* might dispose of those Lands, which they had conquered, in a voluntary War, without the Consent of the Senate. *Bochartus* also is of the same Mind, that these Cities were no part of the Country of *Judea*. But *Abarbinel* confirms *Hotoman's* Opinion, that the Revenues of these Cities were given him till the Debt was discharged.

Ver. 12. And *Hiram* came out from *Tyre* to see the Cities which *Solomon* had given him; and they pleased him not.] Were not suitable to his Desire, and the Genius of his People: For the Soil being fat and very deep (as is generally thought) it required great Labour to till it, and was not pleasant to dwell in. Verse 12.

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Verse 13.

Ver. 13. *And he said, what Cities are these that thou hast given me, my Brother?*] These are not words of Contempt: For it is not likely that *Solomon*, who had been highly obliged to *Hiram* (and was in his own Temper very generous) would give him that which was of little value. But his meaning is, these Cities were not such as would serve his purpose: Which made him return them to *Solomon* again (2 *Chron.* VIII. 2.) who no doubt, made him some other Recompence, which gave him better Satisfaction. *Abarbinel* thinks that *Solomon* having agreed to give *Hiram* so many Measures of Wheat and Oyl, as are mentioned, V. 11. with which he had supplied him every Year: Now that his Work was ended gave him this Country, out of which he might raise this Provision for his Household himself. Which *Hiram* did not like, because his People were addicted to Merchandize, not to Agriculture: But did not upon this Account break off Friendship with *Solomon*, as appears by the following History.

And he called them the Land of Cabul unto this day.] It is commonly thought that *Hiram* called them, by way of Contempt *Cabul*: Which signifies a dirty Country: Or as *Josephus* will have it, *displeasing* (as we translate in the Margin of our Bibles) For *Chabulon*, he saith, in the *Phœnician* Language signifies, as much as *ἐξ ἀγέλου*, that which doth not please, Lib. VIII. *Archæol.* Cap. 2. But the LXX. seem to have understood the word better; who translate it *ἄρουρα* the Term or Bound: As if *Cabul* were the same with *Gebul*; *Caph* and *Gimel* being frequently changed, as *Bochartus* observes; who approves of this Signification of the word. For *Chabulon* was that Tract of Ground which bounded the lower *Galilee*: Extending from *Tiberias* unto this Place, as *Josephus* himself saith, Lib. III. de *Bello*

Bello Judaico, Cap. 2. See *Bochartus* in his *Canaan*, Chapter Lib. II. Cap. IV.

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Ver. 14. *And Hiram sent to the King sixscore Talents of Gold.*] It may be better translated, *and Hiram had sent*, &c. See v. 11. where the Reason is given, why *Solomon* offered him so rich a Country. Which though he did not like, yet these words, *Abarbinel* thinks, signify that notwithstanding *Hiram* continue his generous Friendship with *Solomon*, and after that sent him all this Gold: Or, it was sent him as his Share in their Traffique to *Ophir*, mentioned in the Conclusion of this Chapter.

Verse 14.

Ver. 15. *And this is the reason of the Levy, which King Solomon raised.*] That the raising of a great Tribute upon the People, and imploying so many Men in his Works, might not seem strange, he here shews the Cause of it; which was his great and numerous Buildings; suitable to the high Dignity to which God had advanced him, See v. 15. But Mr. *Selden* hath shewn by many Instances that the word *Mas* is used not only for a Pecuniary Tribute: But for corporeal Labour. And thus he interprets these words, *This is the Cause of requiring the Labour and Work of so many Men.*] Which when he had declared, viz. his great Buildings: Then he proceeds v. 20. to relate, who they were that he employed in this Service, Lib. VI. *de Jure Nat. & Gent.* Cap. XIV.

Verse 15.

For to build the House of the LORD, and his own House.] Of which, an Account hath been already given.

And Millo.] Which was a large, and very beautiful Place (as *Abarbinel* takes it) near to *Sion*; where the *Israelites* were wont to meet, and take their Pleasure: And because it was full of People, was therefore called *Millo*; which signifies *Fulness*, or Repletion. Now

David.

Chapter IX. *David* had built round about *Zion*, from *Millo* in ward (as we read 2 *Sam.* V. 9.) but had left the Structure of *Millo* it self imperfect: Which *Solomon* now compleated; with a particular Respect to *Pharaoh's* Daughter, whose House was near to it, v. 24. of this Chapter. In this place some think there was a strong Fortrefs built, which they gather from XI. 27. and 2 *Chron.* XXXII. 5. But others will have it to signify that deep Valley or Ditch (it may be called) which was between Mount *Sion* (the City of *David*) and Mount *Moriab*, on which the Temple stood. Therefore that there might be a convenient Passage from the King's Palace to the House of God; *Solomon* joyned these two Mountains, by a Bridge or a Causeway: Which could not be done without filling up the Valley, or making great Arches; some think the one, and some the other.


And the Wall of Jerusalem.] Which was a great Structure. For there were three Walls, one within another, as *Abarbinel* and *Joseph Ben Gorion* explain it. The inner Wall compassing the House of God, and the House of the King: The middle Wall, compassing the Houses of the Prophets, and great Persons (which explains, 2 *Kings* XXII. 14) and the third compassed the Houses of all the People.

And Hazor.] Which had been a very eminent City, and the Head of some Kingdoms before the Conquest of *Canaan*, XI. *Josh.* 10. and was given to the Tribe of *Naphtali*, XIX. *Josh.* 36.

And Megiddo.] A City in the Tribe of *Manasseh*, XVII. *Josh.* 11.

And Gezer.] In the Tribe of *Ephraim*, XXI. *Josh.* 21.

Verse 16. Ver. 16. For *Pharaoh* King of *Egypt* had gone up, and taken *Gezer*, and burnt it with Fire, and slain the
the

the Canaanites that dwell in the City.] For the Israelites Chapter
could not dispossess the Canaanites, but they continued IX.
in Joshua's time and after to dwell in Gezer, XVI. 

Josh. 10. I. Judges 29. And it seems David and Solomon did not expel them, but continued them under Tribute: Till Pharaoh upon some Provocation (which is not recorded) utterly extirpated them, and burnt their City. This was done, I suppose, before the Marriage of Solomon with Pharaoh's Daughter: And was the very first Expedition that the Egyptians made out of their own Country, as Sir John Marsham thinks in his *Can. Chron.* Seculum XIV.

And given it for a Present unto his Daughter, Solomon's Wife.] It is likely he had begun to repair the City: And now upon the Marriage of his Daughter, restored it to Solomon, who perfectly rebuilt it.

Ver. 17. And Solomon built Gezer, Beth-horon the Verse 17.
nether.] That is, having finished the building of Gezer, he built the lower Beth-horon, which was in the Tribe of Benjamin (XVIII. Josh. 13, 14.) and Ezra tells us also (in 2 Chron. VIII. 5.) Beth-horon the upper which was in the Tribe of Ephraim (XVI. Josh. 5.) but not here mentioned: Either because it was not of so great Consequence; or did not need so much Reparation as the other.

Ver. 18. And Baalath.] There was a City of this Verse 18.
Name in the Tribe of Dan, XIX. Josh. 44. But it is likely this was a City near Tadmor, where Baal had been formerly worshipped: For Baal was one of the Gods of that People, it appears in the following Observation.

And Tadmor in the Wilderness.] This word Tadmor signifies in Hebrew as much as Palma in Latin. From whence it was called by the Romans Palmyra: Which was one of the most splendid Cities in the Eastern Countries.

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Countries: Which gave Name to the *Palmyrena Solitudes*, mentioned by *Pliny*, and *Ptolomy*. There have been lately, after twelve Hundred Years Obscurity, several noble Inscriptions, found in this Place by some that travelled into this Wilderness. But *Bochartus* hath one of far greater Antiquity of two *Phœnician* Gods, *Aglibelus*, and *Melachbelus*, viz. the Summer and the Winter Sun: In his *Geogr. Sacra*. P. 2. called *Canaan*, Lib. II. Cap. VIII. p. 811. Where he calls this *Tadmor* a City of *Phœnicia*.

In the Land.] Of *Hamath Zoba* (a part of *Syria*) as *Ezra* seems to expound it, 2 *Chron.* VIII. 3, 4. which Country *Solomon* had conquered.

Verse 19. Ver. 19. *And all the Cities of Store which Solomon had.*] Where he laid up Corn against a time of need: Or Arms and Ammunition, in case of War. Some will have them Cities where he kept his Treasure, which is not likely.

And Cities for his Chariots and Cities for his Horsemen.] Which he had in great Number, IV. 26.

And that which Solomon desired to build in Jerusalem, and in Lebanon, and in all the Land of his Dominion.] So that whithersoever he went, he had an House for his Entertainment, in every part of his Country. Behold, saith *Abarbinel*, the reason of the Tribute (*v. 15.*) is given from all these Buildings: And after he had finished them, he laid no further Tribute upon his People. Who murmured at these Impositions, as we find after he was dead: But in these publick Buildings, a great Number of hands were employed, whereby Idleness was expelled, Manufactures were learnt, the Poor were relieved, all the meaner People exercised, Cities adorned, Diseases driven away, and no Place left for Envy, and Sedition: While the Subjects found the Treasure that was raised, employed for the Benefit

fit of so many of them : As *Bodinus* discourses in his Chapter IX. Book *de Republica*, Lib. XI. Cap. 2. where he observes how *Augustus* having settled the Empire in Peace, kept the People in their Duty by this means : Repairing many Temples decayed by time, or burnt by Fire : Laying out vast Sums upon the Chapel of *Jupiter Capitolinus*, and other publick Edifices ; insomuch that he gloried, *he left Rome a Marble City, which he found a Brick.*

Ver. 20. *And all the People that were left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which were not of the Children of Israel.*] But by this time were become, I suppose, Profelytes to the *Jewish* Religion, as the *Gibeonites* were, or at least renounced their Idolatry. Verse 20.

Ver. 21. *Their Children which were left after them, whom the Children of Israel also were not able to destroy, upon them did Solomon levy a Tribute of burdensome Service, unto this day.*] He was able to have routed them all out, as the Law required ; but that Command did not take place after they had submitted, and made Peace with the *Israelites* (as those words suppose, IX. *Josh.* 19.) And they seem now to have been in so poor a Condition, that *Solomon* did not lay any Tribute of Money upon them : But only of burdensome Labour. Of these were the seventy Thousand that bare Burdens, and Eighty Thousand that were Hewers in the Mountains ; mentioned V. 15. Thus Mr. *Selden*, in the place above-mentioned, explains these words, *they were not able utterly to destroy* : Which was not for want of Power, but because they had made a Covenant with them, and did not consume them (as it is in 2 *Chron.* VIII. 8.) But they would not receive them into Peace with them, till they became Profelytes of the Gate : And when they had done so, they became Tributaries ; and there-

Chapter therefore such Persons by virtue of their Covenant,
IX. Solomon now commanded to this Service. See Lib. VI.
de Jure Nat. & Gentium. Cap. XIV.

Verse 22. Ver. 22. *But of the Children of Israel did Solomon make no Bondmen.*] By this means he spared the Children of Israel, whom he did not employ in any servile Labours about his publick Works; but put them into nobler Offices, as it here follows. Yet this implies that his Royal Power might have laid such Loads on them, if he had not designed to rule with great Gentleness over them.

But they were Men of War.] Which was accounted an honourable Employment.

And were his servants.] Officers in his Court.

And his Princes.] Governours of Provinces.

And his Captains and Rulers of his Chariots, and his Horsemen.] Commanders of his Guards.

Verse 23. Ver. 23. *And these were the chief of the Officers that were over Solomon's Work, five hundred and fifty, which bare rule over the People that wrought in the Work.*] In the 2 Chron. VIII. 10. they are said to be but two hundred and fifty. For the Hebrew Doctors commonly say that there were of these Officers, but two hundred and fifty Israelites: The other three hundred were Profelytes. But the plainest Account of this is given by *Abarbinel*, that there were only two hundred and fifty set over those that wrought in the Temple: The rest were employed in looking after his publick Works in other Places. And it must be observed also, that there were far greater Numbers employed when the Temple Work was carried on with great Speed, as we read before, V. 16.

Verse 24. Ver. 24. *But Pharaoh's Daughter came up out of the City of David unto her House which Solomon had built for her: then did he build Millo.*] There was not the like necessity

necessity for building *Millo*, that there was for building the Walls of *Jerusalem*, and the Cities before-named: But he did it (as *Abarbinel* observes) in Honour, and for the Pleasure of *Pharaoh's* Daughter; who was to remove unto an House near to it. And the reason she did not continue in the House where *David* had dwelt, we are told in the 2 *Chron.* VIII. 11. which was, because it was a kind of holy Place, where it was not fit for her to remain: The Ark of God having dwelt there.

Ver. 25. *And three times in the year did Solomon offer Burnt-offerings, and Peace-offerings upon the Altar, which he built unto the LORD.]* Verse 25.
The meaning is not, that he offered Sacrifices no oftner; but that he never failed to keep the three solemn Festivals: Which God commanded to be observed by every Body. When he offered Sacrifices suitable to those great Mercies which were then commemorated; and to the great Blessings God had bestowed upon his Family.

And he burnt Incense upon the Altar that was before the LORD.] In the holy Place, before the Oracle. Where he could not burn it himself; but he gave it to the Priests at his own Charge, to be offered with a particular Respect to him. This it is likely he did every Day, Morning and Evening.

So he finished the House.] This was said before; but now repeated, because after he had kept the three great Festivals there, it was not only consecrated, but all Divine Offices had been performed in it: And there was nothing more to be added.

Ver. 26. *And King Solomon made a Navy of Ships in Ezion-geber.]* Verse 26.
This Name *Ezion-geber* signifies *Spina Viri*: It lying in a rocky ragged Shore, running out into the Sea like the *Back-bone of a Man*. So *Arianus*

Chapter IX. (as *Bochartus* observes) in his *Periplus* describes the in-
 most part of the *Sinus Arabicus* (where *Ezion-geber*
 lay) as very dangerous because of the Rocks and
 Shelves. Which makes it less strange, that the Ships
 of *Jehoshaphat* were broken there in pieces, in the ve-
 ry Port, before they put out to Sea, 1 *Kings* XXII.
 48. Inſomuch that in after-times this Port was for-
 taken; and they frequented *Eloth*. *Josephus* will have
Ezion-geber to be the ſame with *Berenice*, a City on
 the *African* Shore, over againſt *Syene*; others have
 different Conjectures; when the Scripture plainly
 teaches us that it was a Port of *Idumæa*, not far from
Aela upon the red Sea; and not far diſtant from the
 Wilderneſs of *Sin*. For the *Israelites* removed their
 Camp from this place to that Wilderneſs, as we read
 XXXIII. *Numb.* 36.

[Which is beſides *Eloth*.] Or, *Eloth*, for it is called
 by both Names: And by the *Greeks* and *Romans*, *Aela*,
 and *Ailat* and *Elat*, and *Elana*, &c. Which was a Port
 known in the days of *Moses*, II. *Deut.* 8. belonging
 to the *Edomites*, and as *St. Hierom* ſaith to the *Egyptians*:
 For it was *ambigui juris*, lying on the Con-
 fines of both Countries. Inſomuch that *Sir John*
Marſham thinks *Solomon* and *Hiram* now built Ships
 there with the good leave of *Pharaoh*: The *Egyptians*
 now not minding Merchandize, but were ſet upon
 conquering Countries: But *David* having conquered
Edom, 2 *Sam.* VIII. 14. I rather think became Maſter
 of this Port: Where *Solomon* built a Navy of Ships in
 his own Right, and went thither himſelf to ſee it,
 2 *Chron.* VIII. 17. It continued in the Poſſeſſion of the
Israelites about an hundred fifty Years, till in the time
 of *Joram* the *Edomites* recovered it, 2 *Kings* VIII. 20.
 But it was again taken from them by *Azariah*, and left
 by him to his Son, 2 *Kings* XIV. 22. but loſt again
 by

by his Grand-son *Abaz*, from whom the King of Syria Chapter IX.
 took it, 2 King XVI. 6. The *Syrians* held it a long
 time, till after many Changes under the *Ptolomies*
 and the *Seleucidae* it came into the hands of the
Romans: Who quartered there the Tenth Legion,
 as St. *Hierom* tells us. See *Bochartus* in the second
 part of his *Geographica Sacra*, called *Canaan*, Lib. I.
 Cap. XLIV.

On the shore of the Red-sea in the Land of Edom.]
 What the *Hebrews* call the Sea of *Suph*, other Nations
 call the Sea of *Edom*; from the Country which it
 washes, viz. *Idumæa*: As appears from this Place.
 From whence the *Greeks* (not knowing the reason of
 the Name) call it *ἑρυθρὴν θάλασσαν*, the Red-sea:
 The word *Edom* signifying *Rubrum* or *Rufum* Red, or
 Yellow, as *Bochartus* and *Ludolphus* have observed.

Ver. 27. *And Hiram sent in the Navy his servants; Verse 27.*
Ship-men that had Knowledge of the Sea, with the ser-
vants of Solomon.] The Navy was *Solomon's*, who had
 Servants of his own on board the Ships, to go and
 traffique at *Ophir*: But they had no Skill in Naviga-
 tion, and therefore *Hiram* sent as many *Tyrians* as
 were necessary to Man the Ships: They having been
 always bred at Sea,

Ver. 28. *And they came to Ophir.*] It is certain there Verse 28:
 was a Place called *Ophir*; or as the LXX. call it *ὄφις*
 (which word *Josephus* also uses instead of *Ophir*) and
 by others called *Oppliō*, which was in *Arabia Felix*.
 But this cannot be the Place here meant, as *Bochartus*
 hath demonstrated by many Arguments in his *Phaleg*.
 Lib. 2. Cap. XXVII. This one is sufficient, that it
 was a three Years Voyage to *Ophir* here mentioned;
 whereas the other was very near the Place where the
 Navy was prepared: And besides, they fetched *Ivory*.
 from *Ophir*, whereas there are no Elephants in *Arabia*:
 There--

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Therefore we must search for it somewhere else: And there is little doubt it was in *India*: But in what part of it, is not so easy to be determined. The Famous *Bochartus* thinks it was *Taprobana*; which is the same with that now called *Zeilan* or *Seilan*. For what the Ancients say of *Taprobana*, that the Moderns say of *Zeilan*: As he hath shown in a very large *Diagram* of both Countries: In his *Canaan*, Lib. I. Cap. XLVI. And indeed *Grotius* before him concluded, there was no better way to guess where this Place was, than by considering what Commodities were brought from thence: And inquiring of Merchants (who have been in the remote Parts of the World) where not only Gold, and Silver, and precious Stones, but Ivory, and all the rest that were fetcht from *Ophir*, are to be found now. And in a Letter to his Brother, he desires him to make this Enquiry for him. See *Epistol.* 483.

And fet from thence Gold four hundred and twenty Talents.] It is said in 2 *Chron.* VIII. 18. that they brought four Hundred and fifty: But we may well suppose that thirty Talents might be spent in the Charges of the Voyage to and fro; so that only four hundred and thirty came into *Solomon's* Coffers. Or, rather as *Abarbinel* thinks, *Solomon* gave the Servants of *Hiram*, who managed the Ships, thirty Talents for a Gratuity. Or as *Laniado* (who delights to contradict *Abarbinel*) the *Jerusalem* Talent was bigger than that of *Ophir*: So that four hundred and fifty *Ophir* Talents made but four hundred and twenty *Jerusalem* Talents. It is easy also to say, that there came of Gold refined only four hundred and twenty into *Solomon's* Treasury: Though the whole Mass was four hundred and fifty.

And brought it to King Solomon.] It is no improbable Conjecture of *Abarbanel*, that *Solomon* at first traffiqu'd in the Ships of *Hiram*; which Voyage brought him for his Share the hundred and twenty Talents mentioned, v. 14. of this Chapter: Which *Hiram* is said to have sent to him, as the Profit (that is) of his Adventure. Which was so great that *Solomon* resolv'd to build a Navy of his own: At which *Hiram* was so far from being offended, that like a true Friend he furnished him with Mariners to manage the Ships: And they brought him this great Quantity of Gold at their return from their first Voyage.

The Imperial Laws forbid Noble Men to exercise Merchandize as a thing below them: And therefore it much less becomes a King, as *Bodinus* discourfes, Lib. VI. de *Republ.* Cap. 2. But we must not measure Antiquity by our own times: And that Author well adds, that though he would not have Kings now to be Merchants, yet if he might have his Choice, *Mercatorem eum malo quam tyrannum*, &c. I had rather a Prince should be Merchant than a Tyrant: And Noble Men should rather trade, than oppress and make a Prey of their Tenants.

C H A P. X.

Chapter
X.

Verse I. **A**ND when the Queen of Sheba.] *Josephus* thinks she was Queen of *Meroe*, which was anciently called *Saba*. But a great many of his Country-men more rightly understand this Matter: Who say she came from *Aljemin*: Which was the South part of *Arabia Felix*, near the Red Sea; And

Chapter X. so our Saviour calls her the *Queen of the South*, which is the Signification of *Jemin* in *Hebrew*; and in *Arabick* with the Addition of *Al* is called *Aljemin*.

Heard of the Fame of Solomon concerning the Name of the LORD.] Theodoret thinks she was a Religious Woman, as far as the Light of Nature guided her; And if we may believe the *Hebrew* Tradition, she had some Tincture of revealed Religion from her pious Ancestors: For they think she was descended from *Abraham* by *Keturah*: One of whose Sons begat *Sheba*, 1 *Chron.* I. 32. Now she came to hear of *Solomon's* Fame by the Ships that went to *Ophir*: For they sailed by her Coast, and in all likelihood spread his Fame there; as they did in all other places where they touched: Proclaiming his Magnificence, and especially his Wisdom, and his Glorious Temple which he had built, for the Worship of his God. Whose Praise they set forth, as far above all Gods.

She came to prove him with hard Questions.] To try whether he was so wise as Report made him: By propounding a difficult Question to him, which none but a Man divinely illuminated could resolve; as *Abarbinel* understands it.

Verse 2. Ver. 2. *And she came to Jerusalem.]* The Fable of *Agatharcides* is confuted by this, who saith the Royal Dignity among the *Sabaens* was but a kind of Captivity. For after the Inauguration of their King, it was forbid, by an ancient Oracle, that he should stir out of his Palace upon pain of Stoning. But there he enjoyed himself in all manner of Pleasure.

With a very great Train.] Royally attended.

And with Camels that bare Spices, and very much Gold, and precious Stones.] These Presents which she brought to *Solomon* are a great Argument, she came from *Arabia Felix*: Which abounded with such things;

things; but none of them are in *Meroe*. Nor can *Meroe* be said to be *the ends of the Earth*; from whence our Saviour saith this Queen came: There being many large Countries in *Africa* beyond *Meroe*; but none beyond the *Sabaens* in *Arabia*, whose Country lay upon the Sea. See *Bochartus* in his *Phaleg*. Lib. 2. Cap. XXVI. Where he shows they abounded in Gold, having such Plenty of it from *Ophir*; that they exchanged it for Brass and Iron, &c. giving double, or thrice the Weight of them. And yet the *Abyssin* Christians (who say her Name was *Marqueda*) are very confident she came from their Country: Where it is as constant a Tradition that she had a Son by *Solomon*; from whom their Kings are derived. So *Ludolphus* observes in his Notes upon the Confession of *Claudius* King of *Ethiopia*: Where he saith, this was the Faith of his Father the *Israelitish* King.

And when she was come to *Solomon* she communed with him, of all that was in her Heart.] Had the Liberty to propound whatsoever she desired to be resolved about: Either in Natural, I suppose, or Divine things.

Ver. 3. And *Solomon* told her all her Questions.] That Verse 3. is, answered them to her Satisfaction.

There was not any thing hid from the King, which he told her not.] There was nothing so secret, which he did not reveal to her.

Ver. 4. And when the Queen of *Sheba* had seen all *Solomon's* Wisdom.] Had fully discovered the wonderful Variety of Wisdom wherewith he was endowed.

And the House which he had built.] Both for God and for himself: The Magnificence of which was admirable.

Ver. 5. And the Meat of his Table.] Where it is likely she was entertained while she stayed at *Jerusalem*.

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And the sitting of his Servants.] At their Table.

And the Attendance of his Ministers.] Who waited on him at his Table, and in his Chamber, and other Places.

And their Apparel.] Which was different, I suppose, according to their several Offices; but all very stately.

And his Cup bearers.] Who filled out his Wine, and brought, and delivered it to him: With such Ceremony as made his Grandeur appear in that small thing.

And his ascent, by which he went up to the House of the LORD.] From his own Palace: Of which *L'Empereur* gives an account, upon *Codex Middoth*. p. 50. But the ancient Interpreters understand by the word *Olatbo* not *his Ascent*: But his *Burnt-offering*, which he offered in the House of the LORD. And it is very likely, she saw the Service of God's Ministers in his House, as well as *Solomon's* in his own House: And was made by *Solomon* to understand the meaning of every thing that was done there. Which must needs put her into an Ecstasy of Admiration, as it here follows. And thus the LXX. translate these words $\eta \tau \omega \delta \lambda \omicron \gamma \alpha \upsilon \tau \omega \nu \alpha \upsilon \tau \acute{\omicron} \iota \varsigma \omega \theta \acute{\iota} \alpha \nu \epsilon \rho \epsilon \tau \epsilon \nu \epsilon \nu \alpha \iota \kappa \rho \omega \nu \epsilon \iota \varsigma$, whom *P. Martyr*, *Victorinus Strigelius* and others follow in these words; *Et holocausta ejus, quæ in domo Domini offerebat*, and his *Burnt-offerings* which he offered in the House of the LORD.

There was no more Spirit in her.] She was perfectly astonished. For as he discoursed of all sorts of natural things: So he was no less skilful in Political Government: And transcended in the Knowledge of Divine Matters, as his Books show us; having all things likewise in such order both in his House, and every where else, that it was amazing. A very great Man of our own observes, that such things as these, the

the Apparel, the sitting and Attendance of his Servants, were justly admired by her as an Indication of Solomon's Wisdom. For *they are the Out-works which preserve Majesty it self from Approaches and Surprizals. And whatsoever Prince departs from these Forms and Trappings and Ornaments of his Dignity and Prebeminence, will hardly be able, at some time, to preserve the Body it self of Majesty from Intrusion, Invasion and Violation.*

Ver. 6. *And she said unto the King.*] When she had recovered her self, out of her Astonishment. Verse 6.

It was a true report that I heard in my own Country, of thy Acts, and of thy Wisdom.] They did not deceive her, who by their Reports of him, moved her to take this long Journey.

Ver. 7. *Howbeit, I believed not the words, till I came, and mine Eyes had seen it.*] She thought they might magnify things too much, as Travellers are wont to do: Especially when they speak of their own Country. Verse 7.

And behold the half was not told me: thy Wisdom and Prosperity exceedeth the fame which I heard.] This was very extraordinary: For commonly Men find things fall far short of their Expectations.

Ver. 8. *Happy are thy Men.*] His Subjects. Verse 8.

And happy are these thy Servants, which stand continually before thee, and hear thy Wisdom.] Especially those that were about his Person, and ministred unto him who had opportunity every day to hear his wise Sayings and Discourses.

Ver. 9. *Blessed be the LORD thy God.*] One would think by this that she became a Profelyte, before she returned to her own Country: Whether she carried better things than she presented to Solomon (which the next Verses mention) the Treasures of Heavenly Wis-

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dom. *Philostorgius* indeed saith, that in his time the *Sabeans* sacrificed to the Sun and Moon, and certain Demons of their own Country: And yet ἐκ περιτομον τὸ ἔθνῶν, &c. the Nation was circumcised after the *Jewish* manner on the Eighth Day. Which Rite they received, one would think from this Queen, and retained it a long time, though they continued their old Superstition. It is possible indeed that the *Jews* who lived among them, might perswade them to it. For the same *Philostorgius* saith, ἐκ ολίγων πλῆθῶς Ἰουδαίων αὐτοῖς ἀναπύρυσται, no small Number of *Jews* was mingled with them.

Which delighted in thee to set thee on the Throne of Israel, because the LORD loved Israel for ever: Therefore made he thee King, to do Judgment and Justice.] A most excellent Admonition both to the People, and to the King: That they should think themselves highly obliged to God, who had given them such a King: And he should think God made him King to govern his People justly. This Sense the wise Hea then had, that Governours were set over Men by God, for their good: As *Aristotle* told *Alexander* in a Letter to him, wherein he exhorts him to keep in mind, that his Kingdom was given him by God for the sake of Mankind, εἰς ὑπεργαμίαν, ἔπειθ' ὕβρειν, that he might do them good, and not abuse them.

Verse 10. Ver. 10. *And she gave the King an hundred and twenty Talents of Gold.*] Though we do not find that the Ancients speak of any Mines of Gold in the *Sabeans* Country: Yet they abounded with it, being near to that *Ophir* which I before mentioned, and is spoken of in the Book of *Job* XXII. 24. XXVIII. 16. (in an Age when they were not acquainted with the *Indian* *Ophir*, which was very remote from them) And several other Places there were also near to them,

who

who had Plenty of Gold, as *Bochartus* shows in his Chapter *Phaleg*. Lib. II. Cap. XXVII. p. 159, &c.

And Spices very great store, and precious Stones.]

This Country was famous for Myrh, Frankincense, and Cinnamon (*Josephus* adds Balsom also) as *Bochart* observes out of many Authors; in the same Book, Cap. XXVI. p. 149, 153. For their very Fires were made of Casia, and Cinnamon. Precious Stones also he shows were so common in this Country, that they adorned their Cups, and their Beds, and their Stools, &c. with them. See him, p. 150.

There came no more such abundance of Spices, as these; which the Queen of Sheba gave to King Solomon.] For it seems the Jews maintained no Trade with this Country.

Ver. II. *And the Navy also of Hiram that brought* Verse II. *Gold from Ophir.]* This is meant of *Ophir* in *India*, mentioned IX. 28. From which *Hiram's* Navy is said to bring Gold, though the Ships were *Solomon's*, because *Hiram's* Servants had the Management of them.

Brought in from Ophir great plenty of Almug-trees, and precious Stones.] It is very uncertain what these *Almug*, or *Algum* Trees were (as they are called by a Transposition of Letters in 2 *Chron.* II. 8.) our famous *Dr. Castell* thinks it was the Wood called *Santulum*: Which is proper for all the uses mentioned in the next Verse, and is still in *India*. And *R. D. Kimchi* upon that Place in the *Chronicles* saith it was a red Wood which is now called *Brezil*. By which cannot be meant the Wood that comes from *Brazil*, for that Country was not known in his days: But probably he calls it *Brezil* from the *Hebrew* word *Barzel*, which signifies Iron: It being of such a dark Colour. And such a Wood there is now in the Kingdom of *Java*.

Chapter X. as *Gouffet* observes out of *Thevet*, and other Authors, in his *Comment. Lingue Hebr.*

Ver. 12. And the King made of the *Almug*-trees, Pillars for the House of the LORD, and for his own House.] Or rather rails (as we translate it in the Margin of our Bibles) which were made on either side the Causey which went up from the King's House to the House of the LORD. Compare this with *1 Chron. XXVI. 16, 18.* and *2 Chron. IX. 11.* and see *Dr. Lightfoot* of the *Temple*, p. 125. where he only quotes *Rablag*: Who saith he made *Battlements*, i. e. rails on either side, that Men by them might stay themselves, as they went along the high way of that Ascent.

*Harp*s also and *Psalteries* for Singers, there came no such *Almug*-trees nor were seen unto this day.] This Account of *Almug* Trees is mixed with the Story of the Queen of *Sheba*, because she is said, *v. 5.* to have admired the Ascent (as we translate it) which *Solomon* made to the House of the LORD. Which appeared the more Magnificent, because the Rails thereof were made of this rare Wood. Which *Abarbinel* fancies was *Coral*, which grows in the very Sea: And they had never seen before; nor did any come after.

Verse 13. Ver. 13. And King *Solomon* gave unto the Queen of *Sheba* all her desire, whatsoever she asked: beside that which *Solomon* gave her of his Royal Bounty.] By their mutual Presents, which she made to him (*v. 10.*) and he at her Departure made to her; they testified their Friendship to each other: Desiring by these to be remembered. And *Solomon* desired to know what would be most acceptable to her, among all the Rarities she had seen, which he bestowed upon her: Besides generously added more things of Value, which it is likely she had not in her own Country.

So she turned, and went to her own Country, she and her Servants.] Accompanied it is probable with many of the *Israelites*, who went and planted themselves there: From whom sprung those *Jews*, who *Philostorgius* saith, were mixed with the *Sabæans* in no small Numbers, as I observed, v. 9. But the *Jews* of whom he speaks, were such as settled there after the last Captivity: And it was not lawful for a *Jew* while the Temple stood to settle in a Place, from whence he could not come three times a Year to worship at *Jerusalem*.

Ver. 14. Now the Weight of Gold which came to Solomon in one Year, was six hundred, threescore and six Talents of Gold.] The History of the Queen of *Sheba* being ended, he returns to give an Account of *Solomon's* Riches, and Magnificence; which he had begun to set forth before. And first he relates what a vast Quantity of Gold was brought into his Country every Year: Not only from *Ophir*; but from other Countries, unto which perhaps the Queen of *Sheba*, opened him a Passage. Verse 14.

Ver. 15. Besides that he had of the Merchant-men.] Who paid Custom for the Goods they brought from several Countries: Or, as *Abarbinel* thinks, the Men of *Hattarim* (as the words are in the *Hebrew*) signify a certain Nation, viz. the *Tartars* (as they are now called) who brought Commodities from the North Country to the People of *Israel*, as others did from the South. Verse 15.

And of the Traffique of the Spice Merchants.] There is no reason thus to translate these words, as the same Author thinks: But they signify in general all sorts of Traders, who brought in Merchandize, by Sea or Land.

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X.

And of all the Kings of Arabia.] Who sent him Presents.



And of the Governours of the Countries.] Which David, or he had conquered; and placed Governours there: Who gathered his Tribute, and sent it to him every Year.

Verse 16. Ver. 16. *And King Solomon made two hundred Targets of beaten Gold, six hundred Shekels of Gold went to one Target.*

Verse 17. Ver. 17. *And he made three hundred Shields of beaten Gold; three pound of Gold went to every Shield.]* These Targets and Shields seem to have been made for State, and Pomp: To be carried before him, upon some special Occasions. Though we do read in the Roman Authors of some great Captains to whom Golden Shields were granted, as a Reward of their great Valour: And these perhaps might be intended for the same purpose. But then we must not think that the Shields weighed but six hundred Shekels (which would have been so small as to be of no use) but that each cost six hundred Shekels of Gold; as Fort. Scacchus observes, Myrothec. III. Cap. 3.

And the King put them in the House of the Forest of Lebanon.] Where it is likely he kept his most precious Treasure. See concerning this House, VII. 2. which Josephus saith the Queen of Sheba admired above all things she saw in Judæa: The vast Multitude of Cedar Pillars that were in it, making it look like the Forest of Lebanon: From whence some think it had its Name.

Verse 18. Ver. 18. *And the King made a great Throne of Ivory.]* We never read of Ivory till about Solomon's time: Who perhaps brought Elephants out of India; and took care to have a great deal of Ivory brought with them. Infomuch that we read of Ivory Palaces, XLV. Psalm.

Psalms 9. whose Walls were over-laid with Ivory : Chapter
Which was more precious than Gold, in ancient X.
time, as *Pliny* tells us in many Places.

And overlaid it with the best Gold.] Not intirely, so
as to cover the Ivory (for then it might as well have
been made of Wood) but here and there : As *P. Mar-*
tyr reasonably conjectures. Which made the Throne
appear more beautiful by the Mixture of Gold and
Ivory : With which at due Distances it was studded.
In this Throne he sat when he administred Justice,
and gave Audience to Embassadors, and the like.

Ver. 19. *The Throne had six Steps.*] Was advanced Verse 19.
to a just heighth that he might be seen, and heard by
all.

And the top of the Throne was round behind.] Ma-
king an half Circle over his Head.

And there were Stays on either side of the place of the
Seat.] Like one of our great Chairs, which have rests
to lean ones Arms upon, on either side.

And two Lions stood beside the Stays.] As their Sup-
porters.

Ver. 20. *And twelve Lions stood on the one side, and* Verse 20.
on the other upon the six steps.] Upon every Step a Lion
stood reared up, on each side, as if he was falling
upon his Prey : Which many Interpreters think had
a mystical Meaning in it, as every thing else had be-
longing to this Throne : With which I shall not trou-
ble the Reader. *Grotius* thinks he offended in ma-
king these Figures : And having once begun to trans-
gress the Law, he grew still worse and worse.

There was not the like made in any Kingdom.] That
is, in those times there was none to be compared with
it : But in after Ages there were perhaps more glo-
rious. For *Athanasius* saith the Throne of the *Parthian*
Kings was of Gold, incompassed with four Golden

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X.

Pillars beset with precious Stones, L. XII. Deipnos. And the *Persian* Kings he saith sat in Judgment under a Golden Vine (and other Trees of Gold) the Bunches of whose Grapes, were made of several sorts of precious Stones.

Verse 21. Ver. 21. *And all King Solomon's drinking Vessels were of Gold: And all the Vessels of the House of the Forest of Lebanon were of pure Gold. None were of Silver; it was nothing accounted of in the days of Solomon.]* Who brought in such Plenty of Gold; that it made Silver to be of less Value, while he lived.

Verse 22. Ver. 22. *For the King had at Sea a Navy of Tarshish, with the Navy of Hiram.]* These words are added to give a further Account how *Solomon* came to have Gold in such abundance. For he traffiqued for it, in another Fleet, besides that which went to *Ophir*. That Fleet, it is plain, was *Solomon's*, and sailed out of his own Port *Ezion-geber*, IX. 26. though it was manned by *Tyrrians*, because they understood the Sea. Whereas this Navy here spoken of belonged to *Hiram*, and went out of his Port at *Tyre*: And *Solomon* had only the Liberty to trade in it to *Tarshish*. Which was a Place, wherewith the *Tyrrians* had very ancient Commerce: And therefore *Hiram* was the chief in this Voyage, as *Solomon* was in that to *Ophir*.

Once in three Years came the Navy of Tarshish, bringing Gold and Silver.] It was not so far off, that they could not return in less than three Years: But as *Abarbinel* supposes, they went thither in the end of one Year; and stayed there the next to vend and to buy their Commodities: And then returned in the beginning of the third Year. *Bochartus* hath made it very probable that this place was *Tartessus* in *Spain*, where Gold and Silver in ancient times, if we may believe *Strabo* and others whom he quotes, was plentiful.

But

But I do not find any Proof that *Ivory*, *Apes* and *Peacocks* were the Commodities of that Country. See his *Phaleg*. Lib. III. Cap. VII.

And *Ivory*.] The *Hebrew* word *Senhabim* is of doubtful Signification. But the word *Sen*, or *Shen* certainly signifying a *Tooth*, Interpreters have supposed that *habim* signifies an *Elephant*: And both together import *Elephants Teeth*, *i. e. Ivory*. But it is hard to give an Account of this word *habim*: Therefore *Bochartus* rather thinks that the whole word *Senhabim* signifies an *Elephant*: Which best agrees with what follows, *Apes* and *Peacocks*; all three signifying living Creatures: And indeed *Ivory* it self in this Chapter, is simply called by the Name of *Sen*: Where he speaks of *Solomon's Throne*, v. 18. See his *Hierozoicon*. P. 2. Lib. I. Cap. XX.

And *Apes*.] The *Hebrew* word *Kephim* is both by the Ancients and Moderns translated *Apes*: Which Creature *Pliny* calls *Cephos*: And saith they were seen but once at *Rome* in his days, and that they came out of *Ethiopia*. So that if *Tarshish* was in *Spain*, they that sailed thither traffiqued in *Africk* also before they came home. See *Bochartus* in his *Hierozoicon*. P. II. Lib. III. Cap. XXXI.

And *Peacocks*.] The *LXX*. do not adventure to translate the *Hebrew* word *Thuccijim*. But the *Chaldee*, *Syriack*, *Arabick*, and *Latine*, translate it as we do, *Peacocks*: And so do the most Learned among the *Jews*, as *Bochartus* shows in a long Dissertation: Where he probably gueses this Creature had its Name by a small Transposition of Letters from *Cuthajim*: As much as to say a Bird of *Cuth*, or a *Persian* Bird. Which Transpositions are so usual, that we have an Instance of it in this Chapter: The Trees here called *Algumim*, being called in the *Chronicles* *Algumim*. See

Chapter X. *Hierozoicon. P. I. L. 2. Cap. XXIII.* where he shows how beautiful a Creature this is; which might well be brought from Foreign Countries to *Judæa*, where there were none of them.

Verse 23. Ver. 23. *So King Solomon exceeded all the Kings of the Earth for Riches and for Wisdom.*] The latter of which he begged of God: Who graciously promised to add the former; which he did to Admiration.

Verse 24. Ver. 24. *And all the Earth sought to Solomon to hear his Wisdom, which God had put in his heart.*] That is, the great Men of the neighbouring Countries, came, as the Queen of *Sheba* did, to be acquainted with his Wisdom; which they heard was a Divine Gift.

Verse 25. Ver. 25. *And they brought every Man his Present, Vessels of Silver, and Vessels of Gold, and Garments, and Armour, and Spices, Horses and Mules.*] This shows that he speaks in the former Verse, of the great Men of the Earth: Who made these Presents to him, when they came into his Country.

A rate Year by Year.] This seems to signify that they so highly prized his Wisdom, that they courted his Friendship: And voluntarily sent him a certain Present every Year, as a Token of the Continuance of it.

Verse 26. Ver. 26. *And Solomon gathered together Chariots and Horsemen.*] In a time of profound Peace, he thought it a piece of Wisdom to be ready for War, as a means to preserve the Peace. Though the surest way to enjoy the Happiness wherein he lived, had been to observe strictly the Commands of God.

And he had a thousand and four hundred Chariots, and twelve thousand Horsemen.] Four hundred of these Chariots, *Josephus* saith, were presented from the Kings and Princes before-mentioned: And he had a thousand of his own before. But what need was there

there for so many Stables for his Horses as seem to be mentioned IV. 26. viz. forty thousand? The word is not *Stables*, but *Stalls*: Every Horse having a Stall, not a Stable to himself: And some Chariots had two, some four Horses belonging to them. And yet even thus there were too many: Therefore we must suppose they did not always stand in one place; but sometimes in one Country, sometimes in another. Where it was necessary there should be Stalls for them, when he removed from City to City.

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X.

Whom he bestowed in the Cities for Chariots, and with the King at Jerusalem.] The former part of these words relate to the Chariots, which were kept in the Country, in the Cities *Solomon* built for them, IX. 19. and the latter to the Horsemen, which were always with the King in *Jerusalem*; as *Abarbinel* understands these words. Thus *Solomon* took care they should not be burdensome to his People, by keeping them all in one Place: But they were distributed through the Country, onely a great Body of Horse in the Royal City.

Ver. 27. *And the King made Silver to be in Jerusalem as Stones.*] As common as Pebles.

And Cedars made he to be as the Sycamore Trees, which are in the Vale in abundance.] Ordinary things, like Willows that among us grow numerously in low Grounds.

Ver. 28. *And King Solomon had Horses brought out of Egypt.*] Here he again openly transgressed the Law of God (as *Grotius* observes) presuming he had no need of those Cautions, which were given against this by *Moses* in the Book of *Deuteronomy*, XVII. 16.

And Linnen Yarn.] Most think *Byssus*, fine Linnen is hereby meant: Which was a great Commodity in *Egypt*.

This.

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X.

The King's Merchants received the Linnen Yarn at a Price.] It is acknowledged by all Interpreters that these, and the following words in the next Verse, are very obscure.

Verse 29. Ver. 29. *And a Chariot came up, and went out of Egypt for six hundred Shekels of Silver, and an Horse for an hundred and fifty: and so for all the Kings of the Hittites, and the Kings of Syria, did they bring them out by their means.]* These words *Bochartus* seems to me to have cleared with the greatest Perspicuity, by taking the *Hebrew* word *Mikveh*, not for *Linnen Yarn*, or fine *Linnen*; but for the *Toll* or *Custom* that was taken for the *Horses* that were brought out of *Egypt*. And thus he translates the whole; *Horses were brought up to Solomon out of Egypt; and as for the Toll or Customs, the Merchants of King Solomon hired it at a Price* (that is, redeemed it of the King of *Egypt* for so much constantly) *and a Chariot coming out of Egypt went out for six hundred Shekels of Silver, and an Horse for an hundred and fifty; and so to all the Kings of the Hittites, and for the King of Syria did they bring by their hands.* The Sense of which words is plainly this, that noble *Horses* being found in those times, in few Countries but *Egypt*, *Pharaoh* would not suffer them to be carried from thence without a great *Tribute*, which he exacted for them: Which was six hundred *Shekels* for a *Chariot*, and a hundred and fifty for a *Horse*. This must not be understood to be the *Price* at which they were bought; but the *Custom* paid for them: Otherwise every *Horse* would have been of the same *Value*, which is absurd. *Solomon* therefore bringing many thousand *Horses* out of *Egypt*, prevailed with his *Father-in-Law* to free him from this grievous *Tribute*, and to accept of a certain *Sum of Money* to be paid him every *Year* instead of it. Thus being freed from the

the Custome, which was demanded of others: All the Kings of the *Hittites* and *Syrians* bought their Chariots and Horses of *Solomon's* Merchants, who could afford to sell them cheaper, than they could have them in *Egypt*. See *Hierozoicon*, P. I. Lib. II. Cap. IX.

By the *Kings of the Hittites* are meant the Rulers of some of that Nation, who were driven out by the *Israelites*; and lived in the North-East of the Land of *Canaan*, or in some part of *Arabia*. See I. *Judges* 26.

C H A P. XI.

Chapter
XI.

Verse 1. **A**ND King Solomon loved many strange Women, together with the Daughter of Pharaoh.] It was not a Fault in him that he married Pharaoh's Daughter; she being a Profelyte, as is generally supposed, to the *Jewish* Religion. But in marrying so many other Women besides, he committed two Sins against the Law: One in multiplying Wives; and another in marrying those of strange Nations, who still retained their Idolatrous Religion: Which was expressly against their Law, as the next Verse declares it. The *Jewish* Doctors indeed are so very desirous to excuse *Solomon*, that they say these strange Women were profelyted: But Mr. *Selden* well observes, that then it had been no sin to have married with some of them: And yet *Nehemiah* says it was a Sin, XIII. 26. Lib. V. de *Jure Nat. & Gen.* Cap. XV. p. 625, 626. And *Buxtorf.* de *Sponsal. & Divert.* p. 40, 41.

Women:

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XI.

Women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites.] Some think *Solomon* would not have taken Wives out of these Nations, had it not been out of some political Principle: Which some think was that he might by their means gain Intelligence of the State of those Countries: Others, that he might extinguish the Old Enmity, which was between the *Israelites* and those Nations; to which he might probably hope to put an End, by contracting these Marriages with them. But good Intentions, will not justify the doing unlawful things.

Verse 2.

Ver. 2. *Of the Nations concerning which the LORD said unto the Children of Israel, ye shall not go in to them, neither shall they come in unto you; for surely they will turn away your Heart after their Gods.*] This relates particularly to the *Hittites* and the *Zidonians* before-mentioned; and consequently the rest of the seven Nations of *Canaan*, with whom they were forbidden to make any Marriage (*XXXIV. Exod. 16. VII. Dent. 3.*) for the weighty Reason here mentioned. For though they might marry Wives of other Nations, if they embraced the *Jewish* Religion: Yet of the seven Nations of *Canaan* they might not; though they were converted to their Religion. Lest the Venom might lurk and lie hid; and at last break out, and infect them. Great was the Foresight of *Moses*, (wherewith God endowed him) in giving this Precept (as *Grotius* notes) for the not observing it, undid the *Israelites*, and was the Foundation of their utter Ruin.

Solomon clave unto these in love.] He not only married them; but had a great Affection to them: Whereby his Heart was easily alienated from God.

Verse 3.

Ver. 3. *And he had seven hundred Wives, Princesses; and three hundred Concubines.*] Of these Princesses, few or none had the Name of Queens, as *Abarbinel* observes;

observes; but they only who were of highest Esteem with him, or who were of Royal Extraction. He thinks, *Solomon* enjoyed every one of these once; and then shut them up, that no Body might touch them afterward. See *Buxtorf. de Sponsal. & Divort.* p. 48, 49. and *Hacksan's* Miscellanies, Lib. I. Cap. 6. But it seems to me more probable, that he kept so many Wives merely for State and Pomp; after the manner of the Eastern Princes: But never used many of them. Just as they do now in *China*, where the Emperour hath a great Multitude of Wives, chosen out of the prime Beauties of the Country: Many of which he never saw in his Life; as *Father la Compte* tells us in his *History of China*, P. I. pag. 62. The same is said of the great *Mogul*, that he hath as many Women as will make up a full Thousand (which is *Solomon's* Number) as the Author of the *Voyage to the Indies* tells us, in the end of *P. le Valle* his *History*, Sect. 20. p. 469. It must be considered also that *Solomon* had not brought them to this Number in the beginning of his Reign, but toward the latter end: When his Riches increasing, he made vast Expences, and studied to out-do all other Kings, in Magnificence of all kinds.

And his Wives turned away his heart.] He was so delighted in their Company, that they turned away his Thoughts from serious Business; yea, from God himself.

Ver. 4. *For it came to pass when Solomon was old, that his Wives turned away his Heart after other Gods.*] For indulging himself too much in Pleasure, he weakned both his Body and his Mind: And growing old betime, began to dote upon other Gods; which he suffered his Wives to worship privately, and at last openly to exercise the religious Rites of their own Country.

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And his heart was not perfect with the LORD his God, as was the heart of David his Father.] He did not forsake the LORD, but joyned other Gods with him. Which a Man of his Sense could never have done (who had solemnly acknowledged in his Prayer, that there was no God like to the LORD, yea, that there was no God else, VIII. 23. 60.) if his Mind had not been enervated, and his Understanding darkned by sensual Pleasures.

Verse 5.

Ver. 5. *And Solomon went after Ashtoreth the Goddess of the Zidonians.*] He worshipped *Astarte*, of which see in the Book of Judges, II. 13. and 1 Sam. VII. 3, 4.

And after Milcom the Abomination of the Ammonites.] This God was the same with *Moloch*; whom he calls an Abomination, because highly detested by God: Who had given them a particular Caution against worshipping the Host of Heaven, IV. Dent. 19. Now *Moloch* signifies the Prince of that Host, as I may call it, the Sun: The King of Heaven, as the Moon was called the Queen: In this all agree that *Moloch* comes from *Melech*, which in the Hebrew Language signifies a King, and is of the same Import with *Baal* and *Adonis* (which signify Lord) which were worshipped by many Nations, as *Moloch* was: Who was not the peculiar God of the *Ammonites*; but the God whom they principally worshipped.

Verse 6.

Ver. 6. *And Solomon did evil in the Sight of the LORD, and went not fully after the LORD as David his Father did.*] And yet *Abarbinel* thinks he did not commit Idolatry by offering Sacrifices to these false Gods: But was only perswaded by his Wives so far as to learn the manner after which they worshipped their Gods; by being present at the Rites of their Religion. Which was a dangerous piece of

Learn-

Learning ; which he might have known without being present at their Sacrifices. Chapter XI.

Ver. 7. *Then did Solomon build an high place for Chemosh the Abomination of Moab.* Concerning Chemosh I have said enough elsewhere. See XXI. Numb. Verse 7.

29. *In the Hill that is before Jerusalem.*] He set up an Altar upon the Mount of Olives ; where all the City of *Jerusalem* might see what they did. This contradicts *Abarbinel*, and shows he was more than a Spectator of their Worship : Which he encouraged by building an Altar for it. And indeed that Author is much to blame in abusing his excellent Parts, to find Excuses for such a foul Crime.

And for Moloch the Abomination of the Children of Ammon.] In the same place, I suppose, *Moloch* was worshipped : For he would not adventure to permit strange Worship to be exercised in *Jerusalem* it self : Though his Posterity did. And so from little beginnings followed great Mischiefs.

Ver. 8. *And likewise did he for all his strange Wives ; which burnt Incense, and sacrificed unto their God.* Verse 8. For what was granted to one, the rest would be apt to claim : Or else complain of Unkindness to them. It is an astonishing thing that a Man of his Wisdom, should not rather have converted them all to his Religion ; than be seduced by them so much as to favour theirs. But he took no pains with them, having given up himself wholly to his Pleasures. And growing conceited perhaps of his great Wisdom, thought he could reconcile his Religion, with theirs : And find a good Meaning in all their Superstitions. *Abarbinel* observes in several Places, that it is never said *Pharaoh's* Daughter turned away his Heart from the LORD, or that he set up an Altar for her : Which

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is an Argument she was profelyted to the true Religion, and continued in it. As the rest might have been, if he had made it his Business: And had not grown indifferent, and thought all Religions alike. Which hath been the Disease of some great Wits.

Verse 9. Ver. 9. *And the LORD was angry with Solomon, because his heart was turned from the LORD God of Israel: which had appeared to him twice.*] First at Gibeon, in the beginning of his Reign, III. 5. and then at Jerusalem after the building of the Temple, IX. 2. There was another time when a Message came to him, by the Word of the LORD; VI. 12. But we do not read that God appeared to him more than twice; which was enough to establish him in his Faith, Fear and Love.

Verse 10. Ver. 10. *And had commanded him concerning this thing, that he should not go after other Gods.*] For in both those Visions the Happiness God promised him, was declared to depend upon his Observation of God's Statutes as David his Father did. See III. 14. IX. 4, 5. and when he had began to build the Temple he admonished him, that he had better desist, than go on in that Work, unless he intended to keep all his Commandments, VII. 12, 13.

But he kept not that which the LORD commanded.] Which was the greater Crime, because he had so oft admonished him of his Duty; and done such great things for him.

Verse 11. Ver. 11. *Wherefore the LORD said unto Solomon.*] Either by some Prophet, or by a Vision: Wherein he appeared to him as terribly, as before he had done kindly; and pronounced this Doom upon him. The former I think is most probable, that God would not vouchsafe to appear to him any more: But sent this Message by *Ahijah*, or some other Prophet.

Forasmuch



Forasmuch as thou hast done this, and thou hast not kept my Covenant and my Statutes, which I commanded thee; I will surely rend the Kingdom from thee, and give it unto thy servant.] Tear it in pieces, and give the greater part of it to one of his own Subjects, viz. Jeroboam. This was enough to astonish any Man to hear that all his Splendor, should be so soon eclipsed: If he were not perfectly stupified: And it is likely it did make him reflect upon his Folly; and, as many think, moved him to write the Book of Ecclesiastes.

Ver. 12. Notwithstanding in thy days I will not do it, for David thy Father's sake: but I will rend it out of the hand of thy Son.] Though this was some Mitigation of the Punishment, that in his Days the Kingdom should continue entire; yet he humbled him by letting him know this Favour was not granted for his Sake, but for his Father's, who had served him faithfully. Verse 12.

Ver. 13. Howbeit I will not rend away all the Kingdom; but will give one Tribe to thy Son, for my servant David's sake.] In Memory also of David's faithful Service, he adds another Mitigation of the Punishment: That the whole Kingdom should not be torn from his Son, but he would leave him one Tribe, over which he should reign: Which was that of Judah, unto which Benjamin was an Appendix, being much mixed with it. Verse 13.

And for Jerusalem's sake which I have chosen.] To be the Place of his Habitation, in the Temple built there by Solomon: Which he would suffer to remain to his Posterity.

Ver. 14. And the LORD stirred up an Adversary unto Solomon; Hadad the Edomite: he was of the Kings seed in Edom.] Though God did not execute the fore-mentioned

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mentioned Threatning till after his Death, yet he began to afflict *Solomon* by raising up three Adversaries against him: Who disturbed his Repose, in his old Age, when he most desired to be quiet. The first of them is here mentioned: Who had a Mortal Hatred to *Solomon*, ever since the Death of *David*, who had endeavoured to destroy him with every Male in the Country. But God restrained his Wrath from attempting any thing against *Solomon*, as long as he observed God's Commands.

Verse 15. Ver. 15. *For it came to pass, when David was in Edom.]* To conquer the Country: Which he did intirely, and put Garrisons into it, 2 *Sam.* VIII. 14. 1 *Chron.* XVIII. 12, 13.

And Joab the Captain of the Host was gone up to bury the slain.] It is not to be supposed that the *Edomites* slew none of the *Israelites*, in the Defence of their Country: And those are they, it is probable, unto whom *Joab*, after he had done his Business, went up to give an honourable Interment.

After he had smitten every Male in Edom.] That is, all he could find: For some fled, as *Hadad* did.

Verse 16. Ver. 16. *For six Months did Joab remain there, with all Israel.]* That is, with all his Army.

Until he had cut off every Male in Edom.] Intending to extirpate the Nation.

Verse 17. Ver. 17. *Then Hadad fled, he and certain Edomites of his Father's servants with him, to go into Egypt: Hadad being yet a little Child.]* He being very young, some of his Father's Servants took him and hid him, and themselves with him, in some secret Place: And when *Joab* was busy in giving a solemn Burial to the *Israelites*, they took that Opportunity to carry *Hadad* into *Egypt*.

Ver. 18. *And they arose out of Midian.*] But first they went into *Midian*, that they might send from thence to know if *Pharaoh* would give them Entertainment and Protection.

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Verse 18.

And came to Paran.] Which was in the way to *Egypt*. For the Wilderness of *Paran* lay between *Edom* and *Egypt*.

And they took Men with them.] To attend *Hadad*; that he might appear like a young Prince.

And they came to Egypt unto Pharaoh King of Egypt.] He invited him not only to come into his Country, but to his own Palace.

Which gave him an House, and appointed him a Table, and gave him Land.] According to the manner of generous Princes, who pity noble Persons that are in Distress, *Pharaoh* not only assigned him an House, and kept a Table for him, that he might want nothing: But moreover gave him Land, that out of its Revenues he might provide himself an Equipage suitable to his Quality.

Ver. 19. *And Hadad found great Favour in the Eyes of Pharaoh, so that he gave him to Wife the Sister of his own Wife; the Sister of Tahpenes the Queen.*] This argues an high Esteem of him, for the Princely Qualities, which it is likely appeared in him. Though sometimes the Affections of Kings are unaccountable, and they prefer those who do not deserve it.

Ver. 20. *And the Sister of Tahpenes bare him Genu- bath his Son, whom Tahpenes weaned in Pharaoh's House.*] The Queen had as great a Fondness for the Child, as the King had for his Father: And would have him nursed and weaned in *Pharaoh's* Palace.

And Genu bath was in Pharaoh's Household, among the Sons of Pharaoh.] He was educated among the King's Children,

Chapter XI. Children, as if he had been one of them: Which gave *Hadad*, no doubt, great Reputation.

Verse 21. *And when Hadad heard in Egypt that David slept with his Fathers, and that Joab Captain of the Host was dead.*] Whom he dreaded more than *David*: having done that terrible Execution upon his Country, of destroying their Males for six Months together.

Hadad said to Pharaoh let me depart, that I may go to my own Country.] Which he hoped to recover: Now that the great Enemies of it were dead; and *Solomon* young.

Verse 22. Ver. 22. *Then Pharaoh said unto him, but what hast thou lacked with me, that thou seekest to go to thine own Country? And he answered, Nothing: Howbeit let me go in any wise.*] Nothing would satisfy him, but to go and attempt the regaining the Dominion of *Edom*. Which some fancy he did by the Intercession of *Pharaoh*: Who perswaded *Solomon* to let him reign in *Edom*, paying him a Tribute; which now in the end of *Solomon's* Reign he denied to pay, and rebelled against him. But this proceeds upon a Supposition, that when *David* died, *Solomon* was married, which is not true. Nor is it certain that he was the same *Pharaoh* whose Daughter *Solomon* married, that had been so kind as to educate *Hadad*. It seems to me more likely that though *Hadad* ventured to his own Country, he durst not attempt any thing, till *Solomon* began to decline in the Favour of God; and of his People too. For if *Hadad* had moved any Change of Government, *Solomon* had Forces enough to suppress him; and in his vigorous Age, no doubt would have done it. He being so great a Prince, and having so many Chariots and Horsemen always ready, that I am apt to think *Hadad* did not so much as enter

ter into his own Country : But lived somewhere near Chapter
it; watching an Opportunity to get Possession of it; XI.
which he found in the Conclusion of Solomon's
Reign.

Ver. 23. *And God stirred him up another Adversary* Verse 23.
Rezon the Son of Eliadab, which fled from his Lord
Hadadezer King of Zobab.] When he saw his Army
beaten by King David, 2 Sam. VIII. 3.

Ver. 24. *And he gathered Men unto him, and be-* Verse 24.
came Captain over a band, when David slew them of Zo-
bab.] Some of those that fled, when David defeated
Hadadezer, listed themselves under Rezon; who be-
came their Commander. And it is probable, he lived
after the manner of the Arabians by Plunder and Rob-
bery, all the Days of David, and the best part of So-
lomon's Reign.

And they went to Damascus and dwelt therein, and
reigned in Damascus.] Not in the days of David :
Who had put a Garrison into Damascus, and brought
the People under Tribute, 2 Sam. VIII. 5, 6. And so
they continued subject unto Solomon : Till he doting
upon strange Women, minded not the Defence of his
Conquests. Which Rezon took the Advantage of,
and invaded and got Possession of Damascus : And
reigned there, as Hadad did in Edom.

Ver. 25. *And he was an Adversary to Israel, all the* Verse 25.
days of Solomon.] This is not to be understood of the
whole Reign of Solomon, which for the most part
was peaceable (as was observed before, IV. 20, 25.)
but of all the Days which remained of his Life, from
the time that his Wives publicly exercised their Ido-
latry, unto the Day of his Death.

Besides the Mischief that Hadad did.] This signifies,
as Abarbinel thinks, that Rezon durst not have rebel-
led against Solomon, if Hadad had not led him the

Chapter XI. way : But seeing what Success he had in *Edom*, he and his Men seized on *Damascus*.

And he abhorred *Israel*, and reigned over *Syria*.] In Combination with *Hadad* he defied *Israel*: And made himself King not only of *Damascus*, but over all the Country there about.

Verse 26. Ver. 26. *And Jeroboam the Son of Nebat an Ephraimite of Zereda, Solomon's servant.*] In a publick Employment.

Whose Mother's Name was *Zerubab*, a Widow Woman, even he lift up his hand against the King.] Not against King *Solomon*, that we read of, but against his Son : To whom he gave great Disturbance, as soon as *Solomon* was dead.

Verse 27. Ver. 27. *And this was the Cause that he lift up his hand against the King. Solomon built Millo, and repaired the Breaches of the City of David his Father.*] This was the Occasion of *Jeroboam's* Advancement, as it follows in the next Verse. For *Solomon* being engaged in many Buildings, chose sitting Persons to oversee his Works; among which *Jeroboam* was one. Who took this Opportunity to work in the People a Disaffection to *Solomon*, and his Government, as *Abarbinel* and other of the *Jews* imagine. For he represented, say they, the Building of *Millo*, as a Work of Vanity, only to gratify *Pharaoh's* Daughter : And the Breaches of the City of *David* they take to have been only open Places, at which People might enter and come easily many ways to the King's Palace; whereas being stopped up by *Solomon*, access was not so easy. but they were forced to go about. This was represented as a Grievance; especially since such heavy Burdens were laid upon the People, to maintain these Expences. But the Text suggests nothing of this.

Ver. 28. *And the Man Jeroboam was a mighty Man of Valour.*] Of great Courage, and Strength of Body.

And Solomon seeing the young Man that he was industrious.] Very diligent in the Business, wherein he had employed him of looking over his Works.

He made him Ruler over all the Charge of the House of Joseph.] Gave him greater Preferment; which was to look after the Revenue of a whole Province: The Tribe of *Ephraim*, and as some think *Manasseh* also. This was an high Obligation upon him; but it made him, the *Hebrew* Doctors think, only more presumptuous to instill Discontent into the People: Who were unnecessarily burdened, to support *Solomon's* Vanity, in such vast Buildings as he undertook. If *Jeroboam* was guilty of joyning with the People in their Murmurings, and increasing them; this cannot properly be called *lifting up the Hand*, that is, rebelling against *Solomon*: But was a Preparation for it, and disposed the People to the Revolt, which afterward followed.

Ver. 29. *And it came to pass, at that time, when Jeroboam went out of Jerusalem.*] Where he had been, it is likely, to give up his Accounts; and was returning to his Charge.

That the Prophet Abijah the Skilonite found him in the way.] Met with him, as he was going along. Some of the *Jewish* Doctors will have this Prophet to be one of those who came out of *Egypt* with *Moses*; and therefore must be five hundred Years old. See *Selden, Lib. 2. de Synedr. p. 668.* Which, if it could be believed, made him the fitter Person to reprove *Jeroboam* afterward for the Sin of the Golden Calves, and also for Rebellion, which he had seen punished in *Korah, Dathan, and Abiram.*

Chapter XI. *And he had clad himself with a new Garment.]* That he might make the better appearance at Court, when he waited on the King.

And they two were alone in the Field.] The Prophet, I suppose, took *Jeroboam* aside to speak with him privately. For it cannot be thought that *Jeroboam* had no Servants to attend him: But they were bid to stay where they were, till the Prophet and he went to confer about some private Business.

Verse 30. Ver. 30. *And Abijah caught the new Garment that was on him, and rent it in twelve Pieces.]* An Emblem of what followed, or rather a Prediction of it. For there were two ways in those ancient Days of foretelling things: One in express words, the other in Signs and Resemblances: According to the manner of the Eastern People in the eldest times. Many Instances we have of it, after this of *Abijah*. As *Zedekiah* made himself a pair of Iron Horns, and said to *Ahab*, *with these shalt thou push the Syrians*, &c. XXII. 11. *Elisha* also foretold the Victories of *Joash*, by shooting Arrows and stamping on the Ground so many times, 2 *Kings* XIII. 18, &c. *Jeremiah* foretold the pulling down of *Jerusalem's* Pride, by the rotting of his Girdle, where it was buried by *Euphrates*: And a great many more in the Old Testament, which continued in the New: *Agabus* foretelling the Bonds of *St. Paul*, by binding his own hands and feet with *St. Paul's* Girdle.

Verse 31. Ver. 31. *And he said to Jeroboam take thee ten pieces: for thus saith the LORD the God of Israel, behold, I will rend the Kingdom out of the hand of Solomon, and I will give ten Tribes to thee.]* Whence it is called frequently, *the Kingdom of the ten Tribes*.

Ver. 32. *But he shall have one Tribe.*] Besides his own. Or, Benjamin and Judah may be lookt upon but as one Tribe: Both of them having a share in the City of Jerusalem, and lying near one to the other. Chapter XI.
Verse 32.

For my servant David's sake, and for Jerusalem's sake, the City which I have chosen out of all the Tribes of Israel.] See above, v. 13.

Ver. 33. *Because they have forsaken me, and have worshipped Ashtarothe the Goddess of the Zidonians, and Chemosh the God of the Moabites, and Milcom the God of the Children of Ammon.*] It seems by this that some of the People, at least of Solomon's Court followed his bad Example. Verse 33.

And have not walked in my ways, to do that which is right in mine Eyes, and to keep my Statutes and my judgments, as did David his Father.] This was a great Aggravation of his Sin, that he had so good a Father: Who had given him an excellent Education under Nathan the Prophet. (as I observed, 2 Sam. XII. 25.) and a most pious Example; having never gone after other Gods, but celebrated the Praises of the LORD with the highest strains of Love and Devotion.

Ver. 34. *Howbeit I will not take the whole Kingdom out of his hand.*] No, not the Kingdom of the ten Tribes; which Solomon held as long as he lived. These and the following words explain the Threatning, v. 32. of *rending the Kingdom out of the hand of Solomon*; not to be meant of taking any part of it from him, during his Life. Verse 34.

But will make him a Prince all the days of his Life, for David my servants sake; whom I chose, because he kept my Commandments, and my Statutes.] This was an Admonition to Jeroboam, not to molest Solomon in his Life time, by raising Rebellion against him: And also to walk in God's ways as David did, and not fall

Chapter fall into Idolatry ; for which Sin God resolved to
 XI. punish *Solomon* so severely, as to rend the greatest
 part of his Kingdom from his Posterity.

Verse 35. Ver. 35. *But I will take the Kingdom out of his Sons
 hand, and will give it unto thee : even ten Tribes.*] He
 bids him not doubt of what he promised : But he must
 stay for it till *Solomon* was dead.

Verse 36. Ver. 36. *And unto his Son will I give one Tribe.*] He
 saith *one* Tribe, though there were two ; because (as
Abarbinel observes) they had their Portion and Pos-
 session together in *Jerusalem* : And though two Tribes
 were both called by the Name of *Judah* ; because of
 the Eminence and Glory of that Tribe : Which was
 so great, that before the Division of the Kingdom,
Judah is often mentioned as distinct from the rest of
Israel. See 1. *Sam.* XI. 8. 2 *Sam.* V. 5.

*That David my servant may have a Light always be-
 fore me in Jerusalem, the City which I have chosen to
 put my Name there.*] By a *Light* is meant a Succession
 of Kings, who are called the Light of the People (as
David is 2 *Sam.* XXI. 17.) because they cheer them
 by their comfortable Influence, when they govern
 well. And these are said to be *before God* in *Jeru-
 salem* : Because there he dwelt where they reigned.

Verse 37. Ver. 37. *And I will take thee.*] From that Condi-
 tion wherein he was : And place him on a Throne, as
 here follows.

*And thou shalt reign according to all that thy Soul de-
 sireth.*] Have a very flourishing Kingdom.

And shalt be King over Israel.] But not reign in *Je-
 rusalem*.

Verse 38. Ver. 38. *And it shall be, if thou wilt hearken unto all
 that I command thee, and wilt walk in my ways, and do
 that which is right in my sight, to keep my Statutes, and
 my Commandments as David my servant did, that I will
 be*

be with thee, and build thee a sure House, as I built for David.] The same Promise that he made to David, 2 Sam. VII. 16. only he doth not say he would establish his Kingdom for ever. Chapter XI.

And will give Israel unto thee.] Make them his obedient Subjects.

Ver. 39. And I will for this.] For their Sin mentioned, v. 33. Verse 39.

Afflict the House of David.] By this rending the greatest part of the Kingdom from them.

But not for ever.] For in the days of the Messiah, saith Rasi, the Kingdom shall be restored to the House of David. And he might have added, that few returned out of their Captivity but the House of Judah, who were delivered in a wonderful manner from Babylon.

Ver. 40. Solomon sought therefore to kill Jeroboam.] Verse 40.

A sign of his Dotage; that he could entertain a Thought of endeavouring to defeat the purpose of God: But how he came to know what was secretly transacted between Abijah and Jeroboam alone; is a great Question. Perhaps the Prophet made no scruple to report what he had delivered in the Name of the LORD. Or, Jeroboam himself, being puffed up with this Assurance, could not contain, but told it to some of his Confidants, who spread it abroad. Or, his Servants, though they heard not a word spoken, yet seeing the rending of his Garment into twelve parts, and the giving ten to him, might speak of it: The meaning of which Solomon easily understood; being told (by the same Prophet, perhaps) that the Kingdom should be rent from him, and given to his Servant, v. 11.

And

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And Jeroboam arose and fled into Egypt.] This was a common Refuge, for discontented People. And it may seem strange that the King of *Egypt*, being nearly allied to *Solomon*, either his Father-in-Law, or Brother-in-Law (for many think the Father of *Solomon's* Wife was dead) should give such Persons Entertainment. But it is to be considered that *Kingdoms are never married*: And Princes commonly regard only their own Interest.

Unto Shishak King of Egypt.] All the Kings of *Egypt* had the Title of *Pharaoh*, even from the time of *Abraham*; but we never find any one of them, till now, called by his proper Name, to distinguish from other *Pharaohs*: Unless *Ramesis* (XLVII. *Gen.* 11.) be the Name of a King, not of a Country. Now all agree that this is the great King who is called by the Greeks *Sesostris*: Who having subdued *Ethiopia*, extended his Conquests into *Asia*, as far as the *Assyrians*, and *Medes*, as *Josephus* tells us, who calls him *Sethosis*, Lib. I. contra Apion.

And was in Egypt until the death of Solomon.] Being protected by *Shishack*: Who it is likely, was now projecting the great Conquests he made afterwards.

Verse 41. Ver. 41. *And the rest of the Acts of Solomon, and all that he did, and his Wisdom, are they not written in the Book of the Acts of Solomon.*] All the Kings of *Israel*, as *Abarbinel* thinks, maintained some wise Men, who wrote all that passed in their Reign. Perhaps this was begun by *Solomon* (for we read not of any Book of the Acts of *David*) and out of these *Annals*, the sacred Writer of this Book took what he thought most useful, and omitted the rest, which he did not judge so necessary and instructive.

Ver. 42. *And the time that Solomon reigned in Jerusalem over all Israel.*] There seems to have been no need to say he reigned in *Jerusalem*, since he reigned over all *Israel*: If it had not been to show the great Tranquility of his Reign. Which was such, that he did not go out to war as other Kings, but lived quietly in his Royal City.

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Verse 42.

Was forty Years.] He lost the great Privilege of long Life, which God promised if he performed such sincere Obedience as *David* did: Unto whose Age he did not attain.

Ver. 43. *And Solomon slept with his Fathers, and was buried in the City of David his Father, and Rehoboam his Son reigned in his stead.*] Thus concludes the History of this great Man; without any, the least, mention of his Repentance: Though he saw terrible Punishments coming upon his Family. Which should have moved him (one would think) to pull down the high Places he had built for Idolatrous Worship, and abandon all his strange Wives: And done some remarkable Honour to the LORD God of *Israel*. Which if he did, the Divine Writer did not think fit to record it, but to leave all in Uncertainty, and leave a Blot upon his Memory: That all Posterity might have a frightful Example of Humane Weakness; and learn thereby to watch and pray lest they enter into Temptation.

Verse 43.


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C H A P. XII.

Verse I.

Verse I. **A**ND *Rehoboam* went to *Schechem*.] A Multitude of Children was accounted a great Blessing among the *Israelites*: But if *Solomon* had any more besides this Son, and two Daughters, mentioned IV. 11, 15. this Holy Writer would not do him the Honour to mention them, but passes them by in silence. Nor doth he vouchsafe to acquaint us (as is usual) in the beginning of his Story, from whom *Rehoboam* was descended by the Mother's side: But in the Conclusion mentions it twice (XIV. 21, 31.) that she was an *Ammonites*s, one of an Infamous Nation. Howsoever, though he was not intirely an *Israelite*, he pretended to the Kingdom: Being the eldest, if not the only Son of *Solomon*, to whom it belonged by the Law then established; which ever after continued in *Judab*. That which follows shows this was the Opinion of all the People.

For all Israel was come to Schechem to make him King.] To acknowledge him for their Sovereign, as rightful Successor to *Solomon*. They met for this purpose at *Schechem*, because it was the most convenient Place; being in the middle of the Kingdom. Or, as others think, because it was in the Tribe of *Ephraim*; where they could speak their Minds more freely than they durst at *Jerusalem*, which was in the Tribe of *Judab*. And this hath some colour in it, from what follows; that they sent for *Jeroboam* to meet them there, who would not venture to come to *Jerusalem*.

Ver. 2. *And it came to pass when Jeroboam the Son of Chapter XI.
Nebat, who was yet in Egypt heard of it.]* The words
of it are not in the Original, but only that he heard: 
Either of this Meeting or of the Death of Solomon; or Verse 2.
both: For he could not here of this Meeting, with-
out hearing of his Death.

*For he was fled from the Presence of King Solomon,
and Jeroboam dwelt in Egypt.]* As hath been related
in the foregoing Chapter.

Ver. 3. *That they sent and called him.]* At the same Verse 3.
time that he heard of this Meeting, and the occasion
of it, a Message came to him from the Assembly, to
desire his Assistance.

*And Jeroboam, and all the Congregation of Israel came
and spake unto Rehoboam, saying.]* By all the Congrega-
tion is meant all their Elders, and Heads of their
Tribes: Who chose Jeroboam to be their Speaker.

Ver. 4. *Thy Father made our Yoke grievous: Now therefore
make thou the grievous Service of thy Father
and his heavy Yoke which he put upon us, lighter; and
we will serve thee.]* They begin with a Complaint
against the former Government; but promise to sub-
mit to Rehoboam as their King, and be his faithful
Subjects: If he would promise to ease them of those
Burdens which his Father had imposed on them.
Which were not so heavy as they represented them,
considering the Peace and Plenty they enjoyed (IV.
25.) and the vast Riches he brought into the King-
dom, so that Silver was nothing accounted of in his
Days, X. 21. But People are more sensible of the
smallest Pressures, than of all their Enjoyments: And
most sensible of the least Burden, when they are at
perfect Ease. Such were the Tributes he exacted for
his Buildings, the Expences of his Family, and Main-
tenance of Chariots and Horsemen: Which were all

Chapter for the Honour of the Nation ; and employed great
 XII. Numbers of them. *Abarbinel* thinks it is possible,
 when War was raised by *Hadad* and by *Rezon* against
 him, in his later Days, the Tribute might be increa-
 sed : And occasion their grumblng. But howsoever
 that be, it is observable, that they make no Complaints
 at all of *Solomon's* Idolatry, and the strange Worship
 he introduced : About which they were not concern-
 ed, but rather complied with him. See XI. 33.

Verse 5. Ver. 5. *And he said unto them, depart yet for three
 days, then come again to me: and the People departed.*] He desired time to consider, in so weighty a Business: Pretending, I suppose, he would examine the Truth of their Allegations: Otherwise it had been dangerous, to send them away without any Answer, when it was evident they were disgusted.

Verse 6. Ver. 6. *And King Rehoboam.*] By this, it is plain, he had a Title to the Kingdom: Though they had not yet made a Recognition, as we speak, of his Authority.

Consulted with the old Men that stood before Solomon his Father, while he yet lived.] *Solomon* was so wise, as in his best Days, not to depend solely on his own Wisdom: But had other wise Men with whom he advised, as his Counsellors in all Matters of Moment.

And said, how do ye advise, that I may answer this People.] Being Men of great Experience, who had learnt, no doubt, much Wisdom under so wise a King as *Solomon* ; he had reason both to consult such Sages, and to depend upon their Advice as likely to be most prudent and safe.

Verse 7. Ver. 7. *And they spake unto him, saying, if thou wilt be a Servant unto this People to day, and wilt serve them and answer them, and speak good words to them, then they*

they will be thy Servants for ever.] This was most solid Chapter
Advice, to get Possession of the Kingdom, and then XII.
he might govern as his Father had done. And he
might easily be possessed of it, by condescending to
them for once, and giving them such an Answer as
they desired: Which would oblige them to him for
ever. For to be *their Servant one day*, signified no
more than to court them with good words, and kind
Promises, to be an easy Governour of them: Which
would win their Hearts, and make them submit cheer-
fully to him: And give him the same Power, which
his Father had.


Ver. 8. *But he forsook the Counsel of the old Men,* Verse 8.
which they gave them.] He was proud and vain, I sup-
pose, and scorned to court his People: Expecting
Obedience unto him, as an absolute Monarch.

*And consulted with young Men, that were grown up
with him, and stood before him.*] He had made some of
his Familiars, who had been bred up with him, and
attended him, to be now of his Privy Counsel: Men
unexperienced, and who understood not the Humour
of the People. Which is a frequent Fault of new
Kings, who to show their Power, presently change
their Counsellors, and put in new Officers; to grati-
fy all their Dependants: Not considering who are
wisest, but who have been their Companions.

Ver. 9. *And he said unto them, what counsel give ye,* Verse 9.
*that we may answer this People, who have spoken to me,
saying; make the Yoke which thy Father did put upon us,
lighter.*] It is likely, he told them, what the old
Counsellors had said: Who they thought were too
timorous, and therefore give more bold and fierce
Advice.

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 Verse 10.

Ver. 10. *And the young Men that were grown up with him, spake unto him, saying.*] They were not so young, but they might have had more Wit (if they had not been Men of Pleasure) for *Rehoboam* being one and forty Years old when he began to reign (XIV. 21.) and these Men growing up with him, were about the same Age.

Thus shalt thou speak unto the People, that spake unto thee, saying, thy Father made our Yoke heavy, but make thou it lighter to us: thus shalt thou say unto them, my little Finger shall be thicker than my Father's Loyns.] They advise him to threaten to lay Burdens upon them, as much heavier than his Fathers: As the Loyns are thicker than the little Finger: Words of Infamy, Madness, Stupidity, and full of Lyes, as *Abarbinel* here glosses: For he magnifies himself, as if his Power excelled his Fathers, unto whom he was nothing comparable. And if it had been true, it did not become him to boast on this Fashion: But he ought rather, to have highly magnified the Glory and Majesty of his Father.

Verse 11.

Ver. 11. *And now whereas my Father did lade you with a heavy Yoke, I will add to your Yoke.*] What a senseless Stupidity was this (as the same Author proceeds) to grant the Accusation to be true which they brought against his Father: And not rather to have excused, and defended so excellent a Prince, from whom they could not but acknowledge they had received exceeding great Benefits?

My Father hath chastised you with Whips, but I will chastise you with Scorpions.] This is still worse to accuse his Father of such Severity (which the People did not) that he treated the *Israelites* like Beasts: For a Whip is for a Horse, as *Solomon* observes, XXVI. Prov. 3. And who could endure to hear him say, that

that he would treat them far more severely, and tear their very Flesh in pieces. For that is meant by *Scorpions*, Whips with Rowels in them (as we speak) which *Abarbinel* calls *Iron Thorns*. See *Bochartus* in his *Hierozoicon*, P. 2. Lib. IV. Cap. XXXII. *Ralbag* simply calls them Thorns tied to a Whip, which grievously pricked and tore the Flesh. See *Carpzovius* upon *Schickard's Jus Regium*, Cap. II. Theorem VII. p. 143. What People could bear this with Patience; or endure to come under the Yoke of such a furious Prince?

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Ver. 12. *So Jeroboam and all the People came to Rehoboam the third day, as the King had appointed, saying, come again the third day.* Verse 12. In which time wiser Thoughts, one would have expected should have taken Place: But *Solomon* had observed, that there is no Counsel, nor Understanding, nor Wisdom against the LORD (XXI. Prov. 30.) whose doing this was, as it follows, v. 15.

Ver. 13. *And the King answered the People roughly, and forsook the Counsel of the old Men, which they gave him.* Verse 13. He answered them like a Tyrant; not like a King.

Ver. 14. *And spake to them after the Counsel of the young Men.* Verse 14. Which was most suitable to a Prince of a high and violent Spirit.

Saying, my Father made your Yoke heavy, and I will add to your Yoke: my Father also chastised you with Whips, but I will chastise you with Scorpions. He thought, it is likely, to have frightened them into Obedience, by this blustering Language: Which justly made him odious.

Ver. 15. *Wherefore the King hearkned not unto the People of Israel.* Verse 15. Who desired to be eased of their Burdens.

For

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For the cause was from the LORD, that he might perform his saying, which the LORD spake by Ahijah the Shilonite unto Jeroboam the Son of Nebat.] God infatuated his Counsels, to bring about his own Design. Otherwise, he could not have been so blinded, as not to see how basely he reflected upon his Father; and how unlikely it was that the People would submit to such a Power as he intended to exercise over them. But as *Livy* excellently speaks, *Fatis urgentibus Republicam, omnia salutaria monita spernuntur.* And here one cannot but observe the vast difference there is, between the Sacred and Profane Historians. The Intention of the former is to possess Mens Minds with a Sense of Divine Providence, which secretly rules in all publique, as well as private Affairs. *Machiavel* himself, though far from being Religious, was sensible of an over-ruling Power interposing in all things, which few Historians acknowledge so as they ought; but rather write, as if they would not have their Reader think of any thing, but the Wisdom, Strength and Policy of those that manage Affairs: Without any Consideration of the Care God takes of them. Of this *Hermannus Conringius* thinks *Polybius* himself to have been guilty: Whatsoever Excuses *Casaubon* makes for him. *De Civili Prudentia, Cap. XIV.*

Verse 16. Ver. 16. So when all Israel saw that the King hearkened not unto them, the People answered the King, saying, What Portion have we in David? They renounce all Interest in him, and in his Family.

Neither have we Inheritance in the Son of Jesse.] So they call David in a contemptuous and scornful manner. Wherein they have left us an exact Picture of an ungrateful World, as *Victorinus Strigelius* here speaks. For no Eloquence is able to express the great Merits of David to the Children of Israel.

To your Tents, O Israel, now see to thy own House, David: so Israel departed to their Tents.] They left Rehoboam, and bad him look to his own Affairs: For they would have nothing to do with him. Thus other Kingdoms have been overturned by the Folly of heady young Men: As an old Poet observes in *Tully's* Book *De Senectute*, Cap. VI. Where he quotes these Verses out of *Nevim* in a Play of his, in which one asks,

Cedo, qui vestram Rempublicam tantam amissistis tam cito.

Tell me, I beseech thee, how you came to lose such a Famous Common-wealth so quickly?

Unto which he brings in another returning this Answer,

Proventabant Oratores novi, Stulti Adolescentuli.

There rose up new Orators; a Company of Foolish Youths.

Upon which *Cato* makes this Remark, *viz.*

Temeritas, est florentis ætatis, Prudentia senescentis.

Rashness is the Property of Youth, Prudence belongs to Old Age.

Ver. 17. But as for the Children of Israel which dwelt in the Cities of Judah, Rehoboam reigned over them.] As several of the *Simeonites* also did: Who were very nearly situated to Judah.

Ver. 18. Then King Rehoboam sent Adoniram who was over the Tribute.] This was a new piece of Imprudence, to send one to treat with them, when they

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were so highly exasperated; and to send him (with Promises, perhaps, of easing them, when it was too late) who had the principal Care of those Tributes, of which they complained. For People hate those that are the Instruments of their Oppression, or any way employed in it.

And all Israel stoned him with Stones that he died.] There was a general Uproar against him: In which they committed this Barbarity, against the Law of all Nations; which prohibits any Violence to be done to a King's Embassador. But in their Rage, the King feared (it appears by the next words) they would have no respect to himself.

Therefore King Rehoboam made speed to get him up to his Chariot, to flee to Jerusalem.] This seems to be a further Imprudence: For he should have maintained his Ground and kept footing (as we speak) in the Country of *Israel*: From whence it might not have been easy for them to expel him. But *Fear is as bad an Adviser, as Fury*. This is the first time that we read of a King riding in a Chariot: For we never read that either *Saul*, or *David*, or *Solomon* rode in them: But after the Division of the Kingdom, there is frequent mention of the use of them both by the Kings of *Judah* and of *Israel*.

Verse 19. Ver. 19. *So Israel rebelled against the House of David unto this day.]* Would no longer be governed by any of *David's* Race: Who had been their Deliverer from their powerful Enemies. The Remembrance of which might have made them more patient; and not so forward to revolt from a Family to which they had been so much obliged. But old Kindnesses are laid asleep, and People are strangely forgetful of Benefits, as *Pindar* speaks; in *Isthmia* Ode 7.

Ἀλλὰ παλαιὰ ᾗ εὔδει
Χαεῖς, ἀμνάμονες ᾗ Βεροῖ.



This Defection from the Family of *David*, is justly called a *Rebellion*, as *Sallianus* notes in his *Annals*; for though God willed this Defection, as a Punishment of Sin: Yet they did wickedly who were the Authors of it. And though the Family of *Solomon* deserved such a Punishment, yet the People had no just reason to forsake their Legal Prince. For they had no Order from God for it: And *Rehoboam's* Answer to them did not deserve such a Resentment; much less so sudden and inconsiderate. Nor did the Prophetical Prædiction warrant it: Which might have been fulfilled some other way, than by such a violent throwing off his Government.

Ver. 20. *And it came to pass when all Israel heard that Jeroboam was come again.*] The great Men had seen him, and needed not to be informed of his Return, v. 3. but now the News was spread over all the Country.

That they sent, and called him to the Congregation.] From his Tent, unto which he was gone as other People were, v. 16.

And made him King over all Israel.] Without any Condition, that we can find: Though it is likely, he promised to ease them of all their Burdens.

There were none that followed the House of David, but the Tribe of Judah only.] Which comprehended *Benjamin* also being one with it, as was observed before, XI. 31, 32. And it was by the singular Providence of God; that they were not also tempted to desert such a haughty Prince as *Rehoboam* was.

Chapter Ver. 21. *And when Rehoboam was come to Jerusalem,*
 XII. *he assembled all the House of Judah, with the Tribe of*

Benjamin, an hundred and fourscore thousand chosen
 Verse 21. *Men, which were Warriors; to fight against the House*
of Israel, to bring the Kingdom again to Rehoboam the
Son of Solomon.] This was a very potent Tribe, espe-
cially assisted by Benjamin, and wanted not Affection
to the House of David, which they had expressed upon
all Occasions. And were ready now, with a very nu-
merous Army to fall upon the Israelites; before their
new King was settled in his Throne: And bring them
back to their rightful King.

Verse 22. Ver. 22. *But the word of God came to Shemaiah the*
Man of God, saying.] A Person, known to be a Pro-
phet, was sent to them from God with a Message:
Before they marched to the Country of Israel.

Verse 23. Ver. 23. *Speak unto Rehoboam the Son of Solomon*
King of Judah.] God himself owns him for no more
than King of Judah.

And to all the House of Judah and Benjamin, and
to the Remnant of the People; saying.] Unto those men-
tioned v. 17.

Verse 24. Ver. 24. *Thus saith the LORD, ye shall not go up to*
fight against your Brethren the Children of Israel; turn
every Man to his House: for this thing is from me.]
Who was resolved to maintain what he had done:
It was the Intention and Design of God to make Je-
roboam King: But he did not stay for his Appoint-
ment, but usurped the Kingdom by the Help of cer-
tain vain Fellows, who raised a Sedition against Re-
hoboam. See 2 Chron. XIII. 5, 6, 7. And besides, God
did not promise to set his Posterity upon his Throne
(as he did to David and Solomon) unless he kept his
Commandments, which he did not: And therefore
though he saith the thing was from him, yet the setting
 his

his Son upon the Throne after him, and the succeeding Kings, were not from him, but in *Hosea* he saith, Chapter VIII. 4. *They have set up Kings, but not by me: They have set up Princes, and I know it not, i. e. did not approve it.* XII.

They hearkned therefore to the word of the LORD, and returned to depart, according to the word of the LORD.] Now *Rehoboam* was cool, and began to be wise, in not resisting the Counsel of God, who had taken the Kingdom from him: But submitting to his Decree, and bearing it patiently. The People, at least, were of this Mind, and perswaded him not to engage in a War, wherein God would appear against him. According to the Counsel of *Menander* mentioned by *Strigelius*, Μὴ δεσμάχει, μὴδὲ προδός τῶ προγυμῆσι χερσῶν ἐτίθει, τὰς δὲ ἀναγκὰς πείρει. *Fight not against God; neither do any thing to bring upon thy self new Storms and Tempests: but bear those that are necessary, and cannot be avoided.*

Ver. 25. *Then Jeroboam built Schechem in Mount Ephraim, and dwelt therein.]* For there it is likely they chose him King: And therefore he enlarged and beautified it (which is meant by *built*) to be his Royal Seat. Verse 25.

And he went out from thence, and built Penuel.] But this did not satisfy him, he removed from thence to another City, which he also built: And so became a Builder as well as *Solomon*, with whose Buildings he is thought to have found fault.

Ver. 26. *And Jeroboam said in his Heart now shall the Kingdom return to the House of David.]* Though God had told him he would build him a sure House (XI. 37, 38.) if he kept his Commandments, yet he did not trust to his Promise; but after he had been some time possessed of the Kingdom began to fear Verse 26.

Chapter XII. a Revolt of the People, if he permitted them to worship God according to the Law: And so contrived to make an Alteration in Religion.

Verse 27. Ver. 27. *If the People go up to do sacrifice in the House of the LORD at Jerusalem, then shall the Heart of this People turn again unto their Lord, even unto Rehoboam King of Judah, and they shall kill me, and go again to Rehoboam King of Judah.*] All the People of Israel being bound at the three great Feasts to go up to Jerusalem to worship; as also, upon other solemn Occasions, devout Persons going thither to offer Gifts and Sacrifices: He was afraid, they would be so taken with the Splendor and Magnificence of the Temple, and of the Royal City, and recall to Memory the famous Acts of *David* and *Solomon*, who were buried there; and the King would find such means to oblige them, and the Priests and Levites so sollicit them to unite themselves again to *Judah* (who appeared to have the better Cause, having the Temple in Possession, where God dwelt) that they would be drawn not only to forsake him, but to kill him. For besides all this, their Belief of one only God was the principal Cause of Union among them: And next to that was their worshipping God at one only Place. Therefore instead of consulting God, and committing himself to him, who could and would have preserved him in the Kingdom he had given him, notwithstanding all these Dangers; he took Counsel, as it here follows, of such as were governed only by *Reasons of State*, and devised how to establish himself by wicked Inventions.

The *Talmudists*, after their manner, add another Reason why he took the following Resolution. For saith *R. Nachman* (in the *Gemara* of the *Sanhedrin*, Cap. XI. N. 46.) the Custom being that none should fit

fit in the Court of the Temple, but onely the King of Chapter
the House of *David*, he thought with himself, that XII.
if the People saw *Rehoboam* sit, and him stand: They
would conclude the former to be King, and *Jeroboam*
but his Servant. Another Reason is alledged by *Kim-
chi*: When the Year of Release came, *Jeroboam* said
within himself, it is written XXXI. *Deut. 10, 11. at
the end of every seventh Year thou shalt read this Law in
the Ears of all Israel, &c.* Now if I attempt to read
it the People will say, the King who is in the Place
which God hath chosen, i. e. *Jerusalem* must read first,
and so I must read it after him, which will be a Dis-
grace to me: And if I read it not all it will be worse,
for I shall be thought profane. But these, and such
like, are frivolous Reasons, for his Resolution to
draw the People from the Worship of God according
to the Law, at his own House at *Jerusalem*.

Ver. 28. *Whereupon the King took Counsel*]. Of some Verse: 28.
secular Politicians; who if they could but preserve the
Civil Government, cared not what became of Religion.
The *Jews* in the Place above-mentioned, in the *San-
hedrin* tell the Story in this manner; That he summo-
ned a Council, consisting partly of pious, partly of
wicked Men: Whom he asked whether they would
subscribe to all that he ordered. They answered, yes.
Then he said, he would be constituted their King:
To which they consenting, he askt if they would obey
him. To which there being a ready Compliance, he
added, even though I command you to serve Idols?
At which the pious Men startled and were full of
Indignation; but their wicked Neighbours whispered
to them saying, do you think *Jeroboam* will honour
Idols? He saith this only to try your Obedience.
And so even *Abijah* himself was drawn in, by this
Fraud,

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Fraud, to subscribe to what he proposed, that they would be obedient in all things without Exception.

And made two Calves of Gold.] One Egg, as *Bochartus* speaks, is not more like to another, than these Calves were to that which *Aaron* made. Onely, as the *Jews* say in *Sanhedrin*, till *Jeroboam's* time the *Israelites* sucked but one Calf; but from that time they sucked two. They were of the same Matter with *Aaron's*, and made for the same Reason: His because *Moses* was absent; and these, because the Holy City (where the Temple, the Altar, the Priests of God were) they could not come to with Safety. And as *Aaron* so *Jeroboam* learnt this Calf Worship in *Egypt*, where he lived for some Years. The LXX. translate these Words δύο δαμάλεις χρυσῆς, two she Calves; and so doth *Josephus*: And the Prophet *Hosea* also speaks of them in the Fæminine Gender, X. 5. by way of Contempt and Despise; as *Bochartus* thinks. It is not improbable (as some Learned Men have conjectured) that he made two Calves, in Imitation of the *Egyptians*, with whom he had conversed, who had a couple of Oxen, which they worshipped: *Apis* at *Memphis* the Metropolis of the upper *Egypt*; and *Mnevis* at *Hierapolis*, which was the chief City of the lower:

And said unto them, it is too much for you to go up to Jerusalem.] Or, as some expound the Hebrew words, you have gone long enough to Jerusalem.

Behold thy Gods, O Israel, which brought thee out of the Land of Egypt.] The very same words that *Aaron* had spoken (XXXII. *Exod.* 4.) and they had the same meaning. For he would have them think, that there was no need of going up to *Jerusalem*, three times a Year, with Labour and Charge; when the true God who brought their Fathers out of *Egypt*

Egypt dwelt among them there, no less than at *Jerusalem*. For God is every where in his Essence (it is likely he told them) and cannot be included in any place: And if they required any special Symbols of his Presence, behold, here they were in those Calves which he set up. As if every Man had Power to devise, out of his own Head, a Symbol of God's Presence. See *Vossius de Orig. & Progr. Idolol. Lib. I. Cap. 3.*

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Ver. 29. *And he set the one in Bethel, and the other put he in Dan.*] The former of which was in the South, the later in the North of the Country of *Israel*: And as *Bethel* was in every Bodies Opinion a Sacred Place (having been consecrated by *Jacob* when God appeared to him there more than once) so *Dan* had been famous for the *Teraphim* of *Micah*; unto which there had been great resort, a long time, XVIII. *Judges* 30. For such Reasons as these, it is likely he waved his Royal City, which was *Schechem*; and chose these two Places for the Residence of the Divine Majesty. For so he pretended, that these Calves represented God: Whom he did not forsake, but worship him in these Symbols of his Presence.

Ver. 30. *And this became a Sin.*] Led them into foul Idolatry: For that was the Sin which *Jeroboam* is so often accused of. And the setting a Calf in *Dan* was an high Aggravation of their Sin; there being no Pretence for two Calves; nor for placing one there, where God had never been extraordinarily present.

For the People went to worship before the one, even unto Dan.] Which Place being in the extream part of the Country, yet the People were so zealous in their Idolatry, that they travelled to offer Sacrifice there: So that they who thought it grievous to go to worship God at *Jerusalem*, did not think much to go a

Chapter XII. great deal further to worship an Idol. This seems to me the simplest Meaning: Which others take to be; that they who dwelt in *Bethel* were so zealous, that they would go as far as *Dan*, to worship the other Calf.

Verse 31. Ver. 31. *And he made an House of high Places.*] That is, saith *Abarbinel*, he made an House or Temple at *Dan*: Wherein there was not one Altar only, as there was at *Jerusalem*, but a great many high Places.

And made Priests of the lowest of the People, which were not of the Sons of Levi.] The Hebrew words *Miketzoth-kaam* should not be interpreted *the lowest of the People*, but as the same *Abarbinel* expounds it, *out of all the People*, he made any Body a Priest, though he was not of the Sons of *Levi*. And *Bochartus* hath justified this Exposition, by a great many Examples of the use of these words in other places. Unto this *Jeroboam* was forced, because the *Levites* would not serve his Impiety, 2 *Chron.* XI. 14. and therefore he expelled them all, and seized on their Cities and Lands. Whereby as he eased the People of paying their Tithes, there being none to demand them: So he gratified them by making Priests out of every Tribe and Family; even in the extreamest part of the Country, as the Hebrew words signify: Thus as he transferred the Kingdom from the House of *David*; so he transferred the Priesthood from the Family of *Aaron*: And let it loose, that any Body might be admitted to that Honourable Employment. Which was a very popular thing: And ingratiated him no doubt with the *Israelites*. And *Cornel. Bertram* thinks that as he had Priests, so he had *Levites* also of the same Stamp: That is, some to officiate under the Priests, as they did. The former he called *Cohenim*, as they were called in *Judah*: The other he called *Cemarim*, who mini-

ministred as the *Levites* did; but in *black* not in *white* Garments, and thence had their Name. *De Republ. Judaica. Cap. XVI.* Chapter XII.

Ver. 32. *And Jeroboam ordained a Feast in the eighth Month, on the fifteenth day of the Month, like unto the Feast that is in Judah.*] That is, the Feast of Tabernacles: Which by the Law was to be celebrated on the Fifteenth Day of the Seventh Month. This he altered, and, as *Abarbinel* thinks, might possibly give this Reason for his impious Presumption: That this Feast being instituted by God after the gathering of their Fruits, which were sooner ripe about *Jerusalem*, then in the Northern Parts of the Country; he pretended the eighth Month would be a better time for it than the Seventh; because then they would be every where gathered. But his chief Intention in this Change, was to alienate the People from the Rites observed at *Jerusalem*.

And he offered upon the Altar.] This was an high Presumption to invade the Priesthood himself, and offer Sacrifices to his gods. A Crime which none of the Kings of *Judah* were guilty of, but only *Uzziah*; who was smitten with a Leprosy, for meddling with the Priests Office, 2 *Chron. XXVI. 19.*

So he did in Bethel, sacrificing unto the Calves that he had made.] What he had done in *Dan*, he did also in *Bethel*: For hitherto hath been related only what he did in the remotest place.

And he placed in Bethel the Priests of the high Places, which he had made.] There he also built an House, or Temple: And set up many Altars in it, where these Priests officiated as they did in other *high Places*.

Ver. 33. *So he offered upon the Altar he had made in Bethel the fifteenth Day of the eighth Month.*] There he began this new Festival, and consecrated it himself. Verse 33.

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In the Month which he had devised of his own Heart.] Out of his own Will and Pleasure (as the *Targum* translates it) against the exprefs Ordinance of God.

And ordained a Feast unto the Children of Israel.] To be observed, I suppose, every Year in *Bethel*, as the Feast of Tabernacles was at *Jerusalem*. And it is likely it lasted as many Days: Unless he affected to make Alterations in every thing, and ordained more, or fewer Days as he thought good.

And offered upon the Altar, and burnt Incense.] He presumed to perform the highest part of the Priests Office, which was to burn Incense. Which he had not done in *Dan*, as *Abarbinel* thinks, but only in *Bethel*: Which was in some regard the Metropolis of his Kingdom, and Head of the Tribe of *Ephraim*; to which place the Prophet, mentioned in the next Chapter, came, and not to *Dan*. He observes also that the Scripture saith, thrice he offered upon the Altar, speaking of different times and places. *First* it is said, *v. 30.* that he offered upon the Altar; that is at *Dan*, where all *Israel* went to worship. *Secondly*, He offered again in *Bethel*, in the beginning of this Verse: And then it is said here in Conclusion, that he ascended the Altar in *Bethel*, not to offer Sacrifice, but to burn Incense, which he had not done in *Dan*. And when he burnt Incense on the Feast Day he had instituted, the Man of God came from *Judah*, and prophecied against the Altar, as it follows in the next Chapter.

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Verse 1. **A**ND it came to pass, that there came a Man of God out of Judah.] That is, a Prophet: For none are called Men of God, but Prophets. And so this Man is called below, v. 18. whence *Kimchi* concludes *David* was a Prophet, because he is called a Man of God. And this Prophet is thought by the *Jews* to be *Iddo*: Whose Vision against *Jeroboam* is mentioned 2 *Chron.* IX. 29. But this is an evident Mistake: For *Iddo* was alive in the Days of *Abijah* the Son of *Rehoboam* (2 *Chron.* XIII. 22.) Whereas this Prophet here spoken of, was killed immediately after this Prophecy. Therefore they were not the same: Unless we suppose that what is here related fell out in the later end of *Jeroboam's* Reign.

Tertullian in his Book *de Jejuniis*, Cap. XVI. calls him *Sameas*: Where *Rigaltius* observes that *Josephus* calls him *Jadon*, and *Epiphanius* *Joam*.

By the Word of the LORD unto Bethel.] By a particular Command of God.

And *Jeroboam* stood by the Altar to burn Incense.] Upon that Feast Day, which he had instituted. See the last Verse of the foregoing Chapter.

Ver. 2. And he cried against the Altar in the Word of the LORD.] Declared it, and the Worship there performed to be Idolatrous: Which he spake by Authority from God:

And said, O Altar, Altar.] Some think he mentioned the Altar twice, to signify, that he prophesied against that in *Dan*, as well as against this in *Bethel*.

Thus.

Chapter
XIII.

Thus saith the LORD, behold a Child shall be born unto the House of David, Jossab by Name.] The Prophets saw things future, as if they were present. And though this was not to come to pass, till above three hundred and sixty Years after this time, yet this Man of God foretells it, as if it were to be done ere long. And the Prediction is the more wonderful, because he tells out of what Family he should spring, and what should be his Name.

And upon thee shall he offer the Priests of the high Places, that burn Incense upon thee, and Mens Bones shall be burn upon thee.] The Meaning is not that he should burn the Priests alive; but the Execution of this Prophecy explains it: That he should slay the Priests of the high Places, and then burn their Bones, as he did the Bones of those that had been buried: And thereby defile this Altar, 2 Kings XXIII. 15, 16, 20.

Verse 3. Ver. 3. *And he gave a sign the same day.]* To confirm his Prophecy.

Saying, this is the Sign which the LORD hath spoken.] A Proof that he spake from God, and not from himself.

Behold, the Altar shall be rent, and the Ashes that are upon it, shall be poured out.] This could not be done, but by the Power of God; who hereby demonstrated he had sent this Prophet to speak these words; which were presently fulfilled.

Verse 4. Ver. 4. *And it came to pass, when Jeroboam heard the saying of the Man of God, which had cried against the Altar in Bethel.]* In the Presence of the King himself, when he was about the Solemn Service of his gods.

That he put forth his hand from the Altar.] Where he stood, v. 1.

Saying,

Saying, lay hold on him.] As he himself would have done, had he been near him. Chapter XIII.

And his hand which he put forth against him, dried up; so that he could not pull it in again to him.] The Muscles and Sinews shrunk, so that it was stiff and rigid: And he perfectly lost the use of it. Which Prodigy was a new Token, that the Prophets words would be fulfilled.

Ver. 5. And the Altar also was rent, and the Ashes poured out from the Altar, according to the sign which the Man of God had given by the Word of the LORD.] Which so amazed all the People, that we do not find any Body went about to lay hold on him: But Jeroboam himself was, for the present, astonished at the miraculous Power of God. Verse 5.

Ver. 6. And the King answered and said unto the Man of God, intreat now the face of the LORD thy God, and pray for me.] A marvellous Change! He that just now threatned, humbly supplicates him that smote him. Verse 6.

That my hand may be restored me again] He was convinced that healing must come from the same hand that gave the Wound: And that it was in vain to seek to his gods.

And the Man of God besought the LORD, and the King's hand was restored him again, and became as it was before.] He did not intend his Destruction, but his Reformation: And therefore granted his Request. Whereby a new Miracle was wrought for his Conversion.

Ver. 7. And the King said unto the Man of God, come Home with me, and refresh thy self, and I will give thee a Reward.] A strange Insensibility of God's great Mercy to him: Which did not lead him to Repentance, when it moved him to so much Gratitude as to desire

Chapter XIII. desire to reward him that was the Instrument of his Cure. His Hand was restored, but not a good Mind.

Verse 8. Ver. 8. *And the Man of God said to the King, if thou wilt give me half thine House, I will not go in with thee, neither will I eat Bread, nor drink Water in this Place.]* For he had a Charge from God (as it follows) not to communicate with them, who were Apostates from their Religion.

Verse 9. Ver. 9. *For so it was charged me by the LORD, saying.]* The same Divine Authority, which sent him thither to do what they had heard and seen, gave him this following Charge.

Eat not Bread, nor drink Water, nor turn again by the same way that thou camest.] The Reason is plain, why he should not eat or drink with them; because that was to have familiar Society with Idolaters. But why he should not return the same way that he came, is not so evident. Some think it was to represent, that even the way to *Bethel* was abominable; and therefore not to be frequented: Or, to show how much we ought to abhor that which leads to Evil. But it seems to be a Proverbial Speech; signifying that he should be constant and stedfast in executing the Charge committed to him. For he that doth any thing without Success is said to return by the way that he went XXXVII. *Isaiab* 29, 34. And therefore not to return by the way that he went, is to do his Business effectually.

Verse 10. Ver. 10. *And so he went another way, and returned not by the way that he came to Bethel.]* To show (as many think) how God detests the way to Idolatry: And would have it to be forgotten.

Ver. 11. *And there was an old Prophet.*] One who had many Years been a Prophet before this Apostasy : Whose Name the Jews say was *Micah*. Who was a Worshipper of the true God, though he dwelt among this idolatrous People. A great many take him to have been a false Prophet : But *Theodoret* proves that he was a true, though guilty of telling a Lye to the Man of God. See *Hermannus Witsius* his *Miscellanea*, Tom. I. p. 142, &c.

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Verse 11.

In Bethel.] He was originally of *Samaria*, as we learn from 2 *Kings* XXIII. 18. But removed hither, it is likely, since this Revolution, that he might see what *Jeroboam* designed.

And his Sons came and told him all the Works that the Man of God had done that Day in Bethel.] In the Hebrew it is, *his Son came and told him*, &c. that is, one of his Sons came first, and told all the foregoing Passages : And afterwards came all the rest of them, and confirmed what he had related.

The Words that he spoken to the King, them they also told their Father.] By this it appears, they were present when *Jeroboam* stood at the Altar ; and therefore joyned in that idolatrous Worship ; though their Father did not, and yet was so timorous that he durst not reprove it.

Ver. 12. *And their Father said unto them, which way went he ? for his Sons had seen what way the Man of God went, that came from Judah.*] They had the Curiosity to observe what way such a remarkable Person went to his own Country : Imagining perhaps their Father would have a Mind to discourse with him.

Verse 12.

Ver. 13. *And he said unto his Sons, saddle me the Ass : So they saddled him the Ass, and he rode thereon.*] In the way they directed him.

Verse 13.

Chapter XIII. Ver. 14. *And went after the Man of God, and found him sitting under an Oak.*] Weary, I suppose, with a long Journey; and faint for want of Victuals.

Verse 14. *And he said art thou the Man of God that came from Judah? and he said, I am.*

Verse 15. Ver. 15. *Then he said unto him, come home with me, and eat Bread.*] He had a mind to have a further Trial of the Truth of what the Man of God had said; and so, in a crafty deceitful manner inticed him back; contrary to his Commission.

Verse 16. Ver. 16. *And he said, I may not return with thee, nor go in with thee: neither will I eat Bread, nor drink Water with thee in this place.*] It seems he was forbid so much, as to go into any of their Houses: Lest he should be tempted to eat with them.

Verse 17. Ver. 17. *For it was said to me by the Word of the LORD, thou shalt eat no Bread, nor drink Water there, nor turn again to go by the way that thou camest.*] For which Reason he refused to accept of the Kings Invitation.

Verse 18. Ver. 18. *And he said unto him, I am a Prophet as thou art.*] He pretended, as *Abarbinel* thinks, that God had revealed the very same to him concerning the Altar in *Bethel*, that he had threatned.

And an Angel spake unto me, by the Word of the LORD, saying, bring him back.] And he further pretended that he found him here by the Direction of an Angel. For he did not tell him, that he learnt from his Sons what had passed; but pretended he had it by Prophecy: And that an Angel, in the Name of God, commanded him to bring him back to his House, and refresh himself there.

To thine House, that he may eat Bread and drink Water.] He perswaded him, I suppose, that the meaning of God's Charge, *Thou shalt not eat Bread, nor drink*

drink Water in this place, was to be understood of Chapter
Sinners and Idolaters, with whom he might not com- XIII.
municate: But he being a Prophet, was not to be
comprehended in that Command. And therefore the
Angel said, bring him back to *thine House*: Not to
the Habitation of any Idolater, but to his Dwelling-
House, which was undefiled. Thus *Abarbinel*.

But he lied unto him.] All this was a Fiction; which
God suffered for the Trial of the good Man: Whe-
ther he would believe him, or a Man he did not
know.

Ver. 19. *So he went back with him, and did eat* Verse 19.
Bread and drink Water in his House.] He thought it
possible that God might, in Pity to him, revoke his
Prohibition: Because he was hungry and weary. But
he ought to have believed the Revelation he had him-
self, of which he was certain: And not trusted to
what another pretended was revealed to him; which
he could not be sure was true. And it is said empha-
tically, *v. 22. The LORD did say to thee, eat no*
Bread, &c. If God had, in Compassion to him,
thought fit to recall that Word; he would have done
it to himself: And as plainly allowed him to refresh
himself, as before he had forbidden it. So *Abarbinel*
well observes, *Nothing that a Prophet receives from*
God is to be altered, unless that Prophet hath another
Word from God revoking the former. As *Abraham* had:
To whom God saith, XXII. *Gen. 2. Take thy Son, &c.*
and offer him for a Burnt-offering, &c. But when he
was going to do it, he heard that Command repealed,
v. 12. Lay not thy hand upon the Lad, &c. He would
not receive a contrary Command from the Mouth of
any Prophet; but from the Mouth of God alone:
From whom he received the first Command.

Chapter Ver. 20. *And it came to pass, that as they sat at the*
 XIII. *Table, the Word of the LORD came to the Prophet that*
 brought him back.] God would not vouchsafe to speak

Verse 20. to him, who had disobeyed his Voice: But rather to the other, though in his Name he had feigned an Untruth.

Verse 21. Ver. 21. *And he cried unto the Man of God that came from Judah, saying.]* He seems to be in a great Agony: From the Consideration of what he had done, and of what the Prophet from Judah, was to suffer.

Thus saith the LORD, forasmuch as thou hast disobeyed the Mouth of the LORD, and hast not kept the Commandment, which the LORD thy God commanded thee.] To disobey God's Mouth, was to disobey the Word spoken by his Mouth.

Verse 22. Ver. 22. *But camest back, and hast eaten Bread and drunk Water in this Place, of which the LORD did say to thee, eat no Bread, and daink no Water: thy Carcase shall not come into the Sepulchre of thy Fathers.]* This was all his Punishment; that he should shortly die, and not be buried among the Jews.

Verse 23. Ver. 23. *And it came to pass, after he had eaten Bread, and after he had drunk, that he saddled for him the Ass; for the Prophet whom he had brought back.]* It is remarkable that no Punishment is here threatned to the old Prophet, for telling him a Lye. Because, as *Abarbinel* thinks, he meant no harm to the other Prophet; but fancied that his saying, he might not eat or drink with them, was only to excuse himself from going with *Feroboam* to his House. And besides, it might have turned to the great Advantage of the Prophet who came from Judah; if he had stedfastly persisted in his Resolution: And not given Credit to what the old Prophet said against it.

Ver. 24. *And when he was gone, a Lion met him by the way, and slew him.*] Not far from Bethel there was a Wood; out of which the two She-Bears came, that tare two and forty Children in pieces, 2 Kings II. 24. Out of which Wood, it is probable this Lion came, and slew this Prophet.

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Verse 24.

And his Carcase was cast in the way, and the Ass stood by it; the Lion also stood by the Carcase.] This was to admonish all the Prophets to observe God's Commands strictly; and to show Jeroboam what he might expect: Since God spared not a lesser Offender. But as God showed his Severity, in taking away this Prophet's Life, which was his Punishment: So he remarkably showed his Approbation of the Prophet; in that the Lion stood quietly by his Carcase, and did not devour it; nor do any hurt to the Ass on which he rode. As if he was merely sent by a Divine Appointment; to execute what God had threatned: But could not move one Step beyond that Commission. For when the Prophet had suffered, what God intended, he takes even his dead Body into his Protection; and would not let it be violated, as is observed below, v. 28.

Ver. 25. *And behold, Men passed by, and saw the Carcase cast in the way, and the Lion standing by the Carcase; and they came and told it in the City, where the old Prophet dwelt.*] As a wonderful thing; that the Lion should neither fall upon his Prey, nor hurt them who passed by: But suffered them to go on quietly.

Ver. 26. *And when the Prophet that brought him back from the way heard thereof, he said it is the Man of God, that was disobedient to the Word of the LORD.*] Disobedience in great Cases hath been thus punished, by Men in Authority. For the Athenians put their Embassadors to Death, whom they had sent into Arcadia.

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cadia, though they had performed their Business very well, to their Content, ἐπεὶ ἐτίρων ὁδὸν ἕλθον, καὶ ἐπὶ τῷ περὶσσευγμένον, because they came another way, and not that which they were prescribed. Which is the very Case before us, *Ælian. Lib. VI. Var. Histor. C. V.*

Therefore the LORD hath delivered him unto the Lion, who hath torn him and slain him; according to the Word of the LORD which he spake unto him.] The Lion did not rend his Body in pieces, but only gave him one Wound which killed him. In the *Hebrew* the word is, *he broke him*, that is his Bones, and so slew him speedily.

Verse 27. Ver. 27. *And he spake to his Sons, saying, saddle me the Ases, and they saddled him.]* Hearing the Lion stood as quiet as a Lamb, and neither meddled with the Carcase, nor hurt any that passed by, he did not fear to take up the Body of the Prophet that came from *Judah*: Believing the Lion had order to do no other Mischief, but kill him.

Verse 28. Ver. 28. *And he went, and found his Carcase cast in the way, and the Ases and the Lion standing by the Carcase: the Lion had not eat the Carcase, nor torn the Ases.]* Here is a cluster of Miracles, that the Lion, contrary to his Nature, did not eat the Carcase, nor kill the Ases, nor meddle with the Travellers that passed by, nor with the old Prophet and his Ases: And that the Ases stood so quietly, and was not frightened at the Sight of a Lion, and betake it self to flight. And more than this, the Lion stood by the Carcase a long time, till this strange News was carried into the City: As a faithful Keeper of the Prophet's Body, that no other wild Beasts should meddle with it. Which made the Miracle more illustrious; and plainly showed all this did not happen by chance.

Ver. 29.

Ver. 29. *And the Prophet took up the Carcase of the Man of God, and laid it upon the Ass, and brought it back: and the old Prophet came into the City to mourn and to bury him.]* Chapter XIII. Verse 29. To make a solemn Funeral for him.

Ver. 30. *And he laid his Carcase in his own Grave.]* Verse 30. Which was the greatest Honour he could do him.

And they mourned over him, saying, alas my Brother.] He and his Sons made the usual Lamentation over him: Of which this was the form, we find, in after times, XXII. Jer. 18.

Ver. 31. *And it came to pass after he had buried him, that he spake unto his Sons, saying, when I am dead, then bury me in the Sepulchre wherein the Man of God is buried: lay my Bones besides his Bones.]* Verse 31. This he ordered, not merely out of Affection to the Prophet, but to secure himself from the Judgment that he had threatened, v. 2.

Ver. 32. *For the saying which he cried by the Word of the LORD, against the Altar in Bethel, and against all the Houses of the high places that are in the Cities of Samaria shall surely come to pass.]* Verse 32. This Abarbuzel looks upon as an Argument that this Man was a Prophet of the LORD; that he foretold the same thing that the Man of God who came from Judah, did. And, as he thinks, something more, viz. the Destruction of all the high Places by Jozab, which is not before mentioned.

Ver. 33. *After this thing Jeroboam returned not from his evil way.]* Verse 33. By all these wonderful Works (for the singular Number is put for the plural) Jeroboam was not at all changed: But continued in his Idolatry.

And made again of the lowest of the People Priests of the high Places.] He did not reform in any one thing; but

Chapter XIII. but still went on in making any Body Priests. See XII. 31.

Whosoever would he consecrated him; and he became one of the Priests of the high Places.] Without any Respect to his Tribe, or Family; or indeed, to his Condition.

Verse 34. Ver. 34. *And this thing became sin to the House of Jeroboam; even to cut it off, and destroy it from the face of the Earth.] Brought dreadful Punishments upon his Family (for so Sin sometimes signifies, the Punishment of Sin) And these not vulgar Punishments, but utter Extirpation.*

Chapter XIV.

C H A P. XIV.

Verse 1. *AT that time.] Some time after those Woes were denounced against him; but the Phrase doth not denote any precise time.*

Abijah the Son of Jeroboam was sick.] Being stricken by the Hand of God, with some Disease.

Verse 2. Ver. 2. *And Jeroboam said to his Wife, arise, I pray thee, and disguise thy self.] Put on such Apparel, as the common People wear.*

That thou be not known to be the Wife of Jeroboam.] He would have her go on this Errand, because he was sure she would report things truly to him. But yet would not have her known to be his Wife, because he would have the Prophet speak more freely and indifferently: Or, perhaps, he was afraid he should threaten too heavily, if he knew who she was.

And get thee to Shiloh; behold there is the Prophet *Abijah*, which told me I should be King over this People.] This looks like great Stupidity; that he should think to deceive a Prophet, who could tell him future Events: And therefore much more discover things present.

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Ver. 3. *And take with thee ten Loaves, and Craknels, and a Cruse of Honey: and go to him, he shall tell thee what shall become of the Child.*] They that went to enquire of a Prophet, used to make him some Present, as a Token of their Respect to him. See 1 Sam. IX. 7. and by such Oblations the Prophets supported themselves. This Present which she made him was of such things, as might make him think her to be a Country Woman, rather than a Courtier.

Verse 3.

Ver. 4. *And Jeroboam's Wife did so, and arose, and went to Shiloh, and came to the House of Abijah: but Abijah could not see, for his Eyes were set by reason of his Age.*] In the Hebrew his Eyes stood for his Hoariness. He seems to have had a Film, or a Cataract grown over his Eyes.

Verse 4.

Ver. 5. *And the LORD said unto Abijah, behold, the Wife of Jeroboam cometh to ask a thing of thee for her Son, for he is sick: thus and thus shalt thou say unto her: for it shall be when she cometh to thee, that she shall feign her self to be another Woman.*] He was as fully instructed how to treat her, as if he had seen, and known her.

Verse 5.

Ver. 6. *And it came to pass, when Abijah heard the sound of her Feet, as she came in at the door, that he said, come in thou Wife of Jeroboam: Why feignest thou thy self to be another? for I am sent to thee with heavy Tidings.*] He discovered her before she appeared: That she might give the greater Credit to his words.

Verse 6.

Chapter Ver. 7. Go tell Jeroboam, thus saith the LORD God
 XIV. of Hosts, for as much as I exalted thee from among the
 People, and made thee Prince over my People Israel.]

Verse 7. Raised him from a private Person, to be the King of
 the X. Tribes.

Verse 8. Ver. 8. And rent the Kingdom away from the House
 of David, and gave it thee : and yet thou hast not been
 as my servant David, who kept my Commandments, and
 who followed me with all his heart, to do that only which
 was right in mine Eyes.] Though David committed
 some great Sins, yet he was upright in his Religion,
 and never started aside in the least unto other gods.
 In which Piety God expected Jeroboam should have
 continued, as he admonished him, when he first sent
 Ahijah to him, XI. 38.

Verse 9. Ver. 9. But hast done evil above all that were before
 thee.] King Saul was not so bad ; no, nor Solomon :
 Who though he was drawn aside himself, yet did
 not study to make his People Idolaters.

For thou hast gone, and made thee other gods, and
 molten Images.] Or, even molten Images ; that is, the
 Golden Calves. Which he did not think to be gods,
 but onely Representations of God : And yet God
 looked upon this Worship which was paid to him be-
 fore these Images, as the Worship of other gods :
 Which are called Devils, in the 2 Chron. XI. 15.

To provoke me to anger.] That was the Effect of this
 Idolatrous Worship.

And hast cast me behind thy back.] Neglected me
 and my Service. For those things we cast behind
 our backs, which are nothing worth : And for which
 we have no regard or concern what becomes of
 them.

Ver. 10. *Therefore, behold, I will bring evil upon the House of Jeroboam.*] Severely punish it. Chapter XIV.

And will cut off from Jeroboam him that pisseth against the Wall.] That is, not leave a Man of his Family alive, as *Ralbag* interprets it. See *1 Sam. XXV. 22.* Verse 10.

And him that is shut up, and left in Israel.] That is, married, or unmarried, as *de Dieu* expounds these words upon *XXXII. Dent. 36.* all sorts of Men, of whatsoever State or Condition they be. Others refer this, to Treasures shut up in secret Places, and to Flocks left in the Field: Or, to Men taken Captive, or that have escaped. As much as to say, there shall be an Universal Destruction. And thus *Bochartus* glosses (comprehending all these) *I will cut off every Male, whether he be a Captive; or a free Man; whether he live in the City, or in the Country; be married or single.* See his *Hierozoicon*, P. I. Lib. II. Cap. LVI.

And I will take away the Remnant of the House of Jeroboam.] All his Posterity.

As a Man taketh away Dung, till it be all gone.] Which Servants remove so carefully, that they suffer not the least speck to remain.


Ver. 11. *Him that dieth of Jeroboam in the City shall the Dogs eat; and him that dieth in the Field shall the Fowls of the Air eat.*] That is, none of them shall be buried. Verse 11.

For the LORD hath spoken it.] This is God's irrevocable Decree.

Ver. 12. *Arise thou therefore, get thee unto thy own House, and when thy Feet enter the City, the Child shall die.*] This was a sign that all the rest of his Threatning should be fulfilled. Verse 12.

Ver. 13. *And all Israel shall mourn for him, and bury him: for he only of Jeroboam shall come to the grave.*] Verse 13.

Chapter All the rest were to be buried in the Bowels of Dogs,
XIV. and of Fowls of the Air, v. 11.

 Because in him is found some good thing toward the LORD God of Israel in the House of Jeroboam.] He was the only Person of that Family that disliked the Worship of the Calves, and perhaps intended to remove them when he had Power: And suffer the People to go up to Jerusalem to worship, trusting God would preserve him in his Kingdom. Some of the Jews say, that he broke down a Hedge which his Father had made, to keep People from going up to Jerusalem, at the three great Feasts.

Verse 14. Ver. 14. Moreover the LORD shall raise him up a King over Israel, who shall cut off the House of Jeroboam.] This King was Baasha, XV. 27, 28.

That day.] As soon as he was made King, v. 29.

But what? even now.] What did I say? (that day) even just now. It is as sure, as if it were now done. The Chaldee takes it otherwise; he shall destroy the House of Jeroboam; both that which liveth now at this Day, and that which shall be born in time to come. But Kimchi puts no stop at this word *Vemah* (and what) but continues it with what follows, in this manner, *What is this which shall now happen, to that which shall come hereafter?* That is, the present Calamities shall be nothing to the future. Which agrees well enough with what follows, concerning the continual Troubles that should be in Israel; and at last their Captivity.

Verse 15. Ver. 15. And the LORD shall smite Israel.] For their consenting to that Idolatrous Worship, which Jeroboam set up.

As a Reed is shaken in the Water.] That is, they shall be in perpetual Commotions by Civil Wars: Having no quiet, but frequently changing their Kings. Thus

Bochartus excellently expounds it, in an Epistle to our Chapter
 Bishop *Morley*, p. 106, &c. The Reason of this Ex- XIV.
 pression was, that several of their Kings were after-
 ward killed, and new Families started up: And be-
 tween so many Kings of so many Families and Tribes,
 their Minds fluctuated and wavered; and they knew
 not where to fix themselves, and rest in quiet. There-
 fore their Condition is thus described in the *2 Chron.*
XV. 5. there was no Peace to him that went in, or to
him that came out, &c.

And he shall root up Israel out of this good Land,
which he gave to their Fathers.] Which he began to do
 first by *Tiglath-Pileser* King of *Assyria*, *2 Kings XV. 29.*
 And then finished it by *Shalmaneser*, *2 Kings XVII.*
5; 6, &c.

And shall scatter them beyond the River.] That is,
Euphrates: They being carried (as the fore-named
 Places tell us) into the Country of the *Medes*.

Because they have made their Groves.] In which
 they placed the Images of their gods. For they were
 not contented with the Calves, but fell to grosser
 Idolatry; which was commonly practised in Groves.
 See III. *Judges 7.*

Provoking the LORD to anger.] For nothing was
 so detestable to him, as this Sin.

Ver. 16. And he shall give Israel up.] Into the hands *Verse 16.*
 of the Heathen.

Because of the Sins of Jeroboam, who did sin, and
who made Israel to sin.] Perverted the whole Nation:
 Who by his Authority, and Example were led into
 Idolatry.

Ver. 17. And Jeroboam's Wife arose and departed, Verse 17.
and came to Tirzah.] A City in the Tribe of *Manaf-*
seh: Which had been famous in ancient Times (*XII.*
Josh. 24.) and became the Royal Seat, and continued
 so.

Chapter XIV. so for some time (XV. 33.) being found more convenient, I suppose, than *Schechem* where *Jeroboam* first settled.

And when she came to the Threshold of the door, the Child died] It seems the King's House was near the Gate of the City: For it is said, v. 12. that as soon as she entered into the City, the Child should die. And so it did, when she came to the Threshold of the Door of the Palace.

Verse 18. Ver. 18. *And they buried him, and all Israel mourned for him, according to the Word of the LORD, which he spake by the hand of his Servant Ahijah the Prophet.*] Whereby he confirmed all the rest of his Threatnings against the House of *Jeroboam* and the People of *Israel*.

Verse 19. Ver. 19. *And the rest of the Acts of Jeroboam, how he warred, and how he reigned.*] How he behaved himself in War, and in Peace.

Behold, they are written in the Book of the Chronicles of the Kings of Israel.] Not in that Book in the Bible, called *Chronicles*: But in such a Book as that wherein the Acts of *Solomon* were recorded, Day by Day, XI. 41. See there.

Verse 20. Ver. 20. *And the days that Jeroboam reigned were two and twenty Years, and he slept with his Fathers, and Nadab his Son reigned in his Stead.*] His sleeping with his Fathers, seems to be a Phrase signifying only, that he died, as all before him did: Not that he was buried with them (as it is said of *Rehoboam*, v. 31.) for they were private Men, and he a King; who, no doubt, was magnificently interred by his Son.

Verse 21. Ver. 21. *And Rehoboam the Son of Solomon reigned in Judah: Rehoboam was forty and one Years old when he began to reign.*] And therefore was born a Year before

ore Solomon came to the Crown: For he reigned but forty Years, XI. 42. Chapter XIV.

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.] A great Honour to him; of which he was not worthy: And therefore God shortened his Days, and did not let him reign so long as Jeroboam.

And his Mother's Name was Naamah an Ammonitess.] It is much that David should suffer Solomon to marry one of this Country: Unless she was profelyted as the Daughter of Pharaoh is supposed to have been. He himself indeed had married the Daughter of Talmi King of Gesbur; but the Son he had by her proved so wicked, that it might have been a Caution to him not to marry his Son, especially him he intended for the Heir of his Crown to a Stranger. Who if she was profelyted, yet many think she did not so change her Religion, but that she instilled ill Principles into her Son and corrupted him. Nay, she was one of those Women that inticed Solomon to Idolatry: For Women of Ammon are reckoned among his strange Wives.

Ver. 22. And Judah did evil in the sight of the LORD, and they provoked him to jealousy, with their idols which they had committed.] By joyning other gods together with him. Which is an amazing thing, that at the Beginning of his Reign Rehoboam should do well for three Years (2 Chron. XI. 17.) and then forsook the Law of God (2 Chron. XII. 1.) and fell off from his Worship, into such Gross Idolatry, as exceeded that of Jeroboam's.

Above all that their Fathers had done.] Above all that had been practised in the time of the Judges.

Chapter Ver. 23. *For they also built them high Places, and*
 XIV. *Images, and Groves on every high Hill, and under eve-*
 Verse 23. *ry green Tree.]* They multiplied Altars on every high
 Hill; and set up Images; and built Temples for
 them: Which I take to be meant by *Groves*. For
 they could not be under every green Tree; nor could
 they be said to be *built*, but to be planted: Therefore
 it is reasonable to interpret them Temples, or Places
 of Divine Worship. As among the Heathen *Strabo*
 testifies (Geograph. Lib. IX.) that the Poets called
 their Temples by the Name of Groves (*ἄλσιν καλεῖσιν*
πὰ ἱερῶν πάντα) though they had no Trees about them;
 because the Custom was to have Trees planted about
 their Sacred Places. In which the *Israelites* set up Al-
 tars; directly contrary to the Law: Which intended
 to preserve Unity in Religion, by allowing one Al-
 tar only.

Verse 24. Ver. 24. *And there were also Sodomites in the Land.]*
 This kind of Wickedness often attended Idolatry,
 XV. 12. 2 *Kings* XXIII. 7. I. *Rom.* 21, 28. For a-
 mong the Heathen the most filthy things were pra-
 ctised, in these shady dark Places (their *Groves*) by
 the Worshipers of *Venus*, *Bacchus*, and *Priapus*.
 And such there were, it appears by the place now
 quoted, 2 *Kings* XXIII. 7. among the *Israelites*:
 Who out of Devotion to some false god or other,
 prostituted their Bodies, contrary to Nature, to be
 abused in Honour of those gods, directly against the
 Law, XXIII. *Deut.* 17. For when *Josiah* purged the
 Temple he is said to cast out the *Sodomites*: Where
 by *Kedeschim* our *Selden* understands the Priests of
Astarte. *Syntag.* 2. de *Diis Syris*. Cap. 2.

Verse 25. Ver. 25. *And it came to pass that in the fifth Year of*
King Rehoboam Shebäck King of Egypt came up against
Jerusalem.] Ροβοῶμῳ δ' αὐτῷ παρέδωκε ἀμαχητὶ τὴν
 πόλιν

πρόλι. And Rehoboam (as *Josephus* writes) delivered Chapter
up the City to him, without striking a stroke. For he XIV.
had a vast Army (as we read 2 *Chron.* XII. 2.) where-
with he conquered *Asia*, as *Herodotus* tells us, who
calls him *Sesostris*. For *Josephus* acknowledgeth he
relates the same Expedition, that the Scripture doth ;
but under a different Name. It may seem something
strange that *Shishak* being so nearly allied to *Rehoboam*,
should come up against him, and take his Royal Ci-
ty: But as Kingdoms are never married, so *Jeroboam*,
it is likely, who had lived long in *Egypt*, stirred him
up to invade him; and thereby established himself in
his new Kingdom: For we read not a word of any
Cities in *Israel* that he took; but only the fenced Ci-
ties of *Judah* (2 *Chron.* XII. 4.) *Jeroboam* and his
Country remaining undisturbed. Besides, it must be
remembered he was not the Son of *Pharaoh's* Daughter,
but of an *Ammonites*: And therefore there was no
Kindred between *Rehoboam* and *Shishak*.

Ver. 26. And he took away the Treasures of the House Verse 26.
of the LORD, and the Treasures of the King's House, he
even took away all.] This Riches which *David* and *So-*
lomon had treasured up, tempted *Shishak*, it is proba-
ble to this Expedition against *Jerusalem*: For he did
not intend to keep this City, but only to spoil it.

And he took away the Shields of Gold which *Solomon*
had made.] Which were in the House of the Forest
of *Lebanon* (See X. 16, 17.) which it seems he also
plundered. This was a speedy Vengeance for their
Sins; that so soon after *Solomon's* Death, the Splen-
dor wherein he left *Jerusalem* should be extinguished.
For *Rehoboam* served God three Years; was corrupted
in the fourth: And in the fifth was punished.

Chapter Ver. 27. *And King Rehoboam made in their stead*
 XIV. *brazen Shields, and committed them into the hand of*
 the chief of the Guard.] In the Hebrew the word for
 Verse 27. *Guard, is Runners: So called because they went before*
 the King, and behind him.

Which kept the door of the King's House.] These
 Shields were not of much Value; and so were com-
 mitted to Men in a mean Office: Whereas the Golden
 ones, were kept, as I said, in the House of the Forest
 of Lebanon.

Verse 28. Ver. 28. *And it was so when the King went into the*
House of the LORD, that the Guard bare them, and
brought them back into the Guard-Chamber.] He did not
 quite forsake God, but still continued to worship in
 the Temple: And perhaps he now left the high Pla-
 ces (after he had been thus chastised by the King of
 Egypt) and frequented the House of God better:
 Shields were carried before him thither, for Pomp
 sake, that he might not be contemned by his People:
 And that there might be no occasion for Sedition, if
 they were disposed to it, when they saw him so well
 guarded.

Verse 29. Ver. 29. *Now the rest of the Acts of Rehoboam, and*
all that he did, are they not witten in the Book of the
Chronicles of the Kings of Judah.] He refers those that
 desired a larger Account of him, to the publick An-
 nals, as he had done when he concludes the History
 of Jeroboam, v. 19. See there.

Verse 30. Ver. 30. *And there was War between Rehoboam and*
Jeroboam all their days.] This doth not seem to agree
 with what we read, XII. 22. where God commanded
 Rehoboam and his People not to go to fight with Is-
 rael: And they obeyed his Voice. But this is easily
 satisfied, by observing that the Jews were commanded
 not to make War upon the Israelites; but they are
 not

not commanded not to defend themselves, if the *Isra-* Chapter
elites made War upon them. And this was their XIV.
 Case: The *Israelites* vexed them with continual In-
 cursions and Deprædations: Though the House of *Da-*
vid did not assault them, but only repel their Vio-
 lence. Or, perhaps upon the Borders, they were
 continually endeavouring to get ground, one of ano-
 ther: Though they never came to a set Battle.

Ver. 31. *And Rehoboam slept with his Fathers, and Verse 31.*
was buried with his Father in the City of David: and
his Mother's Name was Naamah, an Ammonitess.] The
 Repetition of this about his Mother hath something
 remarkable in it (See v. 21.) though it is hard to
 know what it is. *Abarbinet* thinks, it is as much as
 to say, he did not repent at last: But as he lived, so
 he died, in the Idolatry of his Mother.

And Abijam his Son reigned in his stead.

C H A P. XV.

Chapter
XV.

Verse 1. **N**OW in the eighteenth Year of King *Jero-* Verse 1.
boam the Son of Nebat, reigned Abijam
over Judah.] Which seems to disagree with what is
 said below, v. 9. concerning *Asa*, that he began to
 reign the twentieth Year of *Jeroboam*, and *Abijam*
 reigned three Years. But it is usual both in Scripture,
 and in other Authors, to reckon part of a Year, for
 a whole Year. So *Abijam* began to reign in some part
 of *Jeroboam's* eighteenth Year; and continued his
 Reign the whole nineteenth; and died in the twen-
 tieth: And so was reckoned to have reigned three
 Years, as it here follows.

Chapter XV. Ver. 2. *Three Years reigned he in Jerusalem.*] This was a very short time, as *Abarbinel* observes: But it was because he walked in the way of his Father; which provoked God to cut him off.

And his Mother's Name was *Maacah the Daughter of Abisalom*] The same Author fancies she was the Daughter of *Absalom* (as he is called 2 *Chron.* XI. 21.) who rebelled against his Father *David*; and so was a bad Daughter of a bad Father. She is called by another Name, 2 *Chron.* XIII. 2. viz. *Michaiab the Daughter of Uriel*. But he thinks that is the Name of the Family, and this her proper Name. Others think this a mere Fancy, and with great Reason: For *Abisalom* is a different Name from *Absalom*, as *David's* Son is always called. And they think he had two Names, as his Daughter also had. But *Pellicanus* seems to me to have given the plainest Account of this, that *Maachab* was his Grandmother, and *Micaiah* his Mother.

Verse 3. Ver. 3. *And he walked in all the Sins of his Father, which he had done before him.*] See XIV. 22, 23, 24.

And his Heart was not perfect with the LORD his God, as the Heart of David his Father.] They ought all to have remembered *David*, and trod in his Steps; who was the Founder of the Royal Family: And never turned aside to the Worship of other gods, as this Man did; though together with them he worshipped the LORD God of *Israel*, who is therefore called the LORD his God.

Verse 4. Ver. 4. *Nevertheless for David's sake, the LORD his God gave him a Lamp in Jerusalem, to set up his Son after him.*] He continued the Kingdom in the Posterity of *David*: Which is the meaning of giving him a Lamp. See XI. 36.

And to establish Jerusalem.] Whereby Jerusalem was established as the Place of God's Worship. Chapter XV.

Ver. 5. Because David did that which was right in the Eyes of the LORD, and turned not aside from any thing that he commanded him, all the days of his Life; save only in the matter of Urijah the Hittite.] He was not without other Sins; but none so enormous as this: And therefore not remembered, as this about Uriah is very often, to his Dishonour. Verse 5.

Ver. 6. And there was War between Rehoboam and Jeroboam all the days of his Life.] This was said before, XIV. 30. and therefore may seem to come in here impertinently: Because he is not speaking of Rehoboam, but of his Son Abijam: Who was a valiant young Man in the days of his Father, and always fought his Battles with Jeroboam. Which being related before in the History of Rehoboam is here repeated, as Abarinell thinks, to show that Abijam was the Cause of these Wars. And these words, *all his days*, he thinks, relate to Abijam, who continued the War between his Father and Jeroboam with great Success: As we read in Chron. XIII. 17. Bochartus thinks a plainer Account may be given of this, by supposing that Rehoboam signifies this Son of his: Children and Fathers being one and the same in a Moral Account. Thus Abraham is said to have purchased the Sepulchre of the Sons of Emor; which was indeed purchased by Jacob: And the Israelites say to Rehoboam (XII. 16.) What Portion have we in David? That is, in Rehoboam the Grand-child of David. In like manner he thinks it may be said, *there was War between Rehoboam and Jeroboam*, that is, between Abijam the Son of Rehoboam and Jeroboam: Whom Abijam grievously afflicted. Hierozoicon, P. I. Lib. II. Cap. XLIII. But this doth not seem to be the true Account; because the War between

Chapter
XV.

between *Abijam* and *Jeroboam* is distinctly mentioned in the next Verse. Therefore the meaning of these words is, that though God was pleased, for *David's* sake, who walked uprightly before him, to continue a *Lamp*, that is; a Successor to him in *Jerusalem*: Yet these Successors were vexed with continual Wars (as appeared both in the Reign of *Rehoboam* and of *Abijam*) and did not enjoy their Kingdom peaceably.

Verse 7. Ver. 7. *Now the rest of the Acts of Abijam, and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah?*] See XI. 41. *Ezra* saith they were recorded in the Book of the Prophet *Iddo*, 2 *Chron.* XIII. 22. from whence he took what he thought fit.

And there was War between Abijam and Jeroboam.] He continued the War, which had been between his Father and *Jeroboam*; and managed it very gloriously, as *Ezra* shows in the Book of the *Chronicles*.

Verse 8. Ver. 8. *And Abijam slept with his Fathers, and they buried him in the City of David, and Asa his Son reigned in his stead.*

Verse 9. Ver. 9. *In the twentieth Years of Jeroboam King of Israel, reigned Asa over Judah.*] In some part of that Year. See v. 2.

Verse 10. Ver. 10. *And one and forty Years reigned he in Jerusalem, and his Mother's Name was Maachab the Daughter of Abisalom.*] This was the Name of his Grandmother; who is called his Mother as *Roguel* is called the Father of *Jethro's* Daughters (II. *Exod.* 18.) when he was their Grand-father. Which Example *Kimchi* here alledges to explain this. And thus *Abarbinel*: The Sense is not that *Maachab* brought forth *Asa* (for she was his Father's Mother) but she brought him up and gave him his Education. Which made his Piety the more remarkable, that he was not tainted with her

ner Principles of Religion as his Father was. But why his Mother should not be mentioned, but his Grand-mother, which was not at all needful (because it was evident by what was said before that *Maachab* was the Mother of *Abijam* his Father) is unaccountable. And therefore others think that this was the Name of his Mother: Which was the same, as her Fathers also was, with that of *Abijam's*.

Ver. 11. *And Asa did that which was right in the Sight of the LORD, as did David his Father.*] He made him his Pattern: Worshipping the LORD alone; and taking away all Idols, as it here follows. Verse 11.

Ver. 12. *And he took away the Sodomites out of the Land, and removed all the Idols that his Father had made.*] Of which see XIV. 23, 24. But still some secretly remained: And therefore when it is said he removed all Idols, the meaning is all that he could discover; for some lurked privately, XXII. 46. Verse 12.

Ver. 13. *And also Maacah his Mother, even her he removed from being Queen.*] He took away her Guards, and all the Ensigns of Royal Dignity: And reduced her to the Condition of a private Person. But the word *being* is not in the *Hebrew* which others translate, *he removed her from the Queen*. That is, from his Wife; that she might not be infected with her Idolatry. He put her therefore out of the Court, where he gave a bad Example. Verse 13.

Because she had made an Idol in a Grove.] The word we translate *Idol*, is *Miphlezeth*, which imports something of Terror and Horror: Either because it was of a frightful Aspect; or brought dreadful Judgments upon its Worshippers. S. *Hierom* understands by it *Priapus*, or *Baal-Peor*, to whom the Women were much devoted. *Theodoret* takes it for *Astarte* or *Venus*: And indeed in the Northern Countries

Chapter XV. *Priapus* and *Venus* were painted together, as *Johan. Genſius* obſerves in his Book *de Victimis Humanis*, P. I. Cap. IX. Whatſoever it was, it was placed in a Grove: In which ſhady Places all the Works of Darkneſs, even Sodomy it ſelf, were practiſed.

Aſa deſtroyed her Idol, and burnt it by the Brook *Kizdron*.] He cut it down, and having burnt it, ſtamp't it to Powder; and then threw it into the Brook *Kizdron*: As *Moſes* did with the Golden Calf. XXXII. *Exod.* 20. See 2 *Chron.* XV. 16.

Verſe 14. Ver. 14. *But the high Places were not removed; nevertheless Aſa his Heart was perfect with the LORD all his days.*] He did take away all the high Places, wherein they ſacrificed to ſtrange Gods; (2 *Chron.* XIV. 3.) but not thoſe wherein God alone was worſhipped: For his Authority was not great enough to do this; the People having ſo univerſally and ſo long taken this License; that none durſt attempt to aboliſh this inveterate Cuſtom till the Days of *Hezekiah*. Who ſeeing the Calamities that were coming upon his Country, endeavour'd to prevent them, by a thorough Reformation. But though *Aſa* did not venture to do this, yet his Heart was ſincerely affected to the right Worſhip of God: And he ſuffered Sacrifices to be offered to none elſe.

Verſe 15. Ver. 15. *And he brought in the things which his Father had dedicated, and the things which himſelf had dedicated into the Houſe of the LORD, Silver, and Gold, and Veſſels.*] According to the Piety of ancient Times his Father had vowed ſome part of the Spoils he took in the War with *Jeroboam* unto the LORD: But had not time to make good his Vow; or upon ſome account or other neglected it. *Aſa* his Son therefore made his Vow good; and alſo himſelf brought in what he had devoted unto Holy Uſes (for
fo

to the words are in the *Hebrew*, he brought in the holy things of his Father, &c.) having gotten great Spoil in his War with the *Ethiopians*. 2 Chron. XIV. 13, 14. Chapter XV.

Ver. 16. *And there was War between Afa and Baasha King of Israel all their days.*] There having been no mention hitherto made of *Baasha*; this may seem not to stand in its proper place. But *Abarbinel* thinks it is here inserted, that as this Divine Writer had shown what his Vertues were; so he might now mention his Faults. The chief of which was occasioned by this War: Which moved him to send to *Benhadad* for help; when he should have relied upon God: As is related largely, 2 Chron. XVI. 7, &c. Verse 16.

Ver. 17. *And Baasha King of Israel went up against Judab.*] After *Afa* his great Victory over the *Ethiopians*, a great many of the *Israelites* fell off to him from *Baasha*: Who thereupon resolved to make War upon *Judab*, and thereby prevent a further Defection of his Subjects. Verse 17.

And built Ramah.] A City in the Tribe of *Benjamin*: Which either belonged to the Kingdom of *Israel*; or he had taken from *Judab* and fortified it; for that is meant by *building* it, as appears by what follows.

That he might not suffer any to go out, or come into Afa King of Judab.] That he might hinder all Communication between his People, and the People of *Judab*. For this Place lay in the Confines of both Kingdoms: And in such a strait, that a Fortification being made there, none could pass to and fro without a License from *Baasha*.

Ver. 18. *Then Afa took all the Silver and Gold, that was left in the Treasures of the House of the LORD, and in the Treasures of the King's House, and delivered them into the hands of his Servants: and King Afa sent them* Verse 18.

Chapter XV. *to Benhadad, the Son of Tabrimon, the Son of Hezion King of Syria, that dwelt at Damascus, saying.*] This was held lawful, in case of extream Danger, to employ sacred things for the Defence of ones Country. But here was no such Necessity in this Case: For God had appeared so wonderfully for *Asa*, against a more powerful Enemy than *Baasha*, that he ought to have confided in him for help; as the Prophet *Hanani* told him, 2 *Chron. XVI. 7, &c.*

Verse 19. Ver. 19. *There is a League between me and thee, and between my Father and thy Father.*] In the latter end of *Solomon's* Reign the *Syrians* were Enemies to him, XI. 24, 25. But when he was dead, and the Kingdom was divided, both *Judah* and *Israel* made Peace with the *Syrians*: Having enough to do, to settle themselves in their own Dominions.

Behold, I have sent unto thee a Present of Silver, and Gold; come and break thy League with Baasha King of Israel, that he may depart from me.] This was a wicked piece of Policy to tempt him with Money, to break his word, which perhaps he had sworn to observe.

Verse 20. Ver. 20. *So Benhadad hearkned unto King Asa, and sent the Captain of his Hosts which he had.*] Always in a Readiness, for some Expedition, or for the Defence of his Country.

Against the Cities of Israel, and smote Ijon, and Dan, and Abel-beth-maachab, and all Cinneroth, with all the Land of Naphtali.] By this it appears, that he fell upon the Northern part of the Kingdom of *Israel*, which was nearest to *Damascus*: Whilst *Baasha* was busy at *Ramah*; which was in the more Southern part of his Dominion.

Verse 21. Ver. 21. *And it came to pass, that when Baasha heard thereof, that he left off building of Ramah.*] By this means *Asa* compassed his ends: It not being safe for *Baasha*

Baasha to continue the Work he was about; for fear *Benhadad* should make larger Conquests, than he had already done. Chapter XV.

And dwelt in Tirzah.] Which was become the Royal City: (See XIV. 17.) where *Baasha* settled himself. Though he intended, I suppose, when he had finished *Ramah*, to have dwelt there some part of the Year; that by his Presence, the Passages might have been the better secured.

Ver. 22. *Then King Asa made Proclamation, throughout all Judah (none was exempted)*] He summoned all the People of the Country; who were not disabled by Age, or Sickness, or some other way. Verse 22.

And they took away the Stones: and the Timber thereof, wherewith Baasha had builded, and King Asa built with them Geba of Benjamin, and Mizpeh.] They were inhabited before, but he enlarged, and perhaps fortified them. Which he judged better than to perfect the Fortifications of *Ramah*: Which would have been a perpetual Bone of Contention (as we speak) between *Judah* and *Israel*.


Ver. 23. *And the rest of the Acts of Asa, and all his Might, and all that he did, and the Cities which he built, are they not written in the Book of the Chronicles of the Kings of Judah?*] See XI. 41. Verse 23.

Nevertheless in the time of his Old Age, he was diseased in his Feet.] He had the Gout, as the *Gemura* of the *Sanhedrin* explains it, Cap. VI. N. VII. which made him less active, than he had been before this Disease seized him.

Ver. 24. *And Asa slept with his Fathers, and was buried with his Fathers, in the City of David his Father: and Jehoshaphat his Son reigned in his stead.* Verse 24.

Ver. 25. *And Nadab the Son of Jeroboam began to reign over Israel in the second Year of Asa King of Judah,* Verse 25.

Chapter *and reigned over Israel two Years.]* Part of two Years,
 XV. as appears from v. 28. and 33.

 Ver. 26. *And he did evil in the Sight of the LORD,*
 Verse 26. *and walked in the way of his Father, and in his Sin,*
wherewith he made Israel to sin.] By the Worship of
 the Golden Calves.

Verse 27. Ver. 27. *And Baasha the Son of Abijah of the House*
of Issachar.] That is, of a Family in the Tribe of Issa-
 char.

Conspired against him, and Baasha smote him at Gib-
bethon, which belonged to the Philistines (for Nadab,
and all Israel laid siege to Gibbethon.) It was a City in
 the Tribe of Dan, XIX. Josh. 44. and given to the Le-
 vites, XXI. 23. who quitted it, as they did the rest of
 their Cities, when Jeroboam would not suffer them to
 execute their Office (2 Chron. XI. 14.) and the Philis-
 tines it is likely seized upon it, being adjoining to
 their Country. But Nadab now endeavoured to re-
 cover it out of their hands, as of right belonging to
 him.

Verse 28. Ver. 28. *Even in the third Year of Asa King of Judah*
did Baasha slay him, and reigned in his stead.] What
 was the Pretence for this Conspiracy we are not told:
 But it is likely he had many joyned with him in it:
 Otherwise it had not been easy to slay him, when he
 was in the midst of his Army before Gibbethon.

Verse 29. Ver. 29. *And it came to pass, when he reigned, that*
he smote all the House of Jeroboam, he left not to Jeroboam
any that breathed, until he had destroyed him, according
to the saying of the LORD, which he spake by Abijah the
Shilonite.] His Intention was not to fulfil this Pro-
 phesy (mentioned XIV. 10.) but to secure himself in
 his usurped Throne: By cutting off all that had any
 Title to it. But by this means God fulfilled his own

Intentions;

Intentions; and that as speedily as *Abijah* the Prophet had foretold, XIV. 14. Chapter XV.

Ver. 30. *Because of the Sins of Jeroboam which he sinned, and which he made Israel to sin by his Provocation wherewith he provoked the LORD God of Israel to anger.*] Which caused great Miseries in *Israel*; especially in the beginning of that Kingdom: When they reigned by force, not by Succession. Whereas in *Judah* the Son succeeded the Father, by right of Blood, according to the Promise made to *David*. Verse 30.

Ver. 31. *Now the rest of the Acts of Nadab, and all that he did, are they not written in the Book of the Chronicles of the Kings of Israel?*] His Acts could not be many; yet more were recorded in the publick *Annals*, than are here mentioned, XI. 41. Verse 31.

Ver. 32. *And there was War between Asa and Baasha King of Israel, all their days.*] We read the very same words before (v. 16.) in the History of *Asa*: Which are now repeated in the History of *Baasha*, to show the reason why *Asa* was his Enemy, which he would not have been (but his Friend) had he feared God after his cutting off the whole House of *Jeroboam*. But he would make no Covenant with him, notwithstanding he had fulfilled the Word of God, because he walked in the Sins of *Jeroboam*. Thus *Abarbinel*. Verse 32.

Ver. 33. *And in the third Year of Asa King of Judah, began Baasha the Son of Abijah to reign over all Israel in Tirzah twenty and four Years.* Verse 33.

Ver. 34. *And he did evil in the sight of the LORD, and walked in the way of Jeroboam, and in his sin wherewith he made Israel to sin.*] Which makes it evident, that he did not cut off *Jeroboam's* Family, because they were Idolaters; but because he aspired to the Throne: Which when he possessed he endeavoured to establish himself in it, by the same wicked Policy which *Jeroboam* boars

Chapter XV. *boam* used. For he reformed nothing in Religion; but continued to worship the Calves which *Jeroboam* had set up; to keep the People from going to worship at *Jerusalem*.

Chapter XVI.

C H A P. XVI.

Verse 1.

Verse 1. **A**ND *the Word of the LORD came to Jehu the Son of Hanani against Baasha, saying.*] This is a Prophet that lived till the end of *Jehoshaphat's* Reign. See 2 *Chron.* XIX. 1. XX. 34. And his Father *Hanani* was a Prophet before him, 2 *Chron.* XVI. 7. Nor was there wanting a Succession of Prophets during the Kingdoms of *Israel* and *Judab*, as *Abarbanel* hath observed through every Reign. Their Names being set down in Holy Scripture: He hath shown in a Catalogue he hath made of the Kings, and the Prophets in their time; too long to be here transcribed.

Verse 2.

Ver. 2. *Forasmuch as I have exalted thee out of the Dust.*] It seems he was of a mean Family in the Tribe of *Issachar*. Perhaps, but a common Soldier, or some small Officer in the Army which laid siege to *Gibbethon*. But being bold and daring formed a Conspiracy against *Nadab*.

And made thee Prince of my People Israel.] God's Providence interposed, that nothing should hinder the Success of his Design against *Nadab*: Because he intended to make use of him to punish the House of *Jeroboam*.

And thou hast walked in the way of Jeroboam, and hast made my People Israel to sin, to provoke me to anger

ger by their sins.] Continued them in their Idolatry ; Chapter
against which he ought to have shown the greatest Zeal; XVI.
because it provoked God's Anger against the Family
of *Jeroboam*.

Ver. 3. *Behold, I will take away the Posterity of Baasha; and the Posterity of his House, and will make thy House like the House of Jeroboam the Son of Nebat.*] So Verse 3.
that neither any of his own Children, or the Children of any of his Relations should remain : But his Name be quite put out.

Ver. 4. *Him that dieth of Baasha in the City shall the Dogs eat, and him that dieth in the Field shall the Fowls of the Air eat.*] The very same threatening that was Verse 4.
pronounced against *Jeroboam* and his Posterity, by *Abijah*, XIV. II.

Ver. 5. *Now the rest of the Acts of Baasha, and what he did, and his Might, are they not written in the Book of the Chronicles of the Kings of Israel?* Verse 5.

Ver. 6. *So Baasha slept with his Fathers, and was buried in Tirzah, and Ela his Son reigned in his stead.*] Verse 6.
He was not slain as *Nadab* was; but died as *Jeroboam* did : And his Son suffered like his, v. 9, 10.

Ver. 7. *And also by the hand of the Prophet Jehu the Son of Hanani, came the Word of the LORD against Baasha, and against his House.*] Verse 7.
This Command of God being given to *Jehu*, v. 1. he executed it, and delivered this Message to *Baasha* some time before he died. Which is said to be done *by the hand of Jehu*, because he was the Minister of God in this Business.

Even for all the Evil that he did in the sight of the LORD, in provoking him to anger with the Work of his hands; in being like to Jeroboam, and because he killed him.] That is, killed *Nadab*, who was *Jeroboam's* Son : Or, rather (as *Abarbinel* judiciously observes) this relates to the whole House of *Jeroboam* before-mentioned.

Chapter mentioned. Which *Baasha* destroyed not because
 XVI. they were Idolaters, and that he might fulfil the word
 of the LORD (as perhaps he pretended) but to satisfy his own Ambition, being guilty of the very same Crime that *Jeroboam* was: And therefore was no better than a Murderer in the Slaughter he made of his Family; and accordingly is threatned to be punished for that very Act which was committed not in Obedience to God, but to serve himself.

Verse 8. Ver. 8. *And in the twenty and sixth Year of Asa King of Judah began Elah the Son of Baasha to reign over Israel.*] This seems to contradict what *Ezra* saith in 2 *Chron.* XVI. that *Baasha* built *Ramah* in the thirty sixth Year of *Asa*. Of which I shall give an Account in my Notes on that place. For the present it may suffice to say, that *Ezra* doth not speak of the thirty sixth Year of *Asa's* Reign, but of the thirty sixth Year after the Division of the Kingdom. For it could be, at the most, but the twenty sixth Year of *Asa's* Reign when *Baasha* died.

In Tirzah two Years.] Not compleat; but one intire Year, and part of another: As appears from v. 10. and 15.

Verse 9. Ver. 9. *And his Servant Zimri Captain of half of his Chariots.*] A considerable Commander in his Army: Who had a great Interest in the Soldiery.

Conspired against him as he was in Tirzah, drinking himself drunk in the House of Arza Steward of his House in Tirzah.] He seems to have been a debauched young Man, who staid at home following his Pleasures; whilst his Army was besieging *Gibbethon*, v. 15. Which gave *Zimri*, who it is likely was Captain of his Guard, the better Opportunity to kill him.

Ver. 10. *And Zimri went in, and smote him, and killed him in the twenty seventh Year of Afa King of Judah: and reigned in his stead.*] Here was a speedy Execution of the Vengeance threatned against him by *Jehu*, that God would make his House like the House of *Jeroboam*, v. 3. For as *Nadab* the Son of *Jeroboam* reigned but two Years, XV. 25. So *Elah* the Son of *Baasha* reigned no more: And then as *Nadab* was killed with the Sword so was *Elah*. Thus, as *Abarbinel* notes, there was a wonderful Likeness between *Jeroboam* and *Baasha*, in their Lives, and in their Deaths: In their Sons, and in their Family.

Chapter XVI.
Verse 10.

Ver. 11. *And it came to pass, when he began to reign, as soon as he sat on his Throne, that he slew all the House of Baasha: he left not one that pisseth against the Wall.*] That is, not a Man. See XIV. 10.

Verse 11.

Neither of his Kinsfolk, nor of his Friends.] He not only destroyed all that were descended from *Baasha*, as *Baasha* had done the Family of *Jeroboam*: But he extended the Destruction, and increased it, as *Abarbinel* speaks; for he killed all that were of Kin to *Baasha* with all his Friends, which *Baasha* did not: This seems to be contained in the threatning of *Jehu*, v. 3.

Ver. 12. *Thus Zimri destroyed all the House of Baasha, according to the Word of the LORD, which he spake against Baasha by Jehu the Prophet, v. 1, 2, 7.*

Verse 12.

Ver. 13. *For all the sins of Baasha, and the sins of Elah his Son.*] This shows that *Elah* walked in his Father's ways; though it be not before mentioned.

Verse 13.

By which they sinned, and by which they made Israel to sin, in provoking the LORD God of Israel to anger, with their Vanities.] So the Golden Calves are called, being (as *Forsterus* well translates the word) *Commen-*

Chapter *titia numina*, gods of their own devising. See 1 Sam. XVI. XII. 21.

Ver. 14. *Now the rest of the Acts of Elah, and all that he did, are they not written in the Book of the Chronicles of the Kings of Israel?*] Here is no mention of his *Might* (as there is of his *Fathers*, v. 5.) for he was, as I said, a *Man of Pleasure*.

Ver. 15. Ver. 15. *In the twenty seventh Year of Asa King of Judah did Zimri reign seven days in Tirzah: and the People were encamped against Gibbethon, which belonged to the Philistines.*] Which had been besieged many Years ago, when *Baasha* slew *Nadab*, XV. 27. But was then relieved, or afterward retaken by the *Philistines*, while the *Israelites* were in a distracted Condition: But now again invested.

Ver. 16. Ver. 16. *And the People that were encamped heard say, Zimri hath conspired, and hath also slain the King.*] Had Success in his Conspiracy, and made himself King.

Wherefore all Israel made Omri the Captain of the Host, King over Israel that day in the Camp.] Just as the *Roman Army* in after times, made their chief Commander *Emperor*.

Ver. 17. Ver. 17. *And Omri went up from Gibbethon, and all Israel with him.*] All the Army that were at the Siege.

And besieged Tirzah.] Where *Zimri*, a more dangerous Enemy, was.

Ver. 18. Ver. 18. *And it came to pass, when Zimri saw that the City was taken.*] Which he was not able to defend, against a powerful Army: From whom he suspected no Opposition; but hoped they would have let him reign as quietly as they did *Baasha*.

That he went into the Palace of the King's House.] Chapter
 Into the strongest part of the House. XVI.

And burnt the King's House over him with Fire, and died.] He was afraid, I suppose, of suffering some shameful Punishment, if he had been taken alive; and therefore chose to die desperately in this manner. So *Sardanapalus* ended his Life.

Ver. 19. *For his sins which he sinned, in doing evil in the sight of the LORD, in walking in the way of Jeroboam, and in his sin which he sinned, to make Israel to sin.]* Though he lived but a very short time after he usurped the Crown, yet he gave sufficient Demonstration, of his Resolution to continue the Idolatry of *Jeroboam*: And therefore was abandoned by God. Verse 19.

Ver. 20. *Now the rest of the Acts of Zimri, and the Treason which he wrought, are they not written in the Book of the Chronicles of the Kings of Israel?] It is likely,* other Acts that he did before he conspired against *Elah*, were recorded in that Book; together with the manner how he wrought his Treason. Verse 20.

Ver. 21. *Then were the People of Israel divided into two parts.]* For when it is said, *v. 16. all Israel made Omri King in the Camp;* the meaning is only the whole Army, and they that attended them. Verse 21.

Half of the People followed Tibni the Son of Ginath to make him King.] For they did not like to have a King imposed upon them by the Soldiery: And *Tibni* had as good a Title as the other; being also a valiant Man: Who succeeded *Zimri* perhaps in his Command, as Captain of half his Chariots.

And half followed Omri.] As already advanced to the Royal Dignity: And a greater Man than *Tibni*; being Captain of the whole Host.

Chapter Ver. 22. *And the People that followed Omri prevailed*
 XVI. *against the People that followed Tibni the Son of Ginath.]*
 For Omri had the Advantage of having the Army on
 Verse 22. his side.

So Tibni died.] In this Civil War (into which they fell by God's just Judgment upon them) many of the People, in all likelihood, died together with him.

And Omri reigned.] Without Competitor. The Jews in *Seder Olam Rabba*, whom *Rasi* and others follow, say it contributed much to his Advancement that *Asa* King of *Judah* married his Son *Jehoshaphat* to *Omri* his Daughter. For which they have no other ground, but that it is said, 2 *Chron.* XVIII. 1. *he joyned in Affinity with Ahab.*

Verse 23. Ver. 23. *In the thirty and one Year of Asa King of Judah began Omri to reign over Israel, twelve Years.]* These twelve Years of his Reign, are to be computed not from the thirty first of *Asa's* Reign; for it is evident he began to reign in the twenty seventh Year of *Asa*, v. 15. and his Son began to reign in the thirty eighth Year of *Asa*, v. 29. Therefore the twelve Years are to be computed from the beginning of *Omri* his Reign: Which was, as I said, the twenty seventh of *Asa's*. From which time (as *Abarbinel* observes) the Contest continued between *Omri* and *Tibni*: Unto the thirty first Year of King *Asa*. In the end of which *Tibni* died; and then *Omri* reigned over all *Israel*, whereas he reigned but over half the People before. And *Tibni* being extinct, all the foregoing Years are accounted to *Omri*, viz. from the beginning of *Asa's* seven and twentieth Year, when *Zimri* died, to the end of this eight and thirty Year, which make twelve Years.

Six Years reigned he in Tirzah.] Half of his time he made this his Royal Seat: Which was, as some think, all

all the time his Contention with *Tibni* lasted, and Chapter
some time after. XVI.

Ver. 24. *And he bought the Hill of Samaria of Shemer, for two Talents of Silver; and built upon the Hill: and called the Name of the City which he built after the Name of Shemer, Owner of the Hill of Samaria.* Verse 24.
The King's House in *Tirzah* being burnt, as we read *v.* 18. he built a Royal Palace in this City, which he also built upon this Hill: And called it after the Name of him, who was the Owner of it before he bought it, *viz.* *Shemer*, from whom it had the Hebrew Name of *Shameron*. Which was ever after made the Royal Seat of the Kings of *Israel*.

Ver. 25. *But Omri wrought evil in the Eyes of the LORD, and did worse than all that were before him.* Verse 25.
For he not only walked in the way of *Jeroboam*, but, it is likely, began to introduce other Idolatries, which his Son *Ahab* established among them. Or, he compelled the People to worship the Calves; and by severe Laws restrained the People from going up to *Jerusalem*: Which, as some think, are meant by the *Statutes of Omri*, *VI. Micah 16.*

Ver. 26. *For he walked in all the way of Jeroboam the Son of Nebat, and in his sin wherewith he made Israel to sin, to provoke the LORD God of Israel to anger with their Vanities.* Verse 26.
Though he had seen *Elah*, and the whole House of *Baasha* destroyed by his Predecessor for their Idolatry, and *Zimri* himself perished in the same Sin (*v.* 13, 19.) yet he persisted in their Iniquity, and brought down the Wrath of God upon him, and upon his Family, as the foregoing Kings had done.

Ver. 27. *Now the rest of the Acts of Omri which he did, and his Might, which he shewed, are they not written in the Book of the Chronicles of the Kings of Israel?* Verse 27.

Chapter XVI. It seems he was a valiant Man, which *Elah* was not: Concerning whose *Might* there is no mention, as

 I noted upon v. 14.

Verse 28. Ver. 28. *So Omri slept with his Fathers, and was buried in Samaria.*] Which now began, as I said, to be the Royal City of the Kingdom of *Israel*, as *Jerusalem* was of *Judah*.

And Ahab his Son reigned in his stead.] Who was so eminent upon several Accounts, that we have a long Account of him, in the following part of this Book.

Verse 29. Ver. 29. *And in the thirty eighth Year of Asa King of Judah, began Ahab the Son of Omri to reign over Israel; and Ahab reigned over Israel in Samaria twenty and two Years.*] In this space of time *Asa* saw six Kings of *Israel* buried; whilst *Judah* flourished under one and the same King: Which no doubt was a great Advantage to them.

Verse 30. Ver. 30. *And Ahab the Son of Omri did evil in the Sight of the LORD, above all that were before him.*] Was more idolatrous than his Father *Omri*: For he brought in the Worship of *Baal* (as it follows in the next Verse) that is, of the Sun and of all the Host of Heathen.

Verse 31. Ver. 31. *And it came to pass, as if it had been a light thing to him to walk in the way of Jeroboam the Son of Nebat.*] He was not satisfied with the Worship which *Jeroboam* had invented, though highly displeasing to God. For so the words are in the *Hebrew*, *was it a light thing?* As much as to say, it was a most heinous Crime; and yet *Ahab* resolved to be more wicked. For *Jeroboam* did not quite forsake the LORD God of *Israel*, but worshipped him by a Representation of his own Invention: And this more out of Policy than any Love to this kind of Worship.

But

But *Abab* out of pure Love to strange gods, forsook the LORD, without any such Reason for it as *Jero-boam* had: The People being now sufficiently estranged from *Jerusalem*.

Chapter
XVI.

That he took to Wife *Jezebel* the Daughter of *Eth-baal*.] Called in profane Writers *Ithobalus*.

King of the Zidonians.] Who had been Old Idolaters.

And served *Baal*, and worshipped him.] That god whom the *Chaldeans* and *Babylonians* called *Bel*, the *Phœnicians* (of whom the *Zidonians* were a part) called *Baal*: Which in *Hebrew* signified *Lord*. Which anciently was the Name of the true God, as *Mr. Selden* observes; but when the World grew wicked was given to the Sun, by the *Phœnicians*. Who as *Philobiblius* tells us reputed the Sun to be *μόνον ἑγενεῖ θεόν, the only God of Heaven*. And at last this Name was given to other Stars, and to their dead Kings, whose Memory was dear to them. And various Rites, Ceremonies, and Sacrifices were devised in their Honour, as that great Man observes (*Syntag. de Diis Syris* 2 Cap. 1.) who understands these words of the *Phœnician Belus* or *Baal*, who was the very same with the *European Jupiter*: And *Zidon* being situated on the Sea, their *Baal* was called by the Greeks the *Sea Jupiter*. So *Hesychius* *Θαλάσσιον Ζεὺς ἐν Σιδῶνι τιμᾶται, the Sea Jupiter is worshipped at Sidon*. But our *Mr. Mede* is very confident, that the *Baal* whose worship *Jezebel* brought with her from *Zidon*, was a deify'd King of the *Phœnicians*: As *Baal* was the first King of *Babel*, who was deified after his Death. Whence all the souls of Men who were canonized after Death, were called *Baalim*. See *Book I. Discourse XLII.* and his *Apostacy of the later times*, P. I. Chap. III. Whence it came that there were not more *Jupiters* among the

Europeans

Chapter XVI. *Europeans*, than there were *Baals* among the *Syrians*.
 And hence so many Mountains, and Springs, and Woods, and Cities were called by the Name of *Baal*, when *Joshua* conquered *Canaan*: As *Baal-Meon*, *Bamoth-Baal*, *Baal-Gad*, *Baal-Thamar*, *Baal-Zephon*, and many more. In which places no doubt *Baalim* were worshipped, and from thence they had their Names.

Verse 32. Ver. 32. *And he reared up an Altar for Baal, in the House of Baal, which he had built in Samaria.*] He built a Temple for this god in the Royal City: And set up an Altar where he sacrificed to him. Which was more directly to worship other gods, than *Jeroboam* did: Who pretended the Worship he performed to the Calves, was to the true God; whom he honoured in them.

Verse 33. Ver. 33. *And Ahab made a Grove.*] Which was another piece of Idolatry; which God commanded to be abolished, VII. *Deut.* 5.

And Ahab did more to provoke the LORD God of Israel to anger, than all the Kings of Israel that were before him.] In this Grove, it is likely, all manner of Impurities were practised: For *Jezebel* was a filthy Woman.

Verse 34. Ver. 34. *In his days did Hiel the Bethelite.*] A Man that lived in the very Seat of Idolatry: And, it is likely, was deeply infected with it.

Build Jericho.] A place which being under a *Chechem*, was never to be rebuilt: Because it was devoted to God: As the first Fruits of the Conquests of *Canaan*. Which this Man either did not know (because ignorant of the Law, which now was little read) or was so impious as not to regard the words of *Joshua*, believing no other God, but *Baal*.

Chapter
XVI.

He laid the Foundation thereof in Abiram his first born, and set up the Gates thereof in his youngest Son Segub; according to the Word of the LORD, which he spake by Joshua the Son of Nun.] But he found to his Cost, that the Sentence which *Joshua* pronounced against the Rebuilder of this City proved true: For his eldest Son died when he laid the first Stone of it: And so all the rest of his Children one after another, as the Building advanced; till at last his youngest Son died, when it was finished. A most remarkable Instance of the Certainty of Divine Threatnings: And that God never forgets what he hath said, but continues also always the same. This Sentence being pronounced more than four Hundred and forty Years ago, and now fulfilled exactly in all its Circumstances: Which might have been a warning to the whole Nation, not to despise the long Suffering and Patience of God; who though he had not yet carried them out of their good Land, according to the Word of *Abijah*, XIV. 15. would certainly do it, if they continued in their Impenitence.

C H A P. XVII.

Chapter
XVII.

Verse 1. *AND Elijah the Tishbite.]* The Care of Verse 1.
God over this People (as I noted before) was so great, that in every King's Reign, from the first to the last, there was one or more Prophets to instruct, admonish, and correct them. And now in the Reign of *Abab* (when there was the greatest need of it) God raised up an extraordinary Prophet far exceeding all others, whom *Abarbinel* calls the

Chapter XVII. *Prince of the Prophets*, next unto *Moses*. Whose Original being not known (for here is no mention of his Father or Mother) some of the *Jews* have fancied him to have been an Angel sent from Heaven to reduce them to the true Religion. So *Abarbinel* relates, upon the Book of *Judges*, as *Job. Frischmuthus* observes, in a *Dissertation* about *Elijah*. Whose Name, which in the *Hebrew* is *Elijahu*, carries something Divine in it: Being compounded as *Ægid. Camartus* imagines, of three of the Names of God, *viz. Eli*, and *Jah*, and *Hu*. There is no doubt, the two first are the Names of God, but there is reason to question the last, though a great Man of our own *Eden. Castellus* in his *Polyglot Lexicon* doth put *Hu* among the Divine Names, and so do the *Cabbalists*. He was indeed a very Eminent Messenger of God, sent to call the *Israelites* to Repentance: From whence our Learned *Dr. Lightfoot* thinks he had the Name of *Thisbite*: From the *Hebrew* Word *Shub*, which signifies to return; for he was sent to be the *Converter* of the Nation. See him upon I. St. *Luke* 17. Other Conjectures there are about this name, which *Frischmuth* hath collected: And *Dionysius Petavius* hath delivered his Opinion about it, upon *Epiphanius* (*Hæres. LV. N. 3.*) who saith *Elijah* was *ἐξ ἰερατων* of the Priests, and Grandson to *Zadok*. But *Kimchi* seems to have given the plainest account of this Name of *Thisbite*, from *Thesbe* a Town or Region where he was born: Just as *Ahijah* is called the *Shilonite*, from *Shilo* where he was born, or dwelt.

[*Who was of the Inhabitants of Gilead.*] It is not certain, that he was a Native of this Country: But only that he came, and settled among the *Gileadites*; being born as some think, in the Tribe of *Benjamin*; though

though most rather are of Opinion, in the Tribe of Gad. Chapter XVII.

Said unto Ahab, as the LORD liveth, before whom I stand, there shall not be Dew, nor Rain these Years, but according to my word.] To make his words the more regarded, he swore solemnly by the Eternal God, whose Minister he was (for that's meant by *standing before him*) and to whom he had prayed, that there should be no Moisture from the Clouds for three Years and an half ensuing; unless it was by his Prayers. Thus St. James teaches us to expound these words, *these Years*: V. James 17. And Abarbinel makes out the Connexion of this Chapter with the foregoing in this manner. *Elijah* admonished *Ahab* to lay to heart the Punishment of *Hiel* the *Bethelite*: Saying, fear the LORD lest he be angry with thee, as he was with *Hiel*, for breaking his Command. But *Ahab* despised his Admonition, and said; that was a Chance: For you say we are all Idolaters, and yet the threatning in the Law of *Moses* (XI. *Deut.* 16, 17.) is not come upon us. Whereupon *Elijah* in a great anger said, *as the LORD liveth there shall be no Dew, &c.* Which Story is told, with more Circumstances in the *Talmud*.

Ver. 2. *And the Word of the LORD came to him,* Verse 2. *saying.*] The King being incensed at this Threatning, God took care to secure *Elijah* from his Fury, by the following Direction.

Ver. 3. *Get thee hence.*] For he saw that *Ahab* intended to lay hold of him.

And turn thee Eastward, and hide thy self by the Brook Cherith that is before Jordan.] This Brook *Bochartus* takes to be the same with *Kana* mentioned by *Joshua*, XVI. 5. XVII. 9. So called from the Plenty of *Reeds*

Chapter (for *Kana* signifies a *Reed*) in which the Prophet lay
 XVII. hid, while he stayed in this Place.

Verse 4. *And it shall be that thou shalt drink of the Brook; and I will command the Ravens to feed thee there.*] This seems so strange, that some will have the word *Orebim* not to signify *Ravens*, but *Merchants*: Because they find the word *Orebe* in XXVII. Ezek. 17. signifying Merchants that traded in the Market of *Tyre*. But as *Bochartus* hath observed, they are never called simply *Orebim*. Nor is their Opinion better, who think *Arabians* to be here meant: For there were none thereabout; and *Elias* his lurking place would soon have been discovered to *Abab*, if Merchants or any other People that travelled that way had been acquainted with it. We must therefore acknowledge a miraculous Care which God took of *Elijah*, as all the Ancients do, none excepted. See *Bochartus* in his *Hierozoicon*, P. 2. Lib. 2. Cap. XIII. Nor did such things seem incredible to the Heathen: Who tell us as strange Stories. For Example, that *Jupiter* was fed in his Cradle by Bees: And *Janus* the Son of *Apollo* and *Evadne* with Honey by Dragons: And *Midas* when an Infant, had Corn put into his Mouth, as he lay asleep, by Ants: *Æsculapius* nourished by a Goat; and a great many more mentioned by that Excellent Person *Huetius* in his *Questiones Alnetanae*, Lib. II. Cap. XII. N. XVII.

Verse 5. Ver. 5. *So he went, and did according to the Word of the LORD; for he went, and dwelt by the Brook Cerrith, that is before Jordan.*

Verse 6. Ver. 6. *And the Ravens brought him Bread and Flesh in the Morning; and Bread and Flesh in the Evening, and he drank of the Brook.*] God amply provided for his Servant; sending him not only Bread, but *Flesh* also, that he might make a good Meal: And
 this

this twice a Day, at Dinner and Supper. This Provision some of the *Jews* fancy (in *Gemara Sanbedrin* Cap. XI. N. LXXXVI.) the Ravens brought from *Abab's* House; others fancy, from *Jehoshaphat's*: As if he was fed with Royal Dainties. But *Bochartus* thinks it is better to say, that they had this Provision from some of the seven Thousand Persons, who had never bowed to *Baal*. But it is best of all to confess we cannot tell whence they had it; God perhaps making Meat ready prepared, on purpose for him. They who object that these were unclean Creatures who polluted the Meat which they touched, should consider, that all this was done by an extraordinary Dispensation. And *St. Chrysostom* fancies, there was this Moral Instruction in it; that *Elijah* should learn to be more mild and gentle, toward the deluded *Israelites*; by these Birds who were cruel to their young, but kind to him. And indeed it is very wonderful, as *Victorinus Strigelius* here glosses, that the Ravens who do not feed their own young ones, should constantly feed the Prophet. For such is the *αγογία* of these Creatures, as Naturalists report, that they forsake their young before they be fledged: Whom God feeds by Worms, which are produced by the Dung, and out of the Carcases that have been brought into their Nests, till they be able to fly, and provide for themselves. I think he hath this out of *St. Ambrose* L. X. Epist. 82. The *Psalmist* is thought to allude to it CXLVII. *Psal.* 1. And God himself in the XXXVIII. *Job* 41.

Ver. 7. And it came to pass, after a while the Brook *Verse 7.*
dried up, because there had been no Rain.] In the Hebrew it is, at the end of Days, that is, of a Year: As that Phrase, I have shown is often used.

Chapter Ver. 8. *And the Word of the LORD came to him,*
XVII. *saying,*

Ver. 9. *Arise, get thee to Zarephath, which belongeth*
Verse 8. *to Zidon, and dwell there.]* It was a Place between

Verse 9. *Tyre and Zidon;* but belonged to the Territory of the latter: And so was not in the Land of *Israel*, but inhabited by *Gentiles*.

Behold, I have commanded a Widow Woman there to sustain thee.] He had appointed and disposed her, just as he did the Ravens, *v. 4.* For she had no Command from God for it (it appears from *v. 12.*) and this was an extraordinary Providence, that a poor Widow, and a Gentile should support him: Though in all likelihood, she was not a Stranger to the true Religion, but a pious Woman of another Nation.

Verse 10. Ver. 10. *So he arose, and went to Zarephath, and when he came to the Gate of the City, behold the Widow Woman was there gathering Sticks.]* Which shows she was but in a poor Condition.

And he called to her and said, fetch me I pray thee a little Water in a Vessel, that I may drink.] For he knew by a Divine Inspiration, this was the Woman that was to sustain him.

Verse 11. Ver. 11. *And as she was going to fetch it.]* This shows she was a good Woman: Being ready to succour a Stranger.

He called unto her and said, bring me I pray thee a Morsel of Bread in thy hand.] Which was very natural to desire, having asked for Water: But he said it to move her to acquaint him with what follows.

Verse 12. Ver. 12. *And she said, as the LORD thy God liveth.]* By this it appears she knew the LORD God of *Israel*; and that *Elijah* was a Prophet: Or at least, one of his Worshippers.

I have not a Cake, but an handful of Meal in a Barrel, and a little Oyl in a Cruse, and I am gathering two Sticks.] By two Sticks is meant a few : As two frequently signifies, XVII. Isa. 6. III. Jerem. 14. Chapter XVII.

That I may go, and dress it for me and my Son ; and we may eat it, and die.] The Famine it seems was sore in that Country, as well as in Israel. For they of Zidon had their Provision from the Israelites ; and besides, it is likely had no Rain : But were punished as their Neighbours were ; being all alike Idolaters.

Ver. 13. And Elijah said unto her, fear not.] Be not Verse 13. afraid of being famished.

Go, and do as thou hast said, but make me a little Cake thereof first, and bring it unto me : and after that make for thee, and for thy Son.] A very hard Command : Whereby he tried her Faith and Obedience.

Ver. 14. For thus saith the LORD God of Israel, the Barrel of Meal shall not waste ; neither shall the Cruse of Oyl fail, until the day that the LORD send Rain on the Earth.] This was a Miracle, which they that were not Christians, did not think incredible: As Huetius shows in the same Book, and Chapter above-mentioned, v. 4. Verse 14.

Ver. 15. And she went and did according to the Saying of Elijah.] By which it is evident that she trusted in the LORD God of Israel. Verse 15.

And she, and he, and her House did eat many days.] Some by many days understand a full Year : As it is in the Margin. But it rather signifies two Years : For one Year was past before he came from the Brook Cerith (See v. 7.) And therefore they lived upon this Meal and Oyl, two Years more, till the end of the Famine.

Ver. 16. And the Barrel of Meal wasted not, neither did the Cruse of Oyl fail, according to the Word of the LORD. Verse 16.

LORD.

Chapter LORD which he spake by *Elijah*.] But what they took
 XVII. out for their daily Use: Was immediately supplied
 by the Power of God.

Verse 17. Ver. 17. *And it came to pass after these things.*] Af-
 ter this Demonstration of the Power and Goodness
 of God.

*That the Son of the Woman, the Mistress of the House
 fell sick, and his Sickness was so sore, that there was no
 Breath left in him.*] He expired and died.

Verse 18. Ver. 18. *And she said unto Elijah what have I to do
 with thee, O thou Man of God?*] Some take the mean-
 ing to be, *Wherein have I offended thee?* But the fol-
 lowing words seem to imply, that in a great Agony
 of Spirit, she askt him wherefore he came to her
 House, if this were his Intention.

*Art thou come to call my Sins to Remembrance, and to
 slay my Son?*] This she thought was hard to requit
 his Entertainment at her House, with such a Punish-
 ment for her Sins. For then Sins are said to be *called
 to Remembrance* before God, when he punishes them.

Verse 19. Ver. 19. *And he said unto her, give me thy Son.*] He
 reached out his hands, and bid her put him into his
 Arms.

And he took him out of her Bosom.] It seems he was
 but a little Child: Who the *Jews* think, afterward
 proved a Prophet, *viz. Jonah*.

And carried him up into a Loft where he abode.] Th
 LXX. translate it *σπυραιον*; an upper Room: Which
 he had to himself for his Study, Meditation, and
 Prayer; as *Elisha* afterwards had in another place
 2 Kings IV. 10.

And laid him upon his own Bed.] By this it appears it
 was a private Room, where he lodged.

Ver. 20. *And he cried unto the LORD.]* Prayed Chapter
most earnestly. XVII.

And said, O my God, hast thou brought evil upon the Verse 20
Widow with whom I sojourn, by slaying her Son?] He
humbly expostulated with God: Representing what
an Addition it was to his other Afflictions, that this
Widow should suffer, who had been so kind to him;
and suffer in her Son, the great Comfort of her Life;
and that while he was in her House.

Ver. 21. *And he stretched himself upon the Child three* Verse 21.
times, and cried unto the LORD, and said, O LORD
my God, I pray thee let this Child's Soul come again into
him.] He lay prostrate in Prayer before God, and
stretched out himself upon the Child, as if he would
inspire him with a new Life. And this he did three
times; believing God would be moved by his Impor-
tunity, to do what he desired.

Ver. 22. *And the LORD heard the Voice of Elijah,* Verse 22.
and the Soul of the Child came into him again, and he
revived.] Hereby it appeared not only that this was
done by God, to whom *Elijah* prayed; but that he
did it for *Elijah's* sake.

Ver. 23. *And Elijah took the Child and brought him* Verse 23.
down out of the Chamber into the House, and delivered
him unto his Mother. And Elijah said, see thy Son liv-
eth.] There was no need, one would think, to bid
her observe and lay to heart the great Power and Mer-
cy of God, in restoring her Son to Life. But the
best of us must be awakened to our Duty.

Ver. 24. *And the Woman said to Elijah, now by this* Verse 24.
I know thou art a Man of God.] She believed it before,
v. 20. But when she saw he did not cure her Child
when he lay sick, but suffered him to die she began to
doubt of it. But her Faith revived, together with
her Son, and was mightily confirmed.

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And that the Word of the LORD in thy Mouth, is Truth.] She believed all that he delivered as the Mind of God; and gave up her self intirely to his Instructions. The Benefit of which she enjoyed, till God sent *Elijah* to meet *Ahab*: Resolving to send Rain upon the Earth, as it follows in the next Chapter.

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XVIII.

C H A P. XVIII.

Verse 1.

Verse 1. **A**ND it came to pass, after many days.] See upon V. 15. of the foregoing Chapter. *Grotius* expounds it after six Months, upon IV. St. *Luke* 25.

That the Word of the LORD came to *Elijah* in the third Year.] Our Saviour saith, and so doth St. *James*, that the Drought continued three Years and six Months, IV. *Luke* 25. V. *James* 17. which doth not disagree with these words, which are thus to be explained. At the beginning of the Drought it is likely *Ahab* imputed the want of Rain to Natural Causes, and so did not seek to slay *Elijah*: But after six Months neither the former nor the later Rain falling in their Season, he began to be enraged at him as the cause of the Drought: Which forced *Elijah*, at God's Command, to save his Life by flight. And from that time the three Years here mentioned are to be computed; before the Word of the LORD came to him: He being one Year at the Brook *Cerith*, and two Year at *Sarepta*; in the end of which Year God took pity upon the Country, having fulfilled the words of *Elijah*, XVII. 1. I see no ground for *Abarbinel's* Observation, that the Famine continued three Year, to show

show that it was a Punishment inflicted for the Sins Chapter
of three Families: *Jeroboam* the Son of *Nebat*; and *XVIII.*
his Son *Nadab*, *Baasha*, and his Son *Elah*; *Omri* and
his Son *Ahab*. The Observation of *Grotius* is far bet-
ter upon IV. St. *Luke* 25. See there.

Go, and show thy self unto Ahab, and I will send Rain upon the Earth.] He would not destroy the Earth because it was inhabited by wicked Men (as *Abarbinel* speaks) and yet would have them know that *Elijah's* Prayers procured Mercy for them.

Ver. 2. *And Elijah went to shew himself unto Ahab: Verse 2.*
and there was a sore Famine in Samaria.] Which made it the more dangerous for him to appear in *Ahab's* Presence: Lest being so sorely afflicted he should in his Rage cause him to be killed, before he could deliver his Message to him.

Ver. 3. *And Ahab called Obadiah, which was the Go- Verse 3.*
vernour of his House.] Some, both *Jews* and *Christians*, think this was *Obadiah* the Prophet: For which I can find no ground, but what is said in *2 Chron.* XVII. 7. that *Obadiah* was one of the Princes whom *Jehoshaphat* sent to instruct the People. *Aben Ezra* from the next words infers he was not a Prophet.

Now Obadiah feared the LORD greatly.] Was a truly Religious Man, and worshipped the LORD alone with great Affection to his Service: Which one would have expected should have made *Ahab* discard him, if not persecute him. But, I suppose, he was so very useful a Servant to him, in the Management of the Affairs of his Family (which he ordered with singular Prudence and Fidelity) that he connived at his not worshipping *Baal*, nor the Calves. Especially since he did not (we may well think) go up to *Jerusalem* to worship; with which Defect God was pleased to dispense, as *Ahab* did with his Religion.

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Verse 4.

Ver. 4. *For it was so when Jezebel cut off the Prophets of the LORD.*] There were Schools of the Prophets, it is likely, still remaining in *Israel*, unto her time: But she endeavoured to destroy them, and those who were bred up in them; that there might be none to instruct the People in the true Religion. For such, I suppose, are here meant; not those that were indued with the extraordinary Gift of Prophecy: For *Elijah* saith, *v. 22.* that he only was left a Prophet of the LORD; though that may signify no more, but that he knew of no Body beside.

*That Obadiah took an hundred Prophets, and hid them by fifty in a Cave.*] Which was an Act of great Piety and Zeal: Whereby he hazarded his own Life.

*And fed them with Bread and Water.*] Sent them Meat and Drink privately every Day.

Verse 5.

Ver. 5. *And Ahab said unto Obadiah go into all the Land, unto all Fountains of Water, and unto all Brooks: Peradventure we may find Grass to save the Horses, and Mules alive; that we lose not all the Beasts.*] Many were dead for want of Grass, which he hoped they might find growing in such moist Places, enough to preserve the rest.

Verse 6.

Ver. 6. *And they divided the Land between them to pass through it: Ahab went one way by himself, and Obadiah went another way by himself.*] Ahab would make this search himself, lest it should not be done faithfully by others: Who might be perswaded by Prayers and Intreaties, or the Presents of those who had any Grass, not to discover it. Only he trusted *Obadiah*.

Verse 7.

Ver. 7. *And as Obadiah went in the way, behold, Elijah met him. And he knew him, and fell on his Face, and said art thou my Lord Elijah.*] He showed by the profound Reverence he made to him, how much he honoured him.

Ver. 8.

Ver. 8. *And he answered, I am. Go, tell thy Lord, behold, Elijah is here.*] Chapter XVIII. The Prophet also approved the Honour *Obadiab* did his Master, whom he owned for his *Lord*, though he was a very wicked Man (See v. 10.) For Kings, by their Office, are sacred Persons: And therefore are to be had in great Veneration (though bad Men) even by the High Priest, and by the Prophets, who did not approach them, as the *Jews* observe, without due Reverence. And it is a famous Saying of *R. Jedaiab*, *Do not dwell in a City, where no Reverence or Fear is paid to the King.* Verse 8.

Ver. 9. *And he said, what have I sinned, that thou wouldst deliver thy Servant into the hand of Ahab, to slay me?*] Verse 9. For that he concluded would be the Effect of such a Message delivered by him to *Ahab*, as he shows in the following Discourse.

Ver. 10. *As the LORD thy God liveth, there is no Nation, or Kingdom, whether my Lord hath not sent to seek thee.*] Verse 10. That is, unto all the Countries thereabouts, with whom he was in League. For it is a very foolish Conceit of some of the *Jews* (which the best of them disown) that *Ahab* was as great an Emperour as *Nebuchadnezzar*, or *Ahasuerus*, who ruled over all Nations.

*And when they said he is not there, he took an Oath of that Kingdom and Nation that they found thee not.*] These words incline me to think, that he sought him only throughout all his own Dominions: Through every Tribe, which is called a *Nation*; and every Government, which is called a *Kingdom*. For how could he take an Oath of any but his own Subjects? It may be said indeed, that there might be such Compacts between him and the *Moabites*, *Edomites*, *Ammonites*, and other Neighbouring Nations, that they should harbour none of his rebellious Subjects: And that if he

Chapter XVIII. he required it, they should swear they knew of none in their Country. But such a Treaty is so unusual, that I see no reason to suppose it.

Verse 11. Ver. 11. *And now thou sayest, go tell thy Lord, behold, Elijah is here.*

Verse 12. Ver. 12. *And it shall come to pass, as soon as I am gone from thee, that the Spirit of the LORD shall carry thee whither I know not.]* Snatch thee away from hence as sometimes the Prophets were suddenly transported by an invisible Power to Places far distant from that where they were at present, 2 Kings II. 16. III. Ezekiel 12, 14. VIII. Acts 39, 40. And, in all likelihood there had been Instances of it before this time. Which made *Obadiab* fear, it might fall out so in this Case.

*And when I come and tell Ahab, and he cannot find thee, he shall slay me.]* Because he did not seize and secure *Elijah* when he was in his Power: But let him escape.

*But I thy Servant fear the LORD from my Youth.]* Therefore he hoped the Prophet would take care to preserve him, because he was not like the rest of the Court.

Verse 13. Ver. 13. *Was it not told my Lord, what I did, when Jezabel slew the Prophets of the LORD? how I hid an hundred Men of the LORD's Prophets, by fifty in a Cave, and fed them with Bread and Water?] Sometime a vertuous Man may speak the Truth of himself; though it be in his own Praise.*

Verse 14. Ver. 14. *And now thou sayest, go tell thy Lord, behold Elijah is here, and he shall slay me.]* When it would expose him to manifest Danger of losing his Life.

Ver. 15. *And Elijah said, as the LORD of Hosts* Chapter  
*oeth.]* He who commands all Creatures in Heaven and Earth. XVIII.

*Before whom I stand.]* Whom I serve, as one of his Ministers. Verse 15.

*I will surely shew my self unto him to day.]* He feared not to shew himself to *Abab*; for a greater King than he, the LORD of all things, he knew would preserve him.

Ver. 16. *So Obadiab went to meet Abab and told him, and Abab went to meet Elijah.]* The solemn Oath of *Elijah* made *Obadiab* readily obey him; and assured him *Abab* should not be disappointed, but certainly find him. Verse 16.

Ver. 17. *And it came to pass, when Abab saw Elijah, what Abab said unto him; art thou he that troubleth Israel?]* He troubles a Country, who confounds all things in it, and puts them out of order. In such a Condition *Israel* now was, by a grievous Famine: Which made them not know which way to turn themselves. And this he ascribed to *Elijah*. Verse 17.

Ver. 18. *And he answered, I have not troubled Israel, but thou and thy Father's House, in that ye have forsaken the Commandments of the LORD.]* They trouble a Nation, who break the Laws of God; not they that defend them. Verse 18.

*And thou hast followed Baalim.]* There were more *Baals* than one worshipped by the Heathen, as I observed before. And it is very probable, that *Abab* worshipped all the Host of Heaven, as well as the Sun. See XVI. 30, 31.

Ver. 19. *Now therefore send, and gather all Israel unto Mount Carmel.]* That he might prove, in the Face of all the People, that it was not he who troubled them. Verse 19.

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*And the Prophets of Baal four hundred and fifty; and the Prophets of the Groves four hundred.]* By the *Prophets of the Groves* (as we translate it) Mr. Selden understand the *Prophets of Astarte*, the great Goddess of the *Zidonians*: Which he proves by comparing many places of Scripture together, *L. de Diis Syris Syntag. 2. Cap. 3.* *Maimonides* hath a peculiar Notion, that the *Prophets of Baal*, and of the *Groves*, were such as had drunk in the Opinion of the ancient *Zabii*: Who made Images to receive the Influences of the Stars: Golden ones for the Sun, and Silver ones for the Moon, &c. which gave to Men the Gift of Prophecy. and showed what was good for them. The same they said of Trees; which were some under the Influence of one Star, some under the Influence of another: And were planted in their Names, and worshipped after several manners, and infused special Vertues into the Trees, and made Men Prophets. This he avers he found expressly in their Books. *More Nevochim. Pars III. Cap. XXIX.*

*Who eat at Jezabel's Table.]* So high an esteem they had of these Prophets, that she kept a Table on purpose for them: To do them Honour with the People.

Verse 20. Ver. 20. *So Abab sent unto all the Children of Israel, and gathered the Prophets together unto Mount Carmel.]* I suppose the *Israelites* sent the great Men of their several Tribes to represent them; and the Prophets readily assembled at the King's Command: Who did not distrust their Power, and was promised Rain, I suppose, by *Elijah*, if he did as he desired.

Verse 21. Ver. 21. *And Elijah came to all the People and said, how long halt ye between two Opinions?]* Like lame Men, who tread not firmly, but dubiously: Not knowing



knowing which to chuse, the LORD or Baal; and Chapter  
therefore joyning both together. XVIII.

*If the LORD be God follow him, if Baal be God follow him.*] As much as to say, there cannot be more gods than one. That's the first Article of your Faith, *Hear O Israel, the LORD our God, is one LORD.* VI. Deut. 4. If the LORD be he, then stick to him: If Baal, then reject the other. This is most rational: For both of them cannot be God.

*And the People answered him not a word.*] Either not knowing what to resolve; or being ashamed.

Ver. 22. *Then said Elijah unto the People, I even I Verse 22.*  
*only remain a Prophet of the LORD: but the Prophets of*  
*Baal are an hundred and fifty Men.*] He was the only Prophet that appeared in behalf of the LORD, and yet feared not to contest, with a great Multitude who came to defend Baal.

Ver. 23. *Let them therefore give us two Bullocks, and Verse 23.*  
*let them chuse one Bullock for themselves, and cut it in*  
*pieces, and lay it on Wood, and put no Fire under: and*  
*I will dress the other Bullock, and lay it on Wood and*  
*put no fire under.*] He propounded a plain way to decide this Controversy, and settle the Peoples Mind in their Belief. Unto whom he first propounded it, that they might approve of it, if they thought it a sure way to discover the Truth.

Ver. 24. *And call ye on the Name of your gods, and Verse 24.*  
*I will call on the Name of the LORD: and the God that*  
*answereth by Fire, let him be God.*] That is, he that sendeth Fire to consume the Sacrifice, which is presented to him.

*And the People answered and said, it is well spoken.*] They lookt upon this, as a reasonable Proposition: Because they knew that Sacrifices had been approved by God, in this manner; and they were very desirous to

Chapter XVIII. make the Experiment and be satisfied, by this means who was the true God. Thus *Moses* his Sacrifice was approved, XX. *Levit.* 24. and *Gideon's*, VI. *Judge* 21. and *David's*, I *Chron.* XXI. 20. and *Solomon's* when he consecrated the Temple, 2 *Chron.* VII. 1, 3 By this means, in all these cases, God had shown that he accepted the Sacrifices, and that the Persons who offered them were his Servants.

Verse 25. Ver. 25. *And Elijah said unto the Prophets of Baal.* Having the Peoples Approbation he turned to *Baal's* Prophets; and desired them to agree to this Trial.

*And said, chuse you one Bullock for your selves, and dress it first.*] No doubt they produced both the Bullocks, as he propounded at the first, v. 22. and if there was any advantage in chusing one, and dressing it before the other; he desired they might have it.

*For ye are many.*] And he being a single Person, was willing to give them the Precedence.

*And call on the Name of your gods, but put no Fire under.*] It may be translated, call on the Name of your god, viz. *Baal*. Or else, it may relate to their *Baalim*, which were many, as they themselves were: And desire them all to try their Power, by putting no Fire under the Sacrifice; but expecting it to come down from Heaven.

Verse 26. Ver. 26. *And they took the Bullock which was given them.*] The choice of which was left to them.

*And dressed it.*] Flea'd it, and cut it in pieces, and laid it upon the Wood. Which they durst not refuse to do, because the People thought it a very reasonable Motion which *Elijah* made: And they had utterly lost their Credit with the People, if they had not accepted it. And perhaps they did not distrust the Power of *Baal*: Which *Rabag* thinks was *Mars*, a fiery Planet: But rather the *Sun*, which far exceeds all

All the other Heavenly Bodies in Heat. Which they thought might possibly exert its Power, upon this great occasion, and burn up their Sacrifice. At least they might hope that *Elijah* might not be able to bring fire down from Heaven, because he sacrificed in a high Place, not at the Temple: Which was contrary to the Law of God, who therefore would not hear him: And then they should stand upon equal ground with him, though they obtained no fire to consume their Sacrifice.

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*And called upon the Name of Baal from Morning even until Noon.*] When the Sun was in its greatest strength.

*Saying, O Baal hear us: but there was no Voice, nor any that answered.*] Not the least Flash of Fire.

*And they leaped upon the Altar, which was made.*] Or, they danced about it, after the manner of the ancient *alii*. Or, as *Bochartus* interprets it, *Quasi furore Probetico extra se rapti, incompositis motibus huc illuc ferebantur.*] They ran about hither and thither, as Men in an Ecstasy with a Prophetical Fury, which put them into uncouth and disorderly Motions. For it appears they acted like Prophets from *v. 29.* who sometimes acted as Men beside themselves. *Hierozoion.* P.I. Lib. II. Cap. 50. *Abarbinel* thinks, this leaping or dancing was a Rite used in the Worship of the Sun: Which puts all things in motion.

*Ver. 27. And it came to pass, that at Noon.*] When Verse 27. the Morning Sacrifices was ended.

*That Elijah mocked them.*] He did not think it unlawful, or unseemly to jeer them, and their god; that he might awaken them out of their Stupidity: And expose them to all the By-standers as Corrupters of Religion, and Deceivers of the People.

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*Cry aloud, for he is a god.*] He bid them raise their Voices: For they believed he was a god, but might be something deaf, or a great way off from them, and so could not hear what they said, unless they cried louder.

*Either he is talking.*] Busy about Dispatches: Either in sending Embassadors, or giving Audience.

*Or he is pursuing.*] Some Notion (as the *Hebrews* understand it) being in a deep Study, or deliberating about some weighty Business. It is commonly understood, he is hunting, or pursuing Enemies.

*Or he is in a Journey.*] Not at Home: But travelling to some other place; whether they must send after him.

*Or peradventure he sleepeth.*] As they used to do in those hot Countries after Dinner.

*And must be awaked.*] With loud Noises.

Verse 28.

Ver. 28. *And they cried aloud, cut themselves after their manner, with Knives and Lancers till the Blood gushed out upon them.*] They did more than *Elijah* bid them: Hoping to move him with their own Blood, in which perhaps they thought he more delighted, than in the Blood of Beasts, or in their Cries. For many Nations offered humane Sacrifices to their gods: And their Priests, when they were possessed with a sacred Fury, were wont to slash themselves, till their Blood gushed out. Thus among the *Romans* the Priests did in the Worship of *Bellona*: In which *Sacerdotes non alieno, sed suo cruore sacrificant, &c.* The Priests sacrificed not with another's Blood, but with their own (See *Lactantius* in his *Divin. Institut. Lib. I. Cap. 21.*) For cutting their Shoulders, and running their drawn Swords through both Hands, they run about like mad Men. And so *Apuleius* saith, they that carried about the *Syrian goddess*; after many other

other things, took out their Knives or Swords and Chapter  
 cut themselves. See *Lib. VIII. Metamorph.* p. 172, XVIII.  
 173. and *Pricæus* and *Rigaltius* upon that Place. But  
 our Mr. *Mede* hath a peculiar Notion, which is; that  
*Baalim* being the deified Souls of dead Men, there-  
 fore the Prophets of *Baal* cut themselves in his Wor-  
 ship; because this was a Funeral Rite or Ceremony,  
 XIX. *Levit.* 28. XXI. 5. XIV. *Dent.* 1. and therefore  
 retained in the Service of such gods, in token that  
 they were but deified Men. See upon XVI. 31.

Ver. 29. *And it came to pass, when Mid-day was Verse 29.*  
*past, and they prophesied to the time of the offering the*  
*Evening Sacrifice.*] When all was done, they fell into  
 a Fury, and raved, as if they were possessed with an  
 invisible Power: Singing Hymns and Praises to  
*Baal.* For that's sometime meant by *prophesying*,  
 1 *Chron.* XXV. 2, 3. or, it may be simply meant, they  
 still continued praying to *Baal* (*v.* 26.) for that was  
 part of a Prophet's Office.

*That there was neither Voice, nor any to answer, nor*  
*any that regarded.*] No more Tokens of regard to their  
 Praises than to their Prayers: Nor any, the least In-  
 timation, that *Baal* was a god, that minded what they  
 said, or did.

Ver. 30. *And Elijah said unto all the People come near Verse 30.*  
*unto me, and they came near unto him.*] They had  
 stood hitherto by the Prophets of *Baal*, to attend  
 them in their Sacrifice. Now *Elijah* calls them to  
 him, that they might be Witnesses of what he could  
 do.

*And he repaired the Altar of the LORD that was*  
*broken down.*] I suppose *Carmel* had been one of the  
 most eminent high Places in the whole Kingdom:  
 Where the People, as they had been long accus-  
 tomed, offered Sacrifices to God, in ancient times. But  
 the

Chapter XVIII. the Worshippers of *Baal* had broken down the Altar, and set up one of their own. For there were two sorts of high Places, I have before noted, some for the Worship of the true God, which continued in *Judah*, even under Religious Princes: Others for the Worship of Idols; which good Kings took away, when they let the other remain. On the contrary, *Abab* broke down the Altars of God in the high Places, and allowed none but those for *Baal*.


Verse 31. Ver. 31. *And Elijah took twelve Stones, according to the number of the Tribes of the Sons of Jacob.*] That he might show he worshipped the God of the Patriarchs, and no other: And that all the People, though divided in Civil Government, ought to be united in the same Religion; and have but one Altar for them all: Being the Sons of one Man, who was very dear to God, as it here follows.

*Unto whom the Word of the LORD came, saying, Israel shall be thy Name.*] He purged his Family from all Idolatry; and then God appeared to him, and talked with him, and called him by a new Name: Importing the Power he had with God, XXXV. *Gen.* 2, 3, 4, 10, 13, 15.

Verse 32. Ver. 32. *And with the Stones he built an Altar in the Name of the LORD.*] Which he might do, being a Prophet: For such Persons were free from the lesser Laws, that they might preserve the greater.

*And he made a Trench about the Altar; as great as would contain two Measures of Seed.*] That is, a large Trench; for two Measures, are thought to be the third part of an *Ephab*.

Verse 33. Ver. 33. *And he put the Wood in order, and cut the Bullock in pieces, and laid him on the Wood.*] To be an whole Burnt-offering.

*And said, fill four Barrels with Water.]* Which they Chapter  
might have out of the Brook at the foot of the Mount XVIII.  
(v. 40.) or out of the Sea, which was not far   
off.

*And pour it on the Burnt-sacrifice, and on the Wood.]*  
From hence some gather, the Altar was hollow into  
which this Water run.

Ver. 34. *And he said do it the second time, and they* Verse 34.  
*did it the second time: and he said do it the third time,*  
*and they did it the third time.]* That is, they did it  
till all was full of Water, as it follows in the next  
Verse.

Ver. 35. *And the Water ran round about the Altar,* Verse 35.  
*and he filled the Trench also with Water.]* This seems  
to prove the Altar was hollow, and that there was  
a Trench also round about it: Both which were as  
full of Water as they could hold, to make the Mira-  
cle more conspicuous and convincing. For what  
more contrary than Fire and Water?

Ver. 36. *And it came to pass, at the time of the offer-* Verse 36.  
*ing of the Evening Sacrifice.]* When the People of  
God were offering their solemn Prayers to God at  
the Temple in *Jerusalem*. This is a noted time for  
great things that were then done. See upon IX. *Le-*  
*vit.* 24.

Ver. 37. *That Elijah the Prophet came near.]* To the Verse 37.  
Altar.

*And said, LORD God of Abraham, and Isaac, and*  
*Jacob, let it be known this day, that thou art God in*  
*Israel; and that I am thy Servant, and that I have*  
*done all these things, at thy word.]* He desires him to  
demonstrate at once by this Miracle; that he was the  
only true God, and that *Elijah* was his Prophet, and  
that he had done nothing (in bringing for instance a  
long Famine upon them) but by his Command. Such

Miracles,

Chapter XVIII. Miracles were proper, either where a new Religion was to be set up: Or, the old one restored after a General Depravation.

Verse 37. Ver. 37. *Hear me, O LORD, hear me.*] He was the more earnest, and fervent in this Prayer, as *Abarbeline* thinks, because he had undertaken to make this Experiment of God's Power, without any particular Command from God, of his own accord: Nothing doubting but he would appear to vindicate his own Honour; though he offered Sacrifice in an high Place, which was against the Law.

*That this People may know that thou art the LORD God, and that thou hast turned their heart back again.* God turns Mens Hearts, though they be not turned: Because he not only doth that which evidently tends to convert them, and is sufficient to do it; but for the present also so affects them that they are converted: Though they will not take care to continue in that pious Bent, but start back again from him.

Verse 38. Ver. 38. *And the Fire of the LORD fell, and consumed the Burnt-sacrifice, and the Wood, and the Stones, and the Dust, and licked up the Water that was in the Trench.*] It is called the Fire of the LORD, because it was sent from him out of Heaven to testify that he was the only God (as the People could not but acknowledge) and it was of such unusual Force, that it consumed not only the Flesh of the Bullock and the Wood: But the very Stones, and the Dust, and all the Water that had been poured out there in great Quantity.

Verse 39. Ver. 39. *And when all the People saw it, they fell on their Faces.*] Worshipping the LORD of Heaven and Earth.



*And said, the LORD is God, the LORD he is God.]* Chapter XVIII.  
 This repeated Acknowledgment shows how deeply they were affected at present, with the Demonstration God had given, that he only was to be worshipped. Which extorted this publique Confession from them: But they soon forgot their own Convictions; and continued in their Idolatry.

Ver. 40. *And Elijah said unto them, take the Prophets of Baal, let none of them escape.]* Verse 40.  
 The Prophets of the Groves; I suppose, were not there: Jezabel on whom they attended (v. 19.) not suffering them to appear. It is likely they were *Zidonians* which she brought along with her from her own Country, when *Abab* married her: And were peculiarly under her Command.

*And they took them, and Elijah brought them down to the Brook Kithon, and slew them there.]* As Perversers of the Law, and Teachers of Idolatry: Upon whom the People, in that Fit of Zeal wherein they now were readily executed, the Sentence *Elijah* pronounced against them. And *Abab* could make no Opposition: Being himself also, it is likely, astonished at the stupendious Miracle.

Ver. 41. *And Elijah said unto Abab, get thee up, eat and drink.]* Verse 41.  
 They had fasted and prayed all the Day till the Even Sacrifice was over, that they might have Rain: Or, that God would decide the Controversy in Question.

*For there is a sound of abundance of Rain.]* He bid him be solicitous no longer: For Plenty of Rain was coming.

Ver. 42. *And Abab went up to eat and drink.]* Verse 42.  
 The River that was at the bottom of the Mount, he went up to a Place on the side of it, where a Tent was pitched for him: That he might refresh himself,

Chapter now that the Sacrifice was finished, and by *Elijah*  
 XVIII. Prayers he obtained Rain, which he assured him he  
 heard coming. By these two Verses it is apparen  
 that *Abab* himself was present to see how this Con  
 test between his Prophets and *Elijah*, that is, betwee  
*Baal* and God, would end. And in all Probabilit  
 was as much convinced as the People that the LORD  
 was the only God.

*And Elijah went up to the top of Carmel.]* The Pro  
 phet went a great deal higher, where he could see  
 the Mediterranean Sea: And would neither eat nor  
 drink, till he actually saw the Rain gathering.

*And he cast himself down upon the Earth, and pu  
 his Face between his Knees.]* He fell upon his Knees  
 and bowed his Head to the very ground; so that it  
 touched his Knees: In token of great Humility, and  
 most earnest Desire, that God would remember his  
 People, and send them Rain.

Verse 43. Ver. 43. *And he said to his Servant.]* Who some  
 of the *Jews* says was the Widow of *Sarepta's* Son  
 But he was too young to wait upon him.

*Go up now, and look towards the Sea, and he went  
 up and looked, and said there is nothing. And he said go  
 again seven times.]* It is not easy to give an account  
 of these Phrases, so often here used, *he went up*. First  
*Abab* went up, and then *Elijah*, and now he sends  
 his Servant, and at last he bids his Servant (v. 44.)  
 go up to *Abab*. It is most likely there were several  
 Risings in this Mountain, some higher than other.  
*Elijah* went to the top of them: But there was ano  
 ther higher, to which he bid his Servant go up. Or,  
*Elijah* perhaps was near the top; and he sent his Ser  
 vant to the very top of all. And then bid him go  
 down from thence, and go up to that part of the  
 Mount, where *Abab* was eating and drinking.

Ver. 44. *And it came to pass, that at the seventh* Chapter  
*time there arose a little Cloud out of the Sea like a Man's* XVIII.  
*band: and he said, go up and say to Abab prepare thy*  
*Chariot, and get thee down, that the Rain stop thee not.]* Verse 44.  
 For he saw such abundance of Rain coming, as  
 would cause Floods, and render the way for the pre-  
 sent unpassable, if he did not make haste home.

Ver. 45. *And it came to pass in the mean while, that* Verse 45.  
*the Heavens were thick with Clouds, and Wind, and there*  
*was a great Rain.]* While the Servant went to Abab,  
 and his Chariot was making ready, that little Cloud  
 spread it self, and in a great Thickness covered the  
 Face of the Sky.

*And Abab rode and went to Jezreel.]* He did not go  
 to Samaria; for Jezreel, I suppose, was nearer: And  
 there he had a Palace, XXI. 1.

Ver. 46. *And the hand of the LORD was upon Eli-* Verse 46.  
*jah, and he girded up his Loyns, and ran before Abab.]*  
 They wore loose and long Garments in this Coun-  
 try: And therefore girded them up when they had  
 occasion to run; that they might not hinder them.  
 And God now gave *Elijah* more than humane Strength,  
 so that (though he was an old Man, XIX. 4.) he was  
 made able to run, as fast as *Abab's* Chariot drove,  
 like one of his Footmen. In which he showed his  
 Readiness to do the King all the Honour imaginable,  
 and that he was far from being his Enemy; but only  
 desired he would become a Worshipper of the true  
 God; which was, he could not but see, the LORD  
 God of *Israel*.

*Unto the entrance of Jezreel.]* He thought it not  
 prudent, it is likely, to venture into the City lest  
*Jezabel* should seize him: But stopt at the Gate of  
 the City, or of the Palace, and retired to some pri-  
 vate place.

Chapter  
XIX.

## C H A P. XIX.

Verse 1.

Verse 1. **A**ND *Abab* told *Jezebel* all that *Elijah* had done.] How he had called for Fire from Heaven; and had made Rain to fall upon the Earth.

*And withal that he had slain all the Prophets with the Sword.]* That is, all the Prophets of *Baal*, for they only are mentioned, XVIII. 22, 25. and the Prophets of the Groves (who are said to be four Hundred, XVIII. 19.) were still in being, as appears from XXII. 6.

Verse 2.

Ver. 2. *Then Jezebel sent a Messenger unto Elijah, saying, so let God do to me and more also, if I make not thy Life, as the Life of one of them, by to morrow about this time.]* This shows the great Folly of Rage; which gave him notice of his Danger, and admonished him to avoid it: Or, perhaps she thought him as courageous, as she was furious; and that he would not flee: And then she knew her Power would be greater than his.

Verse 3.

Ver. 3. *And when he saw that, he arose and went for his Life, and came to Beersheba which belongeth to Judah.]* Whether her Power did not reach; being in another Kingdom.

*And he left his Servant there.]* Because he intended to go into the Wilderness, where he resolved to spend the rest of his Days, and die: And he would not have the Youth put to the same Straits, in which he was like to be. We read of no Command from God to fly; nor doth he forbid it: But left him to his own Prudence. Which made him think it in vain to hope for *Abab's* Protection: Who he saw would  
continue

continue an Idolater, and by his Example make the People revolt to the Worship of *Baal*. Though some are of Opinion, it was a Fault in *Elijah* to run away, and not to depend upon God to preserve him, in his pious Endeavours to keep the People in the true Religion; who had so solemnly acknowledged the LORD to be God.

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Ver. 4. *And he himself went a days Journey into the Wilderness.*] This Wilderness was that wherein the *Israelites* wandred forty Years: And he now travelled as many Days.

Verse 4.

*And came and sat down under a Juniper Tree.*] Which some look upon as a Sign he did not value Life: Because the Shade of this Tree (under which he not only sat, but lay down and slept) is thought to be very noxious, as *Virgil* observes.

*And he requested for himself that he might die, and said, it is enough; now, O LORD take away my Life.*] He thought he could do God no further Service; and therefore desired to be discharged from his Office by Death: For all that he could say or do, proved ineffectual.

*For I am not better than my Fathers.*] Unto whose Age, it is likely, he had lived.

Ver. 5. *And as he laid and slept under the Juniper Tree, an Angel touched him, and said unto him, arise and eat.*] Perhaps he was faint with his Day's Journey; for want of Food at the end of it.

Verse 5.

Ver. 6. *And he looked, and behold there was a Cake taken on the Coals.*] It should be translated upon hot stones, as *Bochartus* shows in his *Hieroicoicon*, P. I. lib. II. Cap. XXXIII.

Verse 6.

*And a Cruse of Water at his Head, and he did eat and drink, and laid him down again.*] Being weary, and wanting Rest.

Ver. 7.

Chapter XIX. Ver. 7. *And the Angel of the LORD came again the second time, and touched him, saying, arise and eat. because the Journey is too great for thee.*] Without extraordinary Strength: He being an old Man, and much tired with one day's Journey.

Verse 7. Ver. 8. *And he arose, and did eat and drink, and went in the Strength of that Meat forty Days and forty Nights, unto Horeb the Mount of God.*] It was a Journey of not above four or five Days, if so much: But he went about by private ways, that he might not be discovered; and perhaps rested sometimes and lay hid, if there was any danger of his being seen. The *Jews* have made a Comparison between him and *Moses*, in twenty four Particulars. But *Abarbinel* shows they were very different, and *Moses* had the Superiority especially in this thing here mentioned. For he is of Opinion that *Elijah* eat and drank every Day, when he could meet with Food, as he might in several Places of the Wilderness. But ordinary Food would not have enabled him to travel so long as he did: But it was by the Power of that Cœlestial Food which the Angel brought him, that he held out, it giving him Vigour beyond all that he could receive from any other Nourishment. But in this *Moses* went beyond him, that he had no Food at all: Being supported by a miraculous Power, forty Days and forty Nights without any Sustenance of Meat and Drink.

Verse 9. Ver. 9. *And he came thither into a Cave and lodged there: and behold the Word of the LORD came to him and said to him, what dost thou here Elijah?*] As much as to say, I have no Business for thee here. This is not a place wherein to do me Service. Which was a secret Reproof for flying so far away: *Judea*, *Samaria*, or *Damascus* being fitter Places for him to be employed in.

Ver. 10. *And he said I have been very jealous for the LORD God of Hosts.*] He professed that he had not wanted Zeal for the LORD's Service: But been moved with great Indignation against Idolatry.

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Verse 10.

*For the Children of Israel have forsaken thy Covenant, and thrown down thine Altars.*] He calls the Altars that had been erected in high Places, by the ancient Patriarchs, or other pious People in following times, God's Altars: Because they sacrificed upon them to him alone, and not to Idols.

*And slain thy Prophets with the Sword.*] So Jezabel had done, XVIII. 4.

*And I even I onely am left.*] There were many Prophets besides him: But none of them appeared publicly in Defence of Religion, but he alone.

*And they seek my Life to take it away.*] These words answer the Question, *What dost thou here?* He fled thither to save his Life.

Ver. 11. *And he said go forth, and stand upon the Mount before the LORD.*] Where the SCHECHINAH, I suppose, appeared unto him, after some Preparations for it.

Verse 11.

*And behold the LORD passed by, and a great and strong Wind rent the Mountains, and brake in pieces the Rocks.*] He heard a Sign of the Divine Presence coming, before he went out of the Cave. For his Angelical Ministers which attended his Majesty, passed by the Mouth of the Cave in a mighty terrible Wind: Which had those dreadful Effects here mentioned.

*Before the LORD.*] These words show, that in exact speaking it was not *the LORD* that passed by when this Wind blew, but his Ushers, as I may call them, who went *before the LORD*: So it here follows.

Chapter XIX. *But the LORD was not in the Wind.]* The SCHE-  
CHINAH did not yet appear.

*And after the Wind an Earthquake, but the LORD was not in the Earthquake.]* The Divine Presence still did not manifest it self.

Verse 12. Ver. 12. *And after the Earthquake a Fire.]* Lightning and Thunder, just as there was at the giving of the Law: Which *Elijah* endeavoured to restore.

*But the LORD was not in the Fire.]* Still he heard nothing from God: Who by these things prepared him to receive his Majesty with the greatest Humility and Composure of Spirit.

*And after the Fire a small still Voice.]* At the last the LORD himself came; as he perceived by the whispering of a Voice: Which had him listen and attend to what the LORD should say unto him: There are many pious Meditations, which this Appearance of the Divine Majesty hath suggested to Interpreters. Particularly *Strigelius* looks upon it, as representing the Divine Nature, to be enclined not to terrify and destroy: But placidly to invite and preserve. God easily lays aside his Anger (as *Nazianzen* speaks in his Oration upon his Father) and delights to exercise Mercy. For he is compelled to anger by us,  $\piεθς \text{ } \text{\textcircled{J}}$   $\tau\epsilon\tau\omega \tau\lambda\omega \delta\epsilon\mu\omega \acute{\epsilon}\chi\epsilon\iota$ , but to Mercy he is very prone, as we may speak, and by his own Nature bent unto it, &c. To the same purpose *Rabag* discourses among the *Jews*: Others look upon all this as a Figure of the Gospel Dispensation, which came not in such a terrible manner as the Law did, with Storms, Thunders, Lightnings, and Earthquakes (XIX. *Exod.* 16. XII. *Hebr.* 18, &c.) but with great Lenity and Sweetness: God speaking to us by his Son, in the most mild and gentle manner. And herein also some think he intended to show *Elijah* that he had all the Elements



ments ready armed at his Command, if he pleased to make use of them, to destroy Idolaters: But by that *still Voice* he declared the Divine Patience and Tenderneſs; which he would have him to imitate, by bridling his Anger to which he was by Nature very prone.

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Ver. 13. *And it was ſo, when Elijah heard it, that he wrapp'd his Face in his Mantle, and went out and ſtood in the entrance of the Cave.*] He firſt covered his Face, in token of great Reverence to God; not being able to look upon the Divine Glory, which now appeared: And then went out of the Cave (as God had commanded him, v. 11.) and ſtood in the Entrance of it, to liſten what God would ſay to him.

Verſe 13.

*And behold, there came a Voice to him.*] From the SCHECHINAH, or Divine Glory.

*And ſaid, what doſt thou here Elijah?*] The ſame words are repeated which he had heard before, v. 9. Only there they were ſpoken by the Angel; but here by the LORD himſelf.

Ver. 14. *And he ſaid, I have been very jealous for the LORD of Hoſts, becauſe the Children of Iſrael have forſaken thy Covenant, thrown down thine Altars, and ſlain thy Prophets with the Sword: and I even I onely am left, and they ſeek my Life, to take it away.*] He makes the ſame Answer that he had done before, v. 10. He was ſo full of Anger (as *Ralbag* thinks) that he did not apply his Mind as he ought to underſtand the Viſion; and therefore only repeats his former words. But God informs him in the following Verſe, that he would take care to chaſtiſe the *Iſraelites* in due time for their Apoſtacy from him: And for that end ſaid him go and anoint *Hazael*, &c.

Verſe 14.

Chapter Ver. 15. *And the LORD said unto him go, return*  
 XIX. *thy way to the Wilderness of Damascus.*] He bids him re-  
 turn the way he came to *Horeb*; till he came to the  
 Verse 15. way that led to the Wilderness of *Damascus*, and go  
 thither.

*And when thou comest, anoint Hazael to be King of Syria.*] As much as to say (as the forenamed Author expounds it) since thou art so angry with the *Israelites* for their Impiety, go and anoint one to be King of *Syria*: Who shall be a Scourge to them. But this was not done presently, nor did he himself anoint *Jehu*: But ordered that it should be done by his Successor *Elisha*: Though it may be doubted whether any of them were *anointed*, except *Jehu*. For the word *anoint* may be no more than appoint him King, as Kings were constituted in *Israel* by *Uction*. Hence by a Metaphor it is accommodated to the Preferment of Men to all Dignities. As in *CV. Psal. 15.* touch not mine *anointed*: And *Cyrus* is called the LORD's *anointed*, *XLV. Isaiah 1.*

Verse 16. Ver. 16. *And Jehu the Son of Nimshi.*] He was Grandson of *Nimshi* (as appears from *2 Kings IX. 2.*) who are frequently called *Sons* in the Holy Books.

*Anoint to be King over Israel; and Elisha the Son of Shaphat of Abelmeholah shalt thou anoint to be Prophet in thy room.*] This last was the chiefest Command (to anoint, that is appoint *Elisha* to be his Successor) for the other two were to be performed by him, not by *Elijah*: Who ordered *Elisha* to do it, in convenient time: And first he appointed *Jehu* King, and afterwards *Hazael*.

Verse 17. Ver. 17. *And it shall come to pass, that him that escapeth the Sword of Hazael, shall Jehu slay: and him that escapeth from the Sword of Jehu, shall Elisha slay.*] This is not to be understood, as if the Sword of *Hazael* should

should do Execution before the Sword of *Jehu*; and Chapter the Sword of *Jehu*, before that of *Elisba*: But it only signifies, as *Abarbinel* observes, that God in his Providence had appointed three Persons to punish the *Israelites* according to their Deserts. Thus he intended *Hazael* should destroy them in Battle; which he mentions first because it is a general Calamity. But *Jezabel* and the Children of *Abab*, and the Priests of *Baal*, not going out to fight, and consequently not falling in Battle, God ordered *Jehu* should cut them off in that manner as he did, with all the Worshippers of *Baal*. But he did not inflict evil upon all the People of *Israel*, because he was to be their King. And though he slew Idolaters, he did not meddle with little Children, whose Disposition he did not know: But they were reserved to be punished by *Elisba*, who foresaw they would prove Idolaters. Thus he, with too much Subtilty. But in general he saith well; that the Scripture doth not mention these things according to the time wherein they fell out: But according to the Decree of God, who appointed every one to execute that which was proper for him to do.

Ver. 18. *Yet I have left me seven thousand in Israel.*] Verse 18. This seems to be a Correction of *Elijab's* Mistake, who imagined that he alone was the only true Worshipper of God that remained in *Israel*. Though *Abarbinel* will have it relate to what goes immediately before, that all the *Israelites* should not be destroyed: For he had a great Number (*seven thousand* being put indefinitely for many thousand) of pious People in *Israel*, who had never worshipped *Baal*; and should not therefore be hurt either by *Hazael*, or otherways.

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XIX.

*All the Knees that have not bowed to Baal, and every Mouth that have not kissed him.]* Every one knows that bowing the Knee, was an Act of Worship: And so was kissing the Idol: Which was done two ways. Either by applying their Mouth immediately to the Image (as *Cicero* against *Verres* relates of the Image of *Hercules*) or kissing their hand before the Image, and then stretching it out, and as it were, throwing the Kiss to it. Concerning which Rite of Adoration *Salmasius* hath given a large account in his Annotations upon *Flav. Vopiscus* in the Life of the Emperor *Probus*; where he observes such Kisses were called *labrate oscula*; and from hence the Phrases *oscula jacere*, and *basta jactare*, and *manu venerari*, and *manu salutare*: Which he shows out of many Authors, are used for this way of Adoration: The same he notes in his *Plin. Exercit.* p. 936. where *Pliny* saith, *in adorando dextram ad osculum referimus totum corpus circumagimus*. When we worship, we kiss our hand, and turn about our whole Body.

Verse 19. Ver. 19. *So he departed thence.]* From Mount *Horeb*.

*And found Elisha the Son of Shaphat.]* In his Journey towards *Damascus*.

*Who was ploughing with twelve Yoke of Oxen before him, and he with the twelfth.]* His Servants managed the rest, and he himself drove the last. This shows him to have been a great Man; who according to the manners of those ancient times, looked after his Business himself: And was taken from the Plough to be a Prophet, as the *Romans* took some from thence to be Dictators and Consuls. For nothing was in greater Esteem than Agriculture among the ancient *Greeks* and *Romans* as well as among the *Hebrews*. In *Homer* we see Kings and Princes living upon the Fruits.

Fruits of their Lands and their Flocks, and labouring with their own hands. *Hesiod* hath made a Poem on purpose to recommend the Country Life and Labour to his Brother. It would be too tedious to show how the *Carthaginians* and *Persians*, and indeed all other ancient Nations, did not think that to do nothing, was to live nobly; but they studied how to cultivate their Lands, and employed themselves, as well as their Servants in that Business. Whence such Persons, who were of the best Quality, were called *αὐτεργοί* Men that did their Work themselves, and did not commit the Care of it to others, but ploughed with their own hands. So *Quinctius Cincinnatus* is said by *Dionys. Halicarn.* L. X. to have returned from his Consulship, to lead ἢ *αὐτεργὸν βίον* Rustick Life, as he did before it. As the Learned *Jac. Perizonius* observes upon *Ælians Var. Histor.* L. I. Cap. XXXI. As for the rest, the *Greeks* ascribe his Invention of yoking Oxen together to plough vithal either to *Ceres*, or *Triptolemus*, or *Bacchus* (or some other great Person) though *Moses* who was before them all, was well acquainted with it, XV. *Dent.* 9. And *Job* before him, I. *Job* 3. XLII. 12.

*Abarbinel* thinks these XII. Yoke of Oxen with which *Elisha* was ploughing; denoted that he should be Leader of the twelve Tribes of *Israel*.

And *Elijah* passed by him, and cast his Mantle upon him.] He put upon him the Prophetical Habit; which was his Inauguration. Or as some understood; this was a Token that he must become his Servant, and attend upon him; and consequently succeed in his Office. For Servants were wont to carry their Masters Shoes after them; and their Garments. And accordingly he waited upon him, as appears from

Chapter two Phrases, in the last Verse. *First, he went after him*; and *Secondly, he ministred unto him.*

XIX.

Ver. 20. *And he left the Oxen, and ran after Elijah.*]  
 Verse 20. To desire him to stay a little.

*And said, let me kiss my Father and my Mother.*]  
 Take his leave of them.

*And then I will follow thee.*]  
 For he understood that to be the meaning of his throwing his Mantle upon him.

*And he said unto him, go back again.*]  
 Return to thy Oxen; and do as thou desirest.

*For what have I done unto thee?*]  
 He asks him whether he thought he had done any thing to hinder him. And so this was said to try whether he understood his meaning, and was inclinable to attend him. But *Abarbinel* thinks these words signify, that he had conferred a great Dignity upon him; which required him to dispatch his Business immediately: And taking leave of his Father and Mother, to come after him without any delay; since he had done such a great thing to him. Which illustrates the words of our Saviour, XIX. *Matth. 21.*

Verse 21. Ver. 21. *And he returned back from him.*]  
 Went home, and then came to those that were ploughing.

*And took a Yoke of Oxen and slew them, and boiled their Flesh with the Instruments of the Oxen, and gave unto the People, and they did eat.*]  
 He made a Feast for his Servants, Neighbours, and Friends before he parted with them: In token of the Joy he conceived at his new Calling. Which shows he was not a Poor Peasant, such as our Ploughmen are; but a Man of Condition, who was able to make a great Expence upon occasion.

*And he arose and went after Elijah, and ministred unto him.] Glad to leave his Estate, his Friends, and all that he had; glad to serve God in a lower Station first, before he executed the Office of a Prophet.*

C H A P. XX.

Chapter  
XX.

Verse 1.

Verse 1. **A**ND *Benhadad King of Syria.] Benhadad, is as much as the Son of Hadad. Which Hadad was of the Seed Royal in Edom, and escaped into Egypt when David slew all the Males in Edom. (XI. 16, 17.) But infested Solomon in his later Days, and endeavoured to recover his Kingdom: in which he not succeeding, it is probable he established himself in Syria.*

*Gathered all his Host together.] The Father of this King had taken several Cities from the Israelites (v. 14. XV. 20.) and perhaps had made them Tributaries to the Syrians: Which Tribute Abab refusing to pay; he made War upon him.*

*And there were thirty and two Kings with him.] Such petty Princes as those in the Land of Canaan before the Conquest of it by Josbua; Who were under the Protection of the King of Syria, and bound to serve him in his Wars. But he had better have been without them, and imployed his own natural Subjects only: Who had done his Business more successfully (v. 24.) because it was their own.*

*And Horses and Chariots.] It is not said what Number; which is an Argument it was not very great.*

*And*

Chapter XX. *And he went up and besieged Samaria, and warred against it.]* He did not actually besiege it: For his Army was routed before he could do it. Therefore the Sense is, *he went up to besiege Samaria, and assault it.* Which is like that Speech, XXVIII. Gen. 10. *Jacob went out from Beersheba and went to Haran.* Which Rasi interprets, *he went out to go to Haran.* For it presently follows, that God appeared to him in the way.

Verse 2. Ver. 2. *And sent Messengers to Abab King of Israel into the City, and said unto him, thus saith Benhadad.]* He speaks in a haughty Style; just like the Messengers of the Assyrian Monarch to Hezekiah, *thus saith the great King, the King of Assyria.*

Verse 3. Ver. 3. *Thy Silver and thy Gold are mine, thy Wives and thy Children, even the goodliest are mine.]* This Message is explained, by the King of Israel's Answer.

Verse 4. Ver. 4. *And the King of Israel answered, and said, my Lord, O King, according to thy saying, I am thine, and all that I have.]* He was content to be his Vassal, and to hold all that he enjoyed of him: For so he understood his Demands. But Benhadad intended more: Or, from his submissive Answer took occasion to enlarge his Demands: Requiring the Property of all he had; which he resolved (as appears from his second Message, in the next Verses) to take into his own Possession.

Verse 5. Ver. 5. *And the Messengers came again, and said thus speaketh Behadad, saying; Although I have sent unto thee, saying, thou shalt deliver unto me thy Silver, and thy Gold, thy Wives and thy Children.*

Verse 6. Ver. 6. *Yet I will send my Servants unto thee, to morrow about this time: and they shall search thy House, and the Houses of thy Servants; and it shall be, that what-*  
soever



*soever is pleasant in thine Eyes, they shall put it in their hand and take it away.]* He tells him the meaning of his first Demand, that he should deliver all he had into his hands. Unto which if he now consented, it should not suffice: But he would send some of his Officers to take all, and to ransack every corner of his Palace, and carry away from him and from his Courtiers, (who are meant, I suppose, by his *Servants*) whatsoever was valuable. Or, perhaps by *Servants*, he means all his Subjects.

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Ver. 7. *Then the King of Israel called all the Elders of the Land, and said.]* Summoned a general Council of all the great Men, to advise what to do. Verse 7.

*Mark I pray, and see how this Man seeketh Mischief: for he sent unto me for my Wives, and for my Children; for my Silver and my Gold, and I denied them not.]* But now nothing will content him, but my utter Ruine, and enslaving of our Country. In this *Ahab* showed some Sparks of Vertue remaining in him; in that while *Ben-hadad* desired only what he had in his own Disposal, that is, all his private Goods, he agreed to it: But when all the People, and the publique Good was concerned, he would do nothing without their Consent.

Ver. 8. *And all the Elders, and all the People said unto him, hearken not unto him, nor consent.]* They promising unanimously, I suppose, to stand by him, and defend him against so insolent any Enemy. Verse 8.

Ver. 9. *Wherefore he said unto the Messengers of Ben-hadad, tell my Lord the King.]* Of whom he speaks, in as humble a manner, as he did at first, v. 4. Verse 9.

*All that thou didst send for to thy Servant at the first, I will do: But this thing I may not do.]* For his People would not yield to it.

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*And the Messengers departed, and brought him word again.]* Delivered this answer to Ben-hadad, that *Abah* stuck to his first Concession, according as he understood his Demands: But would not consent to more.

Ver. 10. *And Ben-hadad sent unto him, and said, the gods do so to me, and more also, if the Dust of Samaria shall suffice for handfuls, for all the People that follow me.]* He wishes he may perish, if he did not bring such an Army against the King of Israel, that if every Soldier in it should take an handful of his Country, nothing of it would be left remaining. Others explain it thus, I will not leave a Bit of Samaria standing. But the other is most natural; and this is included in it.

Verse 11. Ver. 11. *And the King of Israel answered and said, tell him, Let not him that girdeth on his Harness, boast himself, as he that putteth it off.]* A Speech like that, do not sing a Triumph before the Victory.

Verse 12. Ver. 12. *And it came to pass when Benhadad heard this Message (as he was drinking, he and the Kings in the Pavillions) that he said unto his Servants, set yourselves in aray. And they set themselves in aray against the City.]* Whilst the Treaty lasted between him and *Abah*, he was remis: But now he commands his Army to be put in order, and that they should invest Samaria, and plant their Batteries against it.

Verse 13. Ver. 13. *And behold there came a Prophet to Abah King of Israel, saying.]* One of those that had been hid: But was now commanded by God to appear and carry a Message to *Abah*. Which the Prophet thought he might do safely, when he brought him such good News, as that which follows.

*Thus saith the LORD, hast thou seen all this great Chapter Multitude? Behold, I will deliver it into thine hand. XX.*

*his day.*] Hereby God showed, that, as he hated Idolatry, of which *Ahab* was notoriously guilty, so he hated also insolent proud Boasters: Who imagine they have no Superiour; and that they can carry all things as they please, by their own Power.

*And thou shalt know that I am the LORD.*] Have a new Demonstration that he was the LORD of all things. For *Ahab* had no such Message brought by any of *Baal's* Prophets: Which was sufficient to convince him, that the LORD, who could foretel and do such wonderful things, was the onely God.

Ver. 14. *And Ahab said by whom?*] He gave some Verse 14. Credit to his word; and onely asks by whom this Deliverance should be wrought. For he knew he had not Forces enough to encounter and overthrow such powerful Enemies.

*And he said, thus saith the LORD; even by the young Men of the Princes of the Provinces.*] The Princes of the Provinces, were the Governours of the several Provinces, into which the Kingdom was divided. And their young Men, seem to signify their Servants, or their Pages (as we speak) that waited on them. As much as to say, not by old experienced Soldiers, but by Youths: Who perhaps had never seen a Fight, but had always lived at Court.

*And he said, who shall order the Battle?*] Or, who shall begin the Fight (as some understand these words) they or we? Shall we make a Sally, or expect till they assault us?

*And he answered, Thou.*] He bids the King begin, and lead them on. Which was commanded, to encourage the young Men, and to try whether *Ahab* would thus far trust God, or no.

- Chapter XX. Ver. 15. *Then he numbred the young Men of the Princes of the Provinces, and they were two hundred thirty and two. And after them he numbred all the People, even all the Children of Israel, being seven thousand.] All that he could get together: For these sure were not all the Men of War in Israel.*
- Verse 15. *Ver. 15. And they went out.] Of Samaria. At Noon.] When they knew the Syrians were at Dinner, taking a Repast; if not debauching themselves, as their King was. But Benhadad was drinking himself drunk in the Pavillions, he and the Kings, the thirty two Kings that helped him.] Being perfectly secure that the Israelites durst not appear to disturb him.*
- Verse 17. *Ver. 17. And the young Men of the Princes of the Provinces went out first.] And Ahab, no doubt, at the head of them. And Ben-hadad sent out, and they told him there are Men come out of Samaria.] The meaning is, that upon their first coming out Ben-hadad, hearing a Bustle, sent to know what was the matter: And they told him a small Party was come out of Samaria.*
- Verse 18. *Ver. 18. And he said, whether they be come out for Peace, take them alive: Or whether they be come out for War, take them alive.] It was against the Law of Nations to apprehend those that came to treat of Peace: But he in his insolent Pride, bad his People not trouble themselves to examine what they came for, but to take them alive; which he thought they might easily do, being so few.*
- Verse 19. *Ver. 19. So these young Men of the Princes of the Provinces, came out of the City, and the Army which followed them:] The young Men onely appeared at first; but the rest of the Army came out a little after.*

Ver. 20. *And they slew every one his Man.*] Who came to apprehend them. Chapter XX.

*And the Syrians fled, and Israel pursued them.*] At which the Syrians were so amazed, by the Suddenness of the Attempt, that they fled: Imagining them to be stronger and better prepared for War, than they were. Verse 20.

*And Ben-badad the King of Syria escaped on an horse, with the horsemen.*] He was possessed with the same Fear; and did not endeavour to make his Men rally gain, but fled away together with them.

Ver. 21. *And the King of Israel went out, and smote the Horses and Chariots, and slew the Syrians with a great Slaughter.*] He went out, by the Prophet's Order, at the Head of the young Men, when they first issued out of the City. But now he went out further, than he had done at the beginning, and overtook the Chariots and Horsemen: Among whom he made a great Slaughter. Verse 21.

Ver. 22. *And the Prophet came to the King of Israel, and said, go, and strengthen thy self, and mark, and see what thou dost.*] He bad him make what Preparations he was able, and take care that nothing was wanting to oppose the Designs of the Syrians against him: Who would certainly return, and renew the Fight the next Year. Verse 22.

*For at the return of the Year, the King of Syria will come up against thee.*] At the time, when Kings used to go out to War. Of which see 2 Sam. XI. 1.

Ver. 23. *And the Servants of the King of Syria said unto him, their gods are gods of the Hills; therefore they were stronger than we.*] They did not know the God of the Universe, but only worshipped particular gods: Who they thought ruled over particular Countries, and distributed several parts of those Countries among Verse 23.

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among them (some being gods of the Woods, others of the Rivers, &c.) and they imagined the God of the *Hebrews* to be *ἰσχυροβατης*, as *Pan* was called by the Heathen. For they had heard, perhaps, that their Law was given from Heaven upon a Mountain, and there God appeared to them: And the Country of *Israel* also was very Hilly: Where upon one eminent Hill God's Temple was built and he was worshipped. And it was known, that the *Israelites* delighted to sacrifice in high Places: Insomuch that when they could not come at them, they sacrificed on the House tops, XX. *Jerem.* 13.

*But let us fight against them in the Plain, and surely we shall be stronger than they.*] For besides that the *Syrian* gods, they thought, had more power in a flat plain Country; wherein they delighted: There also they should have more Service of their Horses and Chariots, which could not fight so well upon Mountains.

## Verse 24.

Ver. 24. *And do this thing; take the Kings away every Man out of their Place, and put Captains in their rooms.*] He had made the thirty two Kings, who were his Tributaries, chief Commanders in his former Army: Which his Counsellors represented to him, as a great Error; and therefore advised him to displace them, and put his own Captains in their stead, who would fight better. For they fought for their Country, which the other did not: And besides, the Kings it is likely were too delicate to be Warriours; and were not so obedient to Discipline, as his Captains would be.

## Verse 25.

Ver. 25. *And number thee an Army like the Army thou hast lost, Horse for Horse; Chariot for Chariot; and we will fight against them in the Plain; and surely we shall be stronger than they.*] For his Army they knew would

would be superiour; and they should have the Advantage of the Ground. Chapter XX.

Ver. 26. *And it came to pass, that, at the return of the Year, Ben-hadad numbred the Syrians, and went up to Aphek to fight against Israel.* Verse 26.

[This was a City in the Tribe of *Asher*: Which it is probable was one of those that *Ben-hadad's* Father had taken from the King of *Israel*, v. 34. Not far from which was the Plain of *Galilee*, where he intended to fight.

Ver. 27. *And the Children of Israel were numbred, and were all present, and went against them.* Verse 27.

[That is, as many as could be got together were numbred; and put in order to give them Battle. *And the Children of Israel pitched before them, like two little flocks of Kids: But the Syrians filled the Country.*] The Hebrew word *Chasaph* is no where found, but in this Place: Which *Kimchi* and others translate, little Flock. But there is no need to add the word little: For the Flocks of Goats are always small; never so great as those of Sheep. For they love to ramble, and are scattered up and down, as *Bochartus* observes: Who translates these words, *two Flocks of young Kids*: Denoting their contemptible Number, and that they were weak, feeble, and timorous, like those fugacious Creatures, as he speaks, *Hierozoicon*. P. I. Lib. II. Cap. LI.

Ver. 28. *And there came a Man of God, and spake unto the King of Israel, and said, Thus saith the LORD; because the Syrians have said, the LORD is God of the Hills, but he is not God of the Valleys: Therefore will I deliver all this great Multitude into thine hand; and ye all know that I am the LORD.* Verse 28.

[This Man of God, the Jews say, was the Prophet *Michaiab*.

Chapter XX. Ver. 29. *And they pitched one over against the other seven Days; and so it was that on the seventh Day, the Battle was joyned.*] It may seem strange that they should look upon one another so long, and watch for Advantages, without coming to any Action: For the *Syrians* had so much Advantage in their Numbers, that one would think they should have immediately encompassed the *Israelites*, and destroyed them all. But, perhaps, the *Israelites* were pitched upon a rising Ground, and the *Syrians* durst not atackue them, till they came down into the Plain.

Verse 29. *And the Children of Israel slew of the Syrians, an hundred thousand Footmen, in one day.*] In all Probability they surprized them, by a sudden unexpected Assault: And God dismayed them, and struck such a Terror into them; that they could make no Resistance.

Verse 30. Ver. 30. *And the rest fled to Aphek, into the City, and there a Wall fell upon twenty and seven thousand of the Men that were left.*] The Wall of the City, under which they lay, to be ready to defend it, fell down: either by the *Israelites* Batteries, or by an Earthquake. And killed, or maimed a great Number of them that fled thither for Safety.

*And Ben-hadad fled into the City, into an inner Chamber.*] In the Hebrew the words are, *into a Chamber within a Chamber*, that is, into a very secret Place, where he thought he should not be easily found.

Verse 31. Ver. 31. *And his Servants said unto him, behold now; we have heard now, that the Kings of Israel are mercifuk Kings.*] Better natured than other Kings, unto those who were in Distress: They retaining still something of the Temper of that good King *David*; who was full of Humanity and Tenderness, unto which true Religion disposes Men above all other things.



*Let us I pray thee.*] One of his Principal Courtiers Chapter  
pake this in the Name of the rest. **XX.**

*Put Sackcloth on our Loyns, and Ropes upon our Heads, and go out to the King of Israel: Peradventure he will save thy Life.*] This it seems was the Posture in those times, wherein Supplicants presented themselves, when they petitioned for Mercy: As among the *Greeks* and *Romans* they came in a mournful manner, with a Branch of Olive in their hand. The Sackcloth upon their Loyns, was a Token of great Sorrow for what they had done: And Halters about their Necks, a Token of their Subjection to what Punishment he pleased to inflict.

Ver. 32. *So they girded Sackcloth on their Loyns, and put Ropes upon their Heads, and came unto the King of Israel, and said; thy Servant Ben-hadad saith, I pray thee let me live.* Verse 32.  
He now as humbly petitions *Ahab*, as *Ahab* a little while ago had petitioned him (v. 4.) and he begs of him his Life. Such are the strange turns of humane Affairs, which the ancient Historians among the Heathen have observed, as Admonishments to Men not to bear themselves high in a prosperous Condition, nor trust to their present Fortune (as they called it) not knowing, *Quid serus vesper vehat*, what might fall out before the Day was done.

*And he said, is he yet alive? he is my Brother.*] He rejoiced to hear that he did not perish in the Battle: And not only pardoned him at the first word, and gave him his Life; but expressed as great Affection to him, as if he had been his Brother. This was Folly, not Mercifulness, or good Nature. It had been enough not to have tormented him: But to let him not only live, but own him for a Brother, was stupid

Chapter XX. pid Inconsideration. For a Man that lately treated him so disdainfully, could never make a true Friend.

Verse 33. *And the Men did diligently observe whether any thing would come from him, and did hastily cate it, and they said, thy Brother Ben-hadad.]* They were wise Persons whom he employed in this Embassy Who watched attentively whether any kind word would drop from his Mouth, on which they might lay hold, and make their advantage of it, before he could retract it. And they catcht at the word *Brother*, and said thy Brother *Ben-hadad* lives, and implores this Favour that he may live.

*And he said go ye, bring him.]* This was strange Rashness, to make such haste, as not to advise with his Privy Council what to do in such a case.

*And Ben-hadad came forth to him, and he caused him to come up into the Chariot.]* It seems that *Abab* was still in the Field.

Verse 34. Ver. 34. *And Ben-hadad said unto him, the Cities which my Father took from thy Father, I will restore.* The word *Ben-hadad* not being in the Hebrew, *Ostander* and some others, think that *Abab* who was so kind as to take him up into his Chariot, made this Speech to him when he came there, that he would not only give him his Life, but his Kingdom also, which he had now power to take from him: And be so far from diminishing his Power, that he would restore all that had been taken from him by his Father. Which senseless Kindness was the thing that provoked God to pronounce that heavy Doom upon him, v. 42. But the next words do not well agree with this: Therefore I take these to be *Ben-hadad's* words to *Abab*, whereby he endeavoured to smooch him up and sweeten him, by offering to become his Subject (as the

he next words signify) and making Restitution of Chapter  
 II that had been taken from his Predecessor.

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And thou shalt make Streets for thee in Damascus, as  
 my Father made in Samaria.] Some think by Streets he  
 means Market-places, where Commodities were sold,  
 the Toll of which should belong to Ahab. Others  
 think he means Courts of Judgment, where he should  
 maintain a Jurisdiction over Ben-hadad's Subjects:  
 Others, that we now call a Piazza, of which Ahab  
 should receive the Rents. But commonly Interpre-  
 ters think he means Fortifications, whereby he might  
 bridle the chief City of the Kingdom of Syria; that  
 they might not make new Irruptions into the Land of  
 Israel. Cittadels, as we now speak, to keep them in  
 awe, and to be a check to them, if they attempted  
 any thing destructive to the Israelites: Yet after all,  
 Gof. Vallandus hath said a great deal to prove that  
 the Hebrew word signifies Palaces, which he being al-  
 lowed to build was a great token of Subjection. We  
 do not read of any such things, that were built by the  
 Syrian Kings in Samaria: Nor of any Cities they  
 took from the Israelites; unless those taken from Ba-  
 asba, XV. 20. who was not Ahab's Father.

Then said Ahab I will send thee away with this Cove-  
 nant, so he made a Covenant with him, and sent him  
 away.] Wherein he discovered his great Weakness:  
 For his Covenant was soon broken, as we read in the  
 last Chapter of this Book.

Ver. 35. And a certain Man of the Sons of the Pro-Verfe 35.  
 phets.] This the Jews will still have to be Micaiah:  
 Which is not likely, for he is called a Prophet of the  
 LORD, not one of the Sons of the Prophets.

Said unto his Neighbour in the word of the LORD,  
 smite me, I pray thee.] He bad him give him such a  
 Blow, as might wound him, v. 37.

Chapter XX. *And the Man refused to smite him.]* Because it lookt like Inhumanity, to strike an innocent Person, who had done him no wrong.

Verse 36. *Ver. 36. Then said he unto him, because thou hast not obeyed the Voice of the LORD, behold, as soon as thou art departed from me, a Lion shall slay thee.]* This may seem too severe a Punishment, till these two things be considered. *First*, That the Prophet commanded him to smite him, and that *by the Word of the LORD*. Not of his own Will, and from his proper private Motion; but God required it. As if he had said (so *Theodoret* glosses on it) *ἐκ ἐγώ σοι, &c.* *It is not I that require this of thee, but the Spirit that is in me.* And accordingly the Punishment was inflicted, because he *obeyed not the Voice of the LORD*. And *Secondly*, the Prophet commanded this in God's Name, not to an ordinary Man, but *El Reebu*: Which should not be translated *to his Neighbour*, but, as *St. Hierom*, to his *Companion*. And so the *Targum* and other ancient Interpreters, *to his Fellow*: That is, a Prophet bred in the same School with himself: Who well understood the weight of these words, *I command thee in the Name of the LORD*.

*And as soon as he was departed from him, a Lion found him, and slew him.]* The *Jews* say in the Title *Sanhedrin*, and other Places, that some Prophets were put to Death by the hand of Man, and others by the hand of God. They that prophesied what they were not told by God, or they that prophesied in the Name of Idols, were to be put to Death by the Judges. But they who concealed their Prophecy, or rejected a Prophecy, their Death was by the hand of God.

Ver 37. *Then he found another Man, and said smite me, I pray thee. And the Man smote him, so that in smiting he wounded him.*] Chapter XX. The Intention of this was that he might find the freer Access to *Ahab*, as a Soldier well deserving: And that he might the better feign his Story: For in such a Matter the King was not to be dealt withal, in downright words. Verse 37.

Ver. 38. *And the Prophet departed, and waited for the King by the way, and disguised himself, with Ashes upon his Face.*] Verse 38. As a Man in a very mournful Condition. The *Hebrews* understand it, that he covered his Face with a Vail, or an Handkerchief, or bound it about with a Fillet (for one cannot tell how *Ashes* should cover it) in token that he was wounded. So that the King could not know who he was. See *Borchart* his *Canaan*, Lib. 2. Cap. VIII.

Ver. 39. *And as the King passed by, he cried to the King: And said, thy Servant went out into the midst of the Battle.*] Verse 39. He pretended that he had adventured his Life in the late Fight: Being ingaged in the hottest Service.

*And behold, a Man turned aside, and brought a Man unto me, and said keep this Man. If by any means he be missing, then thy Life shall be for his Life; or else thou shalt pay a Talent of Silver.*] He pretended, I suppose, that his Captain having a Prisoner of great Quality charged him with him: Telling him that he should be answerable for him with his Life, if he let him escape; or redeem his Life with a greater Sum of Money than he was able to pay.

Ver. 40. *And as thy Servant was busy here and there.*] Verse 40. Endeavouring in the Fight, to do the best Service he was able every where.

*He was gone.*] In the Hebrew, *he could not be found.*

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*And the King of Israel said unto him, so shall thy Judgment be; thy self hast decided it.]* Thou hast pronounced thy own Sentence: According to your Agreement, so shalt thou suffer. He had forgot how he dismissed a greater Person willingly, else he could not have been so hard-hearted as to condemn one that had offended unwillingly. But he soon made him think of it.

Verse 41. Ver. 41. *And he hasted and took away the Ashes from his Face.]* Threw away his Disguise immediately; by pulling off the Cloth wherein his Face was wrapped.

*And the King of Israel discovered him, that he was of the Prophets.]* Some of the By-standers perhaps knew him, when they saw his bare Face. Or, by the very Motion of his Eyes before he spake (which he did immediately) he sufficiently discovered what he was.

Verse 42. Ver. 42. *And he said unto him, Thus saith the LORD, because thou hast let a Man go out of thy hand, whom I appointed to utter Destruction.]* For the Battle was the LORD's: And the Victory being obtained purely by the Divine Power, and the singular Favour of God, *Ahab* ought not to have resolved how to dispose of *Ben-hadad*, without God's leave: But have consulted him (who had put him into his Hands) what he would have done with him. For he was God's Prisoner: Who was to have his part of the Spoil, which he would please to chuse.

*Therefore thy Life shall go for his Life, and thy People for his People.]* The former part of this Decree of God, was fulfilled three Years after, when *Ahab* was killed in a Battle against the *Syrians*, XXII. 1, 2, 3, 4, &c. But the later part was deferred till the Reign of

of Hazael, who fulfilled it by the Wars he had with the Israelites, 2 Kings X. 32, 33. Chapter XX.

Ver. 43. *And the King of Israel went to his House heavy and displeas'd: And came to Samaria.*] This heavy Sentence turned all their Joy for the late Victory, into Mourning: *Abab* being much troubled for what he had done, and for what he was like to suffer. Verse 43.

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Chapter XXI.

Verse I. **A**ND it came to pass after these things, that *Naboth* the *Jezreelite* had a Vineyard which was in *Jezreel*.] After all those wonderful things which God had done, in giving such Victories to *Abab*, he coveted the Vineyard of a Neighbour of his. Which is peculiarly noted, as *Abarbinel* thinks, to have followed the foregoing History, to set forth the extream great Wickedness of *Abab*: Who spared *Ben-hadad*, as *Saul* did *Agag* King of the *Amalekites*, and killed *Naboth*, that he might get his Vineyard. This was an high Aggravation of his Crime, that he basely murdered a just *Israelite*, and let an impious Enemy escape. Verse 1.

*Hard by the Palace of Abab King of Samaria.*] Not far from it, if not adjoining to it: Being planted on the same rising Ground, whereon the Palace stood; for Vines thrive best in Mountainous Places.

Ver. 2. *And Abab spake unto Naboth, saying, give me thy Vineyard that I may have it for a Garden of Herbs.*] For a Flower Garden, as some understand it. Verse 2.

Because

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*Because it is near my House, and I will give thee for it, a better Vineyard than it : Or if it seem good to thee, I will give the worth of it in Money.]* This was a fair Proposal : But the Law was against it.

Verse 3.

Ver. 3. *And Naboth said to Ahab, the LORD forbid it me, that I should give the Inheritance of my Fathers, unto thee.]* As it is natural to all Men to value and love the ancient Possessions that have been in their Family ; so the Law of *Moses* prohibited the Alienation of Lands, from one Tribe or Family to another. Unless a Man was reduced to Poverty, in which case he might sell it till the Jubilee ; but then it was to return to him. See XXV. *Levit.* 15, 25, 28. Now as *Naboth* was in no need, so he considered that if he should, out of respect to the King, and merely to do him a Pleasure, part with his Vineyard, he should never get it out of his hands at the Jubilee : Being made part of the Ground belonging to the Royal Palace. This makes it probable that *Naboth* was one of the seven Thousand ; who observed the Law strictly.

Verse 4

Ver. 4. *And Ahab came to his House, heavy and displeas'd.]* Just as he had done, after the Prophet had pronounced the severe Sentence against him, XX.

43.

*Because of the Word which Naboth the Jezreelite had spoken unto him ; for he had said, I will not give thee the Inheritance of my Fathers.]* Made him a peremptory Denial : Which he could not bear.

*And he laid him down upon his Bed, and turned away his Face, and would eat no Bread.]* He was so vexed to be denied by a Subject, that he fell into such a Passion, as made him sick, and took away his Stomach ; and made Company unacceptable to him. In short, he was very melancholy.

Ver. 5.



Ver. 5. *And Jezabel his Wife came to him, and said* Chapter  
*why is thy Spirit so sad, that thou eatest no Bread?* She XXI.  
soon found his Mind was more out of order, than  
his Body: And therefore desired to know what had  
disturbed him. Verse 5.

Ver. 6. *And he said, because I spake unto Naboth the* Verse 6.  
*Jezreelite and said unto him, Give me thy Vineyard for*  
*Money, or else if it please thee, I will give thee another*  
*Vineyard for it: And he answered, I will not give thee*  
*my Vineyard.]* He doth not acquaint her with his  
Reason: But reports his Answer, as if he gave him a  
curly Refusal. Which was far otherways: *Naboth*  
representing it as a Religious Duty (v. 3.) founded  
upon the Law of God, not to part with the Inheri-  
tance of his Fathers, which was allotted to them by  
*Joshua*; never to be alienated. For in truth they  
that possessed them were only *Usufructuaries* (i. e. en-  
joyed the Profits of them) God himself being the  
true Proprietor, XXV. *Levit.* 23. who charged their  
Land with no other Payments, but *Tenths* and *first*  
*Fruits* to his Ministers: After which he gave them an  
entire Possession of it, to remain in their several Fa-  
milies for ever, without any Alteration; which none  
could make but himself.

Ver. 7. *And Jezabel his Wife said unto him, dost* Verse 7.  
*thou now govern the Kingdom of Israel?* Is this like  
a King, to torment thy self in this manner, as *Ral-*  
*bag* glosses. Or, doth it become a King to beg and  
pray, and not rather command? Thou knowest not  
thine own Power, but actest like a Minor, who hath  
no Authority. Or, as *Abarbinel* understands it, canst  
thou expect things should go well in thy Kingdom,  
if thou hast neither Will nor Power to do any thing,  
in such a small Matter as this?

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Verse 8.

*Arise, and eat Bread, and let thy Heart be merry And I will give thee the Vineyard of Naboth the Jezreelite.]* She would not have him trouble himself; but leave her to accomplish his Desires.

Ver. 8. *So she wrote Letters in Ahab's Name, and sealed them with his Seal.]* These Seals were wont to be worn upon one of the Fingers of their Hand (XXII. *Jerem.* 24.) and never to be taken off Night nor Day, but when they used them. Which sheweth she was an audacious Woman that durst steal this from Ahab's Finger (for it doth not appear he knew of these Letters) and write what she pleased in his Name; that is, use his Kingly Authority to what Purposes she thought good.

*And sent the Letters unto the Elders, and to the Nobles that were in his City, dwelling with Naboth.]* The Israelites, it seems, after their Separation from Judah, kept up the civil Polity which was ordained by Moses (though they forsook his Religion) having Elders and Judges in their several Cities, as they had here at Jezreel: Where they had not only Elders, but also Nobles: That is, Captains of Thousands, and Hundreds, as *Bon. Bertram* observes, *Cap. XII. de Repub. Judaica.*

Verse 9.

Ver. 9. *And she wrote in the Letters, saying, Proclaim a Fast.]* As if there had been some grievous Crime committed, or some great Calamity had befallen them: Which all the People were to bewail, and purge themselves from that Sin, lest they also should become guilty. And consequently they were to see the Crime punished very severely: For such Days of Fasting were spent in punishing Offences, and doing Justice, and praying to God for Pardon. Some ask where it was kept? And *Vitringa* thinks it might possibly

possibly be in the very Streets of the City: Where Chapter  
 Ezra kept his Fast, VIII. *Nehem.* 1, 2, 3. XXI.

And set Naboth up on high among the People.] In  
 his Religious Assembly of the People. For he being  
 a Person of an illustrious House (as *Josephus* reports)  
 was ordered to be set in an honourable Place: That  
 so it might not be thought they condemned him out  
 of Hatred, but with Grief and Respect to his Person:  
 Being constrained meerly by the Evidence given  
 against him. Yet, others will have it, that the rea-  
 son he was set in an eminent Place, was only because  
 all People accused and arraigned were wont so to ap-  
 pear before the Judges: That all the People might  
 see them, and hear what was alledged against them,  
 and the Proofs of it, and their Defence.

Ver. 10. And set two Men of Belial.] Men of no Verse 10.  
 Conscience, that would swear any thing for Mo-  
 ney.

Before him, to bear witness against him, saying.] Such  
 was the Roman Custom also (which was most ratio-  
 nal) that the accused should have the Accusers Face to  
 Face: As *Festus* saith, XXV. *Acts* 16. But some think  
 that she need not have put her self to this trouble,  
 of proceeding in such a formal manner against *Naboth*  
 in a Court of Justice; for by the *Jus Regium* men-  
 tioned by *Samuel* (1. VIII. 14.) she might have taken  
 his Vineyard from him, by *Ahab's* absolute Power.  
 But that is a great Mistake; for *Samuel* onely meant,  
 that their Kings would take the Fruits of their Vine-  
 yard upon occasion for their Use: But not the Pos-  
 session of the Vineyards themselves; for so all the  
 Land might have become the King's: And that *Jus*  
*Regium* *Josephus* calls a mere Tyranny.

Thou didst blaspheme God, and the King.] The He-  
 brews so much abhorred this Crime of Blasphemy,

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th3

that they would not express it by its proper Name: But said *Bless*, instead of *Curse*; as here and in the Book of *Job*. Now it was Death by the Law of *Moses* to blaspheme God, XXIV. *Levit.* 16. and by Custom it was Death to blaspheme the King, which is forbidden in those words, XX. *Exod.* 28. And perhaps they might stretch that Law hither, which forbade any Man, upon pain of Death, to curse his Father or his Mother, XXI. *Exod.* 17. For the Prince is the Father of his Country. But, to make all sure, they accused *Naboth* of both, of Treason against God, and against the King: That so the People might be the better satisfied, to see him stoned. But there is a difference to be observed between these two: That if a Man had only blasphemed God, he was to be tried by the great Court at *Jerusalem* (as the *Hebrew Doctors* tell us) and his Goods came to his Heirs: But when any Man was executed for Treason against the King, his Estate went to the Exchequer, being forfeited to him against whom the Offence was committed. And therefore it was that they accused *Naboth* of this Crime, on purpose that his Estate might be confiscated; and *Ahab* enjoy his Vineyard. And they accused him of Blasphemy against God for other Reasons: That Justice might be done the sooner upon him; or, as the *Talmudists* speak, to increase their Indignation. See *Selden de Successionibus*, Cap. XXV. Fol. 87, 88.

*And then carry him out.*] Not merely out of the Assembly, but out of the City, v. 13. For in the Wilderness, and before the Conquest of *Canaan*, they executed Punishments without the Camp, XXIV. *Levit.* 23. VII. *Job.* 24. and afterwards without the Gate of the City: Whereby they intended to testify that they would take the Evil out of the midst of them, and not

not suffer Wickedness to remain among them. So it Chapter explained, v. 13. See *Grotius* XXVII. Math. 32. XXI.

*And stone him that he may die.*] For this was the Punishment of Blasphemy: As we see by their attempt to stone our Saviour, and their killing St. *Steven* in this manner.

Concerning this Punishment, see the *Sanhedrin*, Cap. VI.

Ver. 11. *And the Men of the City, even the Elders, and the Nobles, who were the Inhabitants of his City.*] Verse 11. The Principal Inhabitants.

*Did as Jezabel had sent unto them, and as she had written in the Letters which she had sent unto them.*] Perhaps she sent private Messengers to tell them by word of Mouth, what she expected from them, and how she would reward them: As well as publick Letters to authorize what they did. And Princes never want Instruments to execute their Pleasure: But it is much there should be none among the Judges, and great Men, that abhorred such Villany: Which argues the great Corruption of their Manners by Idolatry.

Ver. 12. *They proclaimed a Fast, and set Naboth on high among the People.* Verse 12.

Ver. 13. *And there came in two Men, Children of Belial, and sat before him.*] Verse 13. As the Witnesses used to do in Courts of Judgment: Testifying to his Face the Truth of the Accusation brought against him.

*And the Men of Belial witnessed against him, even against Naboth in the Presence of the People, saying, Naboth did blaspheme God, and the King.*] This signifies no more, but that they had the Impudence publickly to testify a Falsity. Though *Bertram* in the Book before-mentioned, Cap. XII. from these words in the presence of the People, argues, *Potestatem Populi*, the

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the Power of the People in this Kingdom: Because these suborned Witnesses gave their Testimony, before them. So that it was a mixed Government, like ours, consisting of the Power of the King, of the Nobles, and of the People. If this be true, it argues all the People of that Place to be very wicked; in that none of them excepted against the Testimony of such Persons, which ought not (as *Maimonides* observes) to have been admitted.

*Then they carried him forth out of the City, and stoned him with Stones, that he died.]* And his Sons with him, as many gather from 2 *Kings* IX. 26. they being condemned as Accessories to his Crime.

Verse 14. Ver. 14. *Then they sent to Jezabel, saying, Naboth is stoned, and is dead.]* They knew that the Order came from her; and therefore let her know they had obeyed it.

Verse 15. Ver. 15. *And it came to pass, when Jezabel heard that Naboth was stoned, and was dead, that Jezabel said to Ahab, take Possession of the Vineyard of Naboth the Jezreelite, which he refused to give thee for Money: For Naboth is not alive, but dead.]* But by what Title did he take Possession? The *Hebrews*, I observed before think it was by the right of Confiscation: Which was practised in all such Crimes against the King. See upon 2 *Sam.* IX. 7. and *Grotius* upon I. *Josh.* 18. and upon this Place. Though others think, he took Possession, for want of Heirs: His Children being con-

demned with him.

Verse 16. Ver. 16. *And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the Vineyard of Naboth the Jezreelite, to take Possession of it.* He could not but know how Naboth died; and therefore by this consented to that Wickedness: Which was committed also by his Authority, v. 8.

Ver. 17. *And the Word of the LORD came to Elijah Chapter  
the Tishbite, saying.]* Some lesser Prophets were em- XXI.  
ployed in the late Message, sent unto him, XX. 13, 28, Verse 17.  
35. But upon this great occasion God sends *Elijah*,  
whom he dreaded, not merely to reprove him, but  
to condemn him to a Punishment suitable to the  
Crime he had committed.

Ver. 18. *Arise, go down to meet Ahab King of Is- Verse 18.  
rael, which is in Samaria.]* That is, who reigns in Sa-  
maria, v. 1.

*Behold, he is in the Vineyard of Naboth, whither he  
is gone down to possess it.]* That he might be sure not  
to lose his Labour, he tells him where he might find  
him.

Ver. 19. *And thou shalt speak unto him, saying, Thus Verse 19.  
saith the LORD, hast thou killed, and also taken Pos-  
session?] He expresses in brief the Barbarity of this  
Fact: As if he had said, Was it not enough that thou  
hast taken away his Life, but thou must seize on his  
Estate, and go thy self in Person to take Possession  
of it?*

*And thou shalt speak unto him, saying, Thus saith the  
LORD, in the place where Dogs licked the Blood of Na-  
both, shall Dogs lick thy Blood, even thine.]* He de-  
clares the Cause of this Judgment upon him, but doth  
not assign the Place: For the Dogs lick *Ahab's* Blood:  
in *Samaria*, XXII. 38. Therefore these words should  
be translated, *as the Dogs licked, or in like manner* as  
they licked *Naboth's* Blood, so shall they lick thine: :  
Mark what I say, *even thine.*

Ver. 20. *And Ahab said to Elijah, hast thou found Verse 20.  
me, O my Enemy?] As much as to say, Wilt thou ne-  
ver suffer me to be quiet? How darcest thou to appear  
in my Presence again, with such terrible Threat-  
nings?*

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*And he answered, I have found thee; because thou hast sold thy self to work evil in the sight of the LORD.]* They that sell themselves, are wholly under the Power of their Masters: So was *Abab* under the Power of Sin; a perfect Slave to his sinful Lusts and Passions, which hurried him into the foulest Crimes.

Verse 21. Ver. 21. *Behold, I will bring Evil upon thee, and will take away thy Posterity, and will cut off from Abab him that pisseth against the Wall; and him that is shut up, and left in Israel.* See upon XIV. 10.

Verse 22. Ver. 22. *And I will make thy House like the House of Jeroboam the Son of Nebat, and like the House of Baasha; the Son of Abijah, for the Provocation wherewith thou hast provoked me to anger, and made Israel to sin.]* These two Families were utterly extirpated (See XV. 29. XVI. 11, 12, &c.) as he prophesied *Abab's* should be.

Verse 23. Ver. 23. *And of Jezabel also, spake the LORD, saying, the Dogs shall eat Jezabel, by the Wall of Jezreel.]* In the Territory where *Naboth* was judged, and unjustly condemned.

Verse 24. Ver. 24. *Him that dieth of Abab in the City the Dogs shall eat, and him that dieth in the Field shall the Fowls of the Air eat.]* See XIV. 11.

Verse 25. Ver. 25. *But there was none like unto Abab, which did sell himself to work Wickedness in the Sight of the LORD.]* Made himself a perfect Bond-slave to all manner of Wickedness.

*Whom Jezabel his Wife stirred up.]* Which did not excuse him, yet something mitigated his Punishment: For she died more miserably than he.

Verse 26. Ver. 26. *And he did very abominably in following Idols, according to all things, as did the Amorites.]* There was no Abomination which the People of *Canaan* committed (who are here called the *Amorites* according



According to the ancient Language, XV. Gen. 16.) Chapter  
which he did not imitate. XXI.

*Whom the LORD cast out before the Children of Israel.]* As he intended to cast out the whole Family of *Ahab*: Who by God's Judgments upon the *Amorites*, might have taken warning not to tread in their steps.

Ver. 27. *And it came to pass when Ahab heard these words, that he rent his Clothes, and put on Sackcloth upon his Flesh, and fasted, and lay in Sackcloth, and went softly.]* All these were Expressions of very great Sorrow and Heaviness: Which were usual in Mourning. And the last words the *Chaldee Paraphrast* translates, *he went barefoot.* But it is rejected by the greatest part of Interpreters, who take it as we do: For such a slow pace as signified he was reduced to great Weakness and Feebleness of Body, by fasting, and Grief; or that he had no heart to go about any Business. The *Jews* tell us in *Pirke Elieser*, Cap. XLIII. that he sent to *Jehoshaphat* King of *Judah*, who came and gave him a certain Number of Stripes every Day; and that three times in a Day. But without this fabulous Addition, here is enough to signify that he was extremely cast down, and very much troubled; I cannot say for his Sin, but for the heavy Punishment God had laid upon him. It is likely, indeed, for the present he might have some sense of his Sins: But it did not last to bring him to true Repentance; that is, to make him forsake them. For we read not so much of any Restitution of the Vineyard; much less of his forsaking Idols.

Ver. 28. *And the Word of the LORD came to Elijah the Tishbite, saying.* Verse 28.

Chapter XXI. Ver. 29. *Seest thou how Abab humbleth himself before me: Because he humbleth himself before me.*] Which neither Jeroboam, nor Baasha had done, but obstinately went on, without the least token of Sorrow when the same Doom was passed on them.

*I will not bring the evil in his days: But in his Son's days will I bring the evil upon his House.*] Such a Power there is in hearty Repentance and Reformation of Life to obtain a Pardon; that God remitted part of Abab's Punishment, at least deferred it, upon this imperfect Repentance. Which argued some degree of Belief of what the Prophet said: And accordingly it was his Son's Blood, not his, which was licked up by the Dogs in that Portion of ground, where Naboth's was, 2 Kings IX. 25, 26.

Chapter XXII.

C H A P. XXII.

Verse 1. Verse 1. **A**ND they continued three Years.] Not compleat, but part of three Years. See 2 Chron. XVIII. 2.

*Without War between Syria and Israel.*] Though God was very angry with Israel, and intended to plague them by the Syrians: Yet his Anger being deferred for some time upon Abab's Humiliation, Elijah did not cause Hazael to be anointed King of Syria, who was to be the Executioner of God's Wrath, because it was prolonged for the reason now named. Thus Abarbinel.

Verse 2. Ver. 2. *And it came to pass that in the third Year, Jehoshaphat King of Judah came down to the King of Israel.*] For there was an Affinity made between him and

and Abab (2 Chron. XVIII. 1.) Jehoshaphat's Son having married Abab's Daughter, 2 Kings VIII. 18. Chapter XXII.

Ver. 3. *And the King of Israel said unto his Servants, Know ye that Ramoth-Gilead is ours; and we be still; and take it not out of the hand of the King of Syria?* Verse 3.  
Some think Ben-hadad had not made good his Covenant to restore all the Cities the Syrians had taken from Israel (XX. 34.) whereof this, it is likely, was one.

Ver. 4. *And he said unto Jehoshaphat, wilt thou go with me to Battle to Ramoth-Gilead?* Verse 4.  
He acted now like a prudent Man; who, before he resolved upon a War, desired to know whether he might depend upon Jehoshaphat, for his Assistance in it: For his Forces, in comparison with the Syrians, were very small, XX. 27.

*And Jehoshaphat said to the King of Israel, I am as thou art, my People as thy People, my Horses as thy Horses.* He professes himself intirely at his Service; as if they were but one Person and People.

Ver. 5. *And Jehoshaphat said unto the King of Israel, Enquire I pray thee, at the Word of the LORD to day.* Verse 5.  
But he desired first, that the Prophets who were in Israel might be forthwith consulted, whether God approved of their Design, and would give them Success in it. So good Men were wont to do, I. Judges 1. 1 Sam. XXIII. 2.

Ver. 6. *Then the King of Israel gathered the Prophets together, about four hundred Men.* Verse 6.  
Some think these were the Prophets of the Groves, who were not slain with the Prophets of Baal, because they are just the same Number, XVIII. 19. But perhaps there were Schools of the Prophets, kept up still in Israel, in Imitation of those in Judah, wherein Men were bred up, who pretended to have this Gift. But it is plain,

Chapter they were. false Prophets, for *Micaiah* calls them  
XXII. *Abab's* Prophets, see v. 23.

*And said unto them, shall I go up against Ramoth-Gilead to Battle, or shall I forbear? And they said, go up, for the LORD shall deliver it into the hand of the King.]* They speak, as if they were inspired by the LORD, and in his Name promise good Success: For they knew *Jehoshaphat* regarded not *Baal*, nor *Astarte*, but only the LORD.

Verse 7 Ver. 7. *And Jehoshaphat said, is there not here a Prophet of the LORD besides, that we might enquire of him?]* He doth not reject these as no Prophets of the LORD, though he suspected them: And therefore desired to know, if there was any other that was accounted a Prophet of the LORD, from whom he might receive further Satisfaction. And indeed it is not likely, that *Abab* would adventure to send for such Prophets, as were professed Servants of *Baal*, from whom *Jehoshaphat* he knew would receive no Advice: But they professed themselves to be Servants of the LORD; for whom *Elijah's* late Miracle had wrought in *Abab* some Respect. And Dr. *Jackson* seems to me to have produced a good Argument for this, from *Jehoshaphat's* continuing his Resolution of accompanying *Abab* to Battle, notwithstanding all that *Micaiah* had said against it. Which he would never have done, had he believed that *Micaiah* alone belonged unto the LORD; and his Adversaries unto *Baal*, Book II. upon the Creed, Chap. XVIII. Paragr. 2.

Verse 8. Ver. 8. *And the King of Israel said unto Jehoshaphat, there is yet one Man (Micaiah the Son of Imlah) by whom we may inquire of the LORD: But I hate him, for he doth not prophecy good concerning me, but evil. And Jehoshaphat said, Let not the King say so.]* We ought to love those who speak the Truth: Not those who speak what pleaseth us.

Ver. 9.

Ver. 9. *And the King of Israel called an Officer, and* Chapter  
*said hasten hither Micaiah the Son of Imlah.]* He would XXII.  
 not deny Jehoshaphat's Desire of hearing him, as well as  
 others: Lest he should fly off from his kind Offer, v. 4. Verse 9.

Ver. 10. *And the King of Israel, and the King of* Verse 10.  
*Judah sat each on his Throne, having on their Robes.]*  
 Their Royal Apparel, and all the Ensigns of Majesty.

*In a void-place, in the entrance of the Gate of Sa-*  
*maria.]* Where the People used to meet; and Causes  
 were heard by the Courts of Justice. See upon 2 Sam.  
 XIX. 8.

*And all the Prophets prophesied before them.]* Conti-  
 nued to encourage them in their Design.

Ver. 11. *And Zedekiah the Son of Chanaanah made* Verse 11.  
*him Horns of Iron, and he said, Thus saith the LORD,*  
*with these shalt thou push the Syrians, until thou have*  
*consumed them.]* Such was the manner, it seems, of  
 Prophets in ancient times by external Signs to repre-  
 sent future Events: As *Isaiah* and *Jeremiah* continued  
 to do in future Ages, XX. *Isaiah* 2. XXVII. *Jerem.* 2.

Ver. 12. *And all the Prophets prophesied so, saying,* Verse 12.  
*Go up to Ramoth-Gilead, and prosper: For the LORD*  
*shall deliver it into the King's hand.]* Every one of  
 them accorded in the same Sense; that he should cer-  
 tainly be victorious.

Ver. 13. *And the Messenger that was gone to call Mi-* Verse 13.  
*caiah spake unto him, saying, Behold now the words of*  
*the Prophets declare good unto the King with one Mouth:*  
*Let thy word, I pray thee, be like the word of one of*  
*them, and speak that which is good.]* So mightily did  
 the Opinion of *Universality* sway with the supersti-  
 tious People, that the Messenger thought he could  
 persuade *Micaiah* not to dissent from the rest:  
 Lest he should fall under the Censure of Singularity,  
 Peevishness, and Privacy of Spirit. And thus it is

Chapter XXII. in the Church at this Day, as the same excellent Doctor there observes.

Verse 14. *Ver. 14. And Micaiah said, as the LORD liveth, what the LORD saith unto me, that will I speak.]* He seems as yet to have no Revelation about the matter: But when the Question was put to him, God taught him what to answer.

Verse 15. *Ver. 15. So he came to the King, and the King said unto him, Micaiah, shall we go against Ramoth-Gilead to Battle, or shall we forbear?] The very same Question, that had been askt the rest of the Prophets, v. 6.*

*And he answered him, Go, and prosper, for the LORD shall deliver it into the hand of the King.]* And he gave the very same Answer, in the same words, that the other Prophets had done, v. 12. But spake them in such a manner, that *Ahab* plainly discerned, he derided and mocked: It being as if he had said, **To what purpose should I contradict your Prophets? For you have a mind to go, and do so; try the Truth of their Prediction.**

Verse 16. *Ver. 16. And the King said unto him, how many times shall I adjure thee, that thou tell me nothing but that which is true, in the Name of the LORD?] He had not adjured him at all; but now he doth: And would do it again, and again, if he did not speak seriously, and tell him what God said to him: Which Micaiah had not yet done. For he doth not use the common Preface of Prophets, to the foregoing Answer, Thus saith the LORD: Because he did not speak in God's Name, but in his own.*

Verse 17. *Ver. 17. And he said, I saw all Israel scattered upon the Hills.] Routed and flying from their Enemies, to the Hills for Safety.*

*As Sheep that have not a Shepherd.*] In a most miserable Condition, as Sheep are without a Shepherd to look after them: They being neither strong, nor cunning, nor nimble and swift of Feet; but exposed to the Injuries of all Creatures, when they are left to themselves without a Shepherd. Which is very often repeated in the Scriptures, as if it were a *Proverbial* Speech among the *Hebrews*, XXVII. *Numb.* 17. 2 *Chron.* XVIII. 16. X. *Zachar.* 2. XIII. 7. IX. *Matth.* 36.

*And the LORD said, these have no Master.*] They have lost their King and Governour: Who was represented by the *Shepherd* before-mentioned.

*Let them return every Man to his House, in Peace.*] All go home and think no more of War: Having lost their Ruler. This was an exact Representation of what followed.

Ver. 18. *And the King of Israel said unto Jehoshaphat, did I not tell thee that he would prophesy no good concerning me, but evil?*] He had always been wont to bring threatening Messages from God to him: And therefore was not (as the *Jews* imagine) the Prophet who brought him that gracious Message, when *Benhadad* treated him so insolently, XX. 13.

Ver. 19. *And he said, hear thou therefore the Word of the LORD.*] If thou dost not delight onely in Lies, hear what I have further to say from the LORD.

*I saw the LORD sitting on his Throne, and all the Host of Heaven standing by him, on his right hand, and on his left.*] This is a Parabolical Speech, as *Abarbinel* calls it, signifying that there was a greater King than *Ahab*, who would judge him according to his Works. And in a Vision he saw him sitting on a Throne, for that purpose, and attended by the Heavenly Host, as *Ahab* was by his Prophets: Some on his right hand,

Chapter XXII. by which many think he means the good Angels; and some on his *left hand*, by which are meant the bad, who are the Executioners of his Judgments, when he pleases.

Verse 20. Ver. 20. *And the LORD said, who shall persuade Abab, that he may go up, and fall at Ramoth-Gilead.*] It is not to be thought there was any such Consultation before the Divine Majesty, who should be employed to persuade him to undo himself: But these Representations are contrived to bring down invisible things to the meanest Capacities of Men. Who were to know that the LORD resolved to let *Abab* be deceived and perish at *Ramoth-Gilead*, rather than any other Place: That he who let *Ben-hadad* escape, might be punished by *Ben-hadad*.

*And one said on this manner, and another on that manner.*] This is said, only to signify that God hath many ways of bringing Men to Ruine, when he decrees it.

Verse 21. Ver. 21. *And there came forth a Spirit, and stood before the LORD and said, I will persuade him.*] This is not to be understood literally; but that there are evil Spirits who are very forward to entice Men to their own Destruction, and have Power so to do, if the LORD do not hinder them.

Verse 22. Ver. 22. *And the LORD said unto him, wherewith.*] God was not ignorant of what he could, and would do: But this is said, to represent more familiarly to vulgar Understandings, by what means *Abab* was led into Destruction.

*And he said, I will go forth, and will be a lying Spirit in the Mouth of his Prophets.*] Suggest to them, that which will deceive him.



And he said, thou shalt persuade him, and prevail also: Go forth and do so.] God permitted this lying Spirit to follow his own Inclinations, which he knew would have Success, and prevail with *Abab* to believe he should prosper in this War: Wherein God intended he should be destroyed. For the Prophets had observed how prosperous *Abab* had been in former Wars with the King of *Syria*: Which made them forward to promise the same Success in this also. And *Abab* was as forward to believe it, as they were to assure it.

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Ver. 23. Now therefore, behold, the LORD hath put a lying Spirit in the Mouth of all these thy Prophets.] They were properly *Abab's* Prophets, not the LORD's: Who only employed them to mislead him.

Verse 23.

And the LORD hath spoken Evil concerning thee.] The LORD had decreed he should perish in this War: And in order to it stirred up the Spirit of the Prophets (as *Abarbinel* speaks) to prophecy according to their own Inclination; and him to believe them, and rush into his own Ruine.

Ver. 24. And *Zedekiah* the Son of *Chenaanah* went near.] He seems to be the chief of *Abab's* Prophets: The Head perhaps of the whole College.

Verse 24.

And smote *Micaiah* on the Cheek.] By way of Reproach and Scorn, XX. Jerem. 2. XIV. S. Mark 45. and other places.

And said, which way went the Spirit of the LORD from me, to speak unto thee.] He was confident he had the Spirit, and could not imagine how it should depart from him, and enter into *Micaiah*, bidding him contradict all that he, and his Brethren had prophesied.

Ver. 25. And *Micaiah* said, behold, thou shalt see in that day, when thou shalt go into an inner Chamber.] Into a secret Place, XX. 30.

Verse 25.

Chapter XXII. *To hide thy self.]* For fear he should be seized and punished as a false Prophet, and the Cause of *Ahab's* Death.

Verse 26. Ver. 26. *And the King of Israel said, take Micaiah and carry him back to Amon the Governour of the City, and to Joash the King's Son.]* It seems he was in Custody, when he was sent for by the Messenger, to come to *Ahab*.

Verse 27. Ver. 27. *And say, Thus saith the King, put this Fellow in Prison.]* He ordered him, I suppose, to be kept a closer Prisoner than before.

*And feed him with the Bread of Affliction, and the Water of Affliction, till I come again in Peace.]* He would not have him starved, but fed with coarse Bread, and bad Water; till he came home and brought Victory along with him. And then perhaps he intended to put him to Death.

Verse 28. Ver. 28. *And Micaiah said, if thou return at all in Peace, the LORD hath not spoken by me. And he said, hearken O People; every one of you.]* He desires all the People to mark, and be Witnesses of what he said: And take this for a Sign whether he was a true Prophet or no.

Verse 29. Ver. 29. *So the King of Israel, and Jehoshaphat King of Judah, went up to Ramoth-Gilead.]* Notwithstanding the long Declaration *Micaiah* had made of God's Decree (which was altogether concerning *Ahab*) *Jehoshaphat* gave some Credit to the other Prophets, who spake in the Name of the LORD, as well as he. See upon v. 7.

Verse 30. Ver. 30. *And the King of Israel said unto Jehoshaphat, I will disguise my self, and enter into the Battle.]* Like a private Man.

*But put thou on thy Robes.]* Appear like a King.  
*And the King of Israel disguised himself, and went into*

into the Battle.] He knew they would aim most at him, as the Author of this War; and therefore he would not be known: But gives *Jehoshaphat* the Honour (as he pretended) of leading the Army, and appearing as the chief Commander of it. But this seems a very odd Complement, to pray him to expose himself to the Danger, which he shunned. Therefore others render it, *put on these Robes* (which he then offered him) After my Example, lay thy Cloak, the Garment of a chief Commander aside: And put on these Robes. For he brought a double change of Raiment into the Field: That neither of them might be known by their Clothes.

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Ver. 31. *And the King of Syria commanded his thirty two Captains, who had rule over his Chariots.*] Which were divided, it is likely, into so many distinct Bodies.

*Saying, fight neither with small nor great.*] With common Soldier, or Officer, belonging to *Jehoshaphat*.

*Save only with the King of Israel.*] Whom he lookt upon (as I said) as the sole Author of the War: Into which he had drawn *Jehoshaphat*.

Ver. 32. *And it came to pass, when the Captains of the Chariots saw Jehoshaphat, they said surely it is the King of Israel.*] Which shows that whatsoever his Robes were, he looked like more than a common Man.

*And they turned aside to fight with him, and Jehoshaphat cried out.*] Unto the LORD for help. Who delivered him, and moved them to depart from him, as we read in 2 Chron. XVIII. 31.

Ver. 33. *And it came to pass, when the Captains of the Chariots perceived that it was not the King of Israel.*] By his calling upon the LORD for help: Or, perhaps, some of them knew him.

Chapter XXII. *That they turned back from pursuing him.]* Which was to be ascribed to the secret Providence of God, as *Ezra* tells us in the place above-named: Who resolved as wonderfully to preserve *Jehoshaphat*, as to destroy *Ahab*.

Verse 34. Ver. 34. *And a certain Man drew a Bow at a venture, and smote the King of Israel, between the joints of the Harness.]* The LORD, no doubt, directing the Arrow to that part, where it should penetrate into his Vital Parts. The LXX. into his Breast, through his Lungs: For it entred between his upper and lower Armour.

*Wherefore he said to the Driver of his Chariot, turn thy hand; and carry me out of the Host, for I am wounded.]* He bid him drive to some place, where he might look after his Wound, which was very painful to him.

Verse 35. Ver. 35. *And the Battle increased that Day: And the King was stayed up in his Chariot against the Syrians, and died at Even.]* There was a sharp Fight after this: Insomuch that the King, for fear his Soldiers should run away, would return into the Field notwithstanding his Wounds, and be supported in his Chariot to encourage his Army, till the Even parted them, and then he died.

*And the Blood ran out of the Wound, into the midst of the Chariot.]* It could not be stanchd by any means they could use; but ran out of his Body into his Chariot.

Verse 36. Ver. 36. *And there went a Proclamation throughout the Host about the going down of the Sun, saying, Every Man to his City, and every Man to his own Country.]* I suppose; *Jehoshaphat* ordered a Retreat to be sounded: And the *Syrians*, it is likely, were content to be gone, having slain their capital Enemy. By this Proclamation,

ion, the Prediction of *Micaiah* was exactly fulfilled, Chapter  
according to his Vision, *v. 17.* Chapter

XXII.

Ver. 37. *So the King died, and was brought to Sa-*  
*maria, and they buried the King in Samaria.* Verse 37.

Ver. 38. *And one washed the Chariot in the Pool of*  
*Samaria, and the Dogs licked up the Blood, and they*  
*washed his Armor, according to the Word of the LORD*  
*which he spake.] The Dogs licked up the Blood, which*  
*was mixed with the Water, wherewith his Chariot*  
*and Armour were washed: The LXX. add the word*  
*swine, as if Swine as well as Dogs had licked it up. But*  
*there is no such word in the Hebrew, so neither is*  
*it in the Chaldee, Arabick, or Syriack; no, nor in*  
*the Latin Translation. And it is very absurd: Swine*  
*being not commonly kept in this Country.* Verse 38.

Ver. 39. *Now the rest of the Acts of Ahab, and all that*  
*he did, and the Ivory House that he made, and all the*  
*cities that he built, are they not written in the Book of*  
*the Chronicles of the Kings of Israel?]* It appears by  
his short History, that he had several noble Qualities  
in him, and would have been a great Man, if he  
had not been incurably addicted to Idolatry. - But  
it is not to be imagined that the House here men-  
tioned, was built of Ivory: But only inlaid with  
it.

Ver. 40. *So Ahab slept with his Fathers, and Aha-*  
*ziah his Son reigned in his stead.] See v. 51.* Verse 40.

Ver. 41. *And Jehoshaphat the Son of Asa began to*  
*reign over Judah, in the fourth Year of Ahab King of*  
*Israel.* Verse 41.

Ver. 42. *Jehoshaphat was thirty five Years old, when*  
*he began to reign: And he reigned twenty five Years*  
*in Jerusalem; and his Mother's Name was Azubah the*  
*Daughter of Shilhi.] The Intention of the Divine Writer*  
*of this Book was, as Abarbinel observes, principally and*

Chapter in the first place to give us the History of the Kings  
 XXII. of the House of *David*, with which he begins, and  
 then joyns to it the History of the Kings of *Israel*.  
 Thus having finished the History of *Asa* King of *Ju-*  
*dash*, he recounts the Affairs of *Israel* under *Ahab*:  
 who being dead, he returns to the History of the  
 Kings of *Judah*, who were the chief Objects of his  
 History.

Verse 43. Ver. 43. *He walked in all the ways of his Father Asa, he turned not aside from it, doing that which was right in the Eyes of the LORD: Nevertheless the high Places were not taken away: The People offered and burnt Incense yet in the high Places.*] This Error was so deeply rooted, that the best of their Kings till *Hezekiah's* time (as I noted before) connived at it: And a great Man of ours thinks the Prophets accidentally gave countenance to it. Who had this Power, that if they dispensed with any positive Precept of the Law, that Precept was to cease for a time. Nor can any other Reason be given of the Toleration of high Places, before the Temple was built, and after that of *Elijah's* sacrificing upon Mount *Carmel*, and the Forbearance of Circumcision in the Wilderness. See *Mr. Thorndike's Review of the Rights of the Church*, p. CVII.

Verse 44. Ver. 44. *And Jehoshaphat made Peace with the King of Israel.*] He did not take the Advantage which *Ahab's* Death gave him, to seize upon the Kingdom of *Israel* and take it from his Son.

Verse 45. Ver. 45. *Now the rest of the Acts of Jehoshaphat, as his Might he showed, and how he warred, are they not written in the Book of the Chronicles of the Kings of Judah?*] See XI. 41.

Verse 46. Ver. 46. *And the remnant of the Sodomites which remained in the days of Asa his Father, took he out of the Land.*

He made a narrower search after them, than his Father had done: Who is said to have removed them: But some remained without his Knowledge, XV. 12. Chapter XXII.

Ver. 47. *There was no King in Edom, a Deputy was King.]* The King of Judah deputed one to govern the Edomites: Who was the Viceroy (as we now speak) of the King of Judah. This continued from the Days of David, who began this Dominion over them (2 Sam. VIII. 14.) unto those of Jehoshaphat: Whose Son lost this Authority, 2 Kings VIII. 21. Verse 47.

Ver. 48. *And Jehoshaphat made Ships of Tharshish, to go to Ophir for Gold.]* These Ships were not to go to Tharshish, but to Ophir. But they are called Ships of Tharshish, from their Form: For they were made after the mold of those Ships which traded to that place. And all such Ships, wheresoever they were built, were called Ships of Tharshish. Thus Abarbinel. Which seems not to agree with 2 Chron. XX. 36, 37. See there. Verse 48.

*But the Ships were broken at Ezion-Geber.]* Before they sailed.

Ver. 49. *Then said Ahaziah the Son of Ahab unto Jehoshaphat, let my Servants go with thy Servants in the Ships: But Jehoshaphat would not.]* He had contracted an Amity with this King, and engaged himself so far, as to let him joyn with him in this Navy, 2 Chron. XX. 35, &c. But being better instructed by his ill Success, and by the Reproof of a Prophet, he would not continue this League with him. Verse 49.

Ver. 50. *And Jehoshaphat slept with his Fathers, and was buried with his Fathers, in the City of David his Father: And Jehoram his Son reigned in his stead.* Verse 50.

Ver. 51. *And Ahaziah the Son of Ahab began to reign over Israel in Samaria, the seventeenth Year of Jehoshaphat King of Judah.]* This seems not to agree with the Verse 51.

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Account we have before that *Jehoshaphat* began his Reign, in the fourth Year of *Ahab*, and *Ahab* reigned two and twenty Years. Now if we take four from twenty and two, there remains eighteen : And so *Ahaziah* began to reign in that Year, not the seventeenth of *Jehoshaphat*. But this is easily and truly solved. For the Years which the Kings of *Israel* reigned, are taken from the Years of the Kings of the House of *David* : So that if any one reigned in the later end of the Reign of a King of the House of *David*, and the beginning of the following Years, he is said to have reigned two Years. An instance of which is in the very next words of this Verse.

*And reigned two Years over Israel.*] Not compleat, as appears from 2 *Kings* III. 1. but part of two Years : For *Ahaziah* died before his second Year was ended.

Verse 52. Ver. 52. *And he did evil in the sight of the LORD, and walked in the way of his Father, and in the way of his Mother.*] Who was still alive, to keep him in his Idolatry.

*And in the way of Jeroboam the Son of Nebat, who made Israel to sin.*] He was in nothing amended, by all that had befallen his Father, and the Family of *Jeroboam*.

Verse 53. Ver. 53. *For he served Baal, and worshipped him.*] Which Worship had been introduced by his Mother *Jezabel* : Beyond the Impiety of *Jeroboam*.

*And provoked to anger the LORD God of Israel, according to all that his Father had done.*] Taking no warning by the hand of God against his Father, which was very remarkable : Nor believing the dreadful Threatnings of *Elijah* against his Mother, and their whole Family.



A  
 C O M M E N T A R Y  
 U P O N T H E  
 Second Book of the KINGS.

C H A P. I.

Chapter  
 I.

Verse 1. **T**HEN Moab rebelled against Israel, Chapter I.  
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 Verse 1. after the Death of Ahab.] They payed them no more Tribute, but utterly disclaimed their Authority over them : Which they had owned ever since the Days of David, 2 Sam. XIII. 2. whereas Edom (which it seems in the Division of the Kingdom, fell to Judah, as Moab did to Israel) continued still under the Dominion of the King of Judah, 1 Kings XXII. 47.

Ver. 2. And Ahaziah fell down through a Lattess in Verse 2. his upper Chamber that was in Samaria.] By this Lattess, the Jews understand some Net-work that was in his Dining-room : Which being decayed and he leaning upon it, it fell down, and he together with it.

And was sick.] Was bruised, and perhaps fell into a Fever.

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I.

And he sent Messengers, and said unto them, go enquire of Baal-zebub the god of Ekron, whether I shall recover of this Disease?'] Many think this god was called Baal Semin the Lord of Heaven; whom the Jews, by way of Contempt, called Baal-zebub, i. e. the Lord of a Fly, as a god that was nothing worth: Or rather, because his Temple was full of Flies: Whereas the Temple at Jerusalem, though so many Sacrifices were offered there daily, never had a Fly in it: As the Jews relate in *Pirke Avoth*. But it is not likely, the King of Israel would have called this god, for whom he had a great Reverence, by a contemptible Name: Which signifies therefore no more than *Μυῖδος μύαρος, ἀπόμυος* among the Greeks, which were the Titles of Jupiter and Hercules; because they were thought to free their Countries from Flies. With which the Ekronites were pestered, lying in a moist, and hot Soil, near to the Ocean. Theodoret, Procopius, and others, think they worshipped this god in the Image of a Fly: But the later of them doubts whether it was the Name of a Demon, or of an old Woman canonized for a goddess. And after all, Mr. Selden thinks the reason of this Name cannot be found. But the most probable Conjecture is, that he was so called from the Cure of a contagious Disease. For Pliny tells us, that there being a great Pestilence in Africa, which was brought among them by a Multitude of Flies, it was extinguished by the killing of them all after they had sacrificed to the god Achore. He should have said, the god worshipped at Ekron: From whence that Word Achore plainly came. Lib. X. Nat. Hist. Cap. XXVII. and if this was the Original of the Name, it is no wonder that Abaziab sent to enquire of him about his Sickness, since he was thought so powerful, as to cure the Pestilence.

Ver. 3. *But the Angel of the LORD said to Elijah the Tishbite, arise, go up to meet the Messengers of the King of Samaria, and say unto them, Is it not because there is not a God in Israel, that ye go to enquire of Baal-zebub the god of Ekron?* Chapter I. Verse 3. There are two Negatives in the Hebrew Text, which increase the Sense, *Is it not because there is no God, none in Israel?* That is, do you not plainly declare, that you think there is no God, none at all in *Israel*? That he knows nothing, nor can do any thing? Which makes you send to *Ekron*, as if there was a more knowing, and mighty, if not the only God there.

Ver. 4. *And now therefore, thus saith the LORD, thou shalt not come down from the Bed, on which thou art gone up, but shalt surely die. And Elijah departed.]* Verse 4. Unto Mount Carmel, it is very probable: For he was presently after this, sitting on the top of a Hill, v. 9.

Ver. 5. *And when the Messengers turned back unto him, he said, why are you now come back?* Verse 5. He knew by their speedy return that they had not executed his Command, and asked the reason.

Ver. 6. *And they said unto him, there came up a Man to meet us, and said unto us, go turn back unto the King that sent you, and say unto him, Thus saith the LORD, Is it not because there is not a God in Israel, that thou sendest to enquire of Baal-zebub the God of Ekron? Therefore thou shalt not come down from the Bed, on which thou art gone up, but shalt surely die.]* Verse 6. Elijah was a Man of such a venerable Presence, and spake to them with such Authority, in the Name of the LORD, that they were over-awed thereby to obey him, rather than the King.

Chapter 1. Ver. 7. *And he said unto them, what manner of Man was he that came to meet you, and told you these words.]*

Verse 7. He was not so angry at them for not obeying him, as desirous to know who he was that was so presumptuous as to stop their Journey.

Verse 8. Ver. 8. *And they answered him, he was an hairy Man, and girt with a Girdle of Leather about his Loyns: And he said, it is Elijah the Tishbite.]* Some think he is said to be an hairy Man, because he had long Hair on his Head and his Beard, like the Greek Philosophers: But it is more probable, it was because he was clad with an hairy Garment, which the Prophets were wont to use XX. *Isaiab* 2. XIII. *Zacchar*. 4. III. *St. Matth*. 4. and indeed the Leathern Girdle shew what kind of Garment he wore. See Dr. *Hammond* upon the place last mentioned, *Annot. d.* This was the simplest, and most ancient Garment, and therefore the old *Heroes* are said, to have been cloathed in the Skins of Lions, or Tigers, or Bears, &c. And perhaps by this rude Habit the Prophets expressed their great Grief, for the sad Condition the *Israelites* were in, when they came to call them to Repentance.

Verse 9. Ver. 9. *Then the King sent unto him a Captain of fifty with his fifty, and he went up unto him.]* Not to the place where he was, but so near that he might hear him deliver his Message.

And behold he sat upon the top of an hill: And he spake unto him, Thou Man of God, the King hath said, come down.] Sent him with an Order, to command him to come down to him. But the Prophet thought he did but mock him, when he called him a *Man of God*, as appears by the Punishment he inflicted on him. For it is as if he had said, Thou that callest thy self a Man of God, come down, or I will fetch thee. He would not be at the pains to go to the top of the Hill:

Hill : But thought it sufficient to require him, in the King's Name, to come down, and surrender himself into his hands. Chapter I.

Ver. 10. *And Elijah answered and said unto the Captain of fifty, If I be a Man of God, then let Fire come down from Heaven, and consume thee and thy fifty. And there came down Fire from Heaven, and consumed him and his fifty.*] If I be a Man of God, as thou sayest, but dost not think, then I am not bound to obey the King, but God (as *Abarbinel* glosses upon these words) Nor am I subject to his Power, but unto God's : Who will make thee know that he judges in the Earth. And immediately he and his Men were consumed with Lightning, according to *Elijah's* Word. Who chose to destroy them by Fire from Heaven (as he goes on) because he had at Mount *Carmel* called for Fire to consume the Sacrifice. Which Miracle they sighting, and coming now in a proud manner to carry him by force to *Samaria* (where he knew *Jezebel* would put him to Death) he called for Fire to consume them. Verse 10.

Ver. 11. *Again also he sent unto him another Captain of fifty, with his fifty, and he answered and said unto him, O Man of God, thus hath the King said, come down quickly.*] This Man was more insolent than the former, charging the Prophet to obey without delay, and not make him stay : Or think to dally with him. And by the following words, it appears, this was the Voice of the whole Company. Verse 11.

Ver. 12. *And Elijah answered and said unto them, if I be a Man of God, let Fire come down from Heaven, and consume thee, and thy fifty. And the Fire of God came down from Heaven, and consumed him and his fifty.*] He knew that Evil was determined against him by *Ahaziab*, and therefore defended himself, in this manner. Verse 12.

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I.



manner, from his Cruelty : That he might be afraid to meddle with him, when he saw the Divine Vengeance so terrible against those that came to apprehend him.

Verse 13. Ver. 13. *And he sent again a Captain of the thirtiety, with his thirtiety : And the third Captain went up, and came, and fell on his Knees before Elijah, and besought him, and said unto him, O Man of God, I pray thee let my Life, and the Life of these thirtiety thy Servants, be precious in thy sight.]* He humbly intreated him, on his bended Knees, to spare his Life, and the Lives of those that accompanied him, who did not come willingly, much less of their own accord : But were commanded by their Lord and Master to make known his Pleasure to him.

Verse 14. Ver. 14. *And behold, there came Fire from Heaven and burnt up the two Captains of the former thirties, with their thirties : Therefore let my Life now be precious in thy sight.]* He was sensible of the hand of God against those, that came with such a Command before ; and acknowledges he was at *Elijah's* Mercy : But hoped he would take Compassion upon him : Since he owned him really to be a Man of God, and believed his Power ; as appeared by his falling down, most reverently before him, and beseeching his Pity, and calling those with him *his Servants*.

Verse 15. Ver. 15. *And the Angel of the LORD said unto Elijah, go down with him, and be not afraid of him. And he arose and went down with him unto the King.* This is a great Instance of the Prophet's Faith and Obedience to God : Who he trusted would protect him from the Wrath of the King, and the Malice of *Jezebel*. Of whom he had great reason to be afraid having ordered the Prophets of *Baal* to be slain, and now sent the King an unwelcome Message, and done
terrible

terrible Execution upon two of his Captains and their Companies. The first of which made him fly the Country (1 Kings XIX. 3.) Jezebel threatning his Destruction: And had constrained him to conceal himself, for a long time, and not come to Samaria: Which was the reason, as Abarbinel observes, that we hear nothing of him in the War of Ben-hadad against Israel (1 King. XX.) nor in the War of Abab against Ben-hadad, Chap. XXII. But now having a Command from God for it, as he had in the case of Naboth, he boldly goes to the King and confirms with his own mouth, that ungrateful Truth, which he had already told him by his Messenger.

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Ver. 16. *And he said unto him, thus saith the LORD, Verse 16: as much as thou hast sent Messengers to enquire of Baalzebub the god of Ekron (is it not because there is no God in Israel, to enquire of his word?) therefore thou shalt not come down from off that Bed on which thou art gone up; but shalt surely die.]* There was more Discourse passed between them, no doubt, than this: but this was the Conclusion of all, that the Sentence which God had pronounced against him, was irreversible: And therefore he should not think of living much longer, but make use of the time remaining, to repent of his Sins.

Ver. 17. *So he died according to the Word of the LORD, which Elijah had spoken.]* It is likely he told in the very Day, when he should die.

*And Jehoram reigned in his stead, in the second Year of Jehoram the Son of Jehoshaphat King of Judah; because he had no Son.]* Therefore this Brother of his succeeded him. Who began to govern in this second Year of Jehoshaphat's Son; but was King before (XII.) only very young, and as some of the Jews think, under the Care of Jehoshaphat. But Kimchi seems to have

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have better reconciled this seeming Difference, That *Jehoshaphat* declared his Son *Jehoram* King while he lived, and he reigned with him seven Years. The occasion of which is intimated in 2 *Chron.* XX. 3. he gave the Kingdom to *Jehoram*, because he was the first-born, and gave Gifts to the rest of his Sons. Who being many, began to strive about the Succession to the Kingdom: Which belonging to the first-born, *Jehoshaphat* to quiet all them, declared *Jehoram* King together with himself, and he reigned with him seven Years. When it is said therefore that *Ahab's Jehoram* reigned in the second Year of *Jehoshaphat's* Son *Jehoram*, the meaning is the second Year that he reigned with his Father *Jehoshaphat*, who was then living.

Verse 18. Ver. 18. *Now the rest of the Acts of Abaziah which he did, are they not written in the Book of the Chronicles of the Kings of Judah?*] They were but few, because he reigned a very short time; but yet, according to Custom, they were recorded in a publick Register. Of which see on 1 *Kings* XI. 41.

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II.

## C H A P. II.

## Verse I.

Verse I. **A**ND it came to pass, when the LORD would take up *Elijah* into Heaven, by a Whirlwind.] By a mighty Sound of Wind which the Angels raised, who came to fetch him: Of which Translation he himself had some Notice, by the Spirit of Prophecy.

*That Elijah went with Elisha from Gilgal.*] Unto this place he retired before his Assumption to Heaven, it having been (as *Abarbinel* discourses) a place of great Holiness:



Holiness: Where the *Israelites* made their first Encampment, after they entred the Land of *Canaan*: Chapter II.

And where *Joshua* had set up Twelve Stones, taken out of *Jordan* in Memory of their miraculous Passage over that River. Here also *Joshua* circumcised the *Israelites*, and kept the first Passover, and set up the Tabernacle, and the Ark of the Covenant; which remained here a long time.

Ver. 2. *And Elijah said unto Elisha, tarry here, I pray thee, for the LORD hath sent me to Beth-el.*] Another Place in ancient time very holy, God appearing here to *Jacob* more than once, XXVIII. *Gen.* 19. XXXV. 6, 9. This *Elijah* said to try *Elisha*; for he did not intend to conceal his Assumption into Heaven, and to have no Witnesses of it. His Humility indeed was great, but it was not fit to obscure the Glory of God, which herein miraculously appeared.

*And Elisha said unto him, as the LORD liveth, and as thy Soul liveth, I will not leave thee: So they two went down to Bethel.*] They were not wont anciently to swear by the Name of God (out of the Reverence they bare to him) but by some lesser thing which depended on it; as *Joseph* did by the Life of *Pharaoh*; that is, as true as that *Pharaoh* lives. And *Elisha* puts both here together, *as sure as God liveth, and thou livest, I will not leave thee.* See *Grotius de Jure Belli & Pacis*, Lib. II. Cap. XIII. N. II.

Ver. 3. *And the Sons of the Prophets that were at Beth-el came forth to Elisha.*] In these very corrupt times, and in that place where the Golden Calves were worshipped, God did not wholly forsake the *Israelites*: but continued the Schools of the Prophets among them. For by the *Sons of the Prophets*, are meant the Scholars of the Prophets, whom they educated, and trained up in Religion and Piety: And God, by De-

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grees, bestowed on some of them the Spirit of Prophecy. This was a great Testimony of God's Love to an Apostate People : Among whom he left Prophets to recover them from their Idolatry. For even in the chief place of Impiety (which was *Bethel*) they were not wanting. And it is still more remarkable, that Prophets of greater Excellency for their Miracles were continued in *Israel* than were in *Judah* : Because they needed them more, to turn their hard Hearts from the Worship of Idols ; and to support the pious Persons that remained among them, and preserve them from deserting their Religion. For it seems to me very probable, that these *Sons of the Prophets*, were such Ministers to the Prophets, as the Evangelists were to the Apostles : Whom the Prophets sent to publish their Prophecies, and Instructions to the People : Where they could not go themselves. And perhaps they taught them the Law of God, and explained it to them : Of which there was great need in those idolatrous times.

*And said unto him, knowest thou that the LORD will take away thy Master from thy head to day ?*] It was revealed to some of them by God, and they told it to the rest of the Company of the Prophets. Who allude to their manner of sitting in their School, where they say God would *take away Elijah from his Head* : That is, deprive him of his Instructions. For, it is well known, that the Scholars sat below at their Masters Feet, and the Master above over their Head, when they taught them.

*And he said, yea, I know it, hold you your Peace.*] Say no more of it : I would not be disturbed with the Thoughts of it. Or, let not my Master know, that I understand it.

Ver. 4. *And Elijah said unto Elisha, tarry here I pray thee.*] He doth not lay his Commands upon him (as he did unto a former Servant, 1 King. XIX. 3.) but only intreats him, and in a more tender manner than he did before, to accompany him no further. Chapter II.

*For the LORD hath sent me to Jericho.*] Another remarkable Place, as *Abarbinel* observes, to which he went: That as *Moses* when he turned his Face towards this Place (XXXIV. Deut. 1.) departed this Life; so this should be the last place wherein *Elijah* would remain, before he left the World. A Place also Famous for many Miracles done there. Verse 4.

*And he said, as the LORD liveth, and as thy Soul liveth, I will not leave thee. So they came to Jericho.*] He hoped for some great Blessing from him, when he was carried up to Heaven: And therefore continued firm in his Resolution, to attend that wonderful Change.

Ver. 5. *And the Sons of the Prophets that were at Jericho, came to Elisha, and said unto him, knowest thou that the LORD will take away thy Master from thy head to day? And he said, yea, I know it, hold you your peace.*] Here was another School, where the same Holy Spirit revealed the Mind of God to them; as it had done at *Bethel*. And it is a probable Opinion of *Kimchi*, who affirms there were the like Schools in other Cities of *Israel*. Verse 5.

Ver. 6. *And Elijah said unto him, tarry here I pray thee, for the LORD hath sent me unto Jordan.*] Another Place, where God had wrought great Wonders. Not far from which, as *Kimchi* notes, the great Prophet *Moses* died; and therefore God intended to translate *Elijah* near to this place. Verse 6.

*And he said, as the LORD liveth, and as thy Soul liveth, I will not leave thee; and they two went on.*] From *Jericho*, to the River *Jordan*.

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II.

Ver. 7. *And fifty Men of the Sons of the Prophets, went, and stood to view afar off.*] They were confident the time of his Assumption drew near, and were very desirous, if it were possible, to see the manner of it. But were not admitted to accompany him to the place, where he was taken up to Heaven, as *Elisha* did: For they took this View at *Jericho*, v. 15.

Verse 7.

*And they two stood by Jordan.*] The rest being forbidden, I suppose, to go thither with him.

Verse 8.

Ver. 8. *And Elijah took his Mantle, and wrapt it together.*] This Mantle of his is mentioned five times in these Books, thrice in this Chapter, and twice in *1 King. XIX. 13, 19.* In all which places it is called *Adareth*: Which is a word signifying a Royal Robe, as well as a Prophetical, *III. Jonah 6.* The *LXX.* in all the five Places now mentioned, translate it *μνδω τῆ*, which properly signifies the Prophetical Mantle to be made of Lamb-skin. Being an upper Garment, thrown over the Shoulders, and some think coming down to the Heels.

*And smote the Waters, and they were divided hither and thither; so that they two went over on dry Ground.*] God made a dry Path in the middle of the River, whose Waters stood on each side of it.

Verse 9.

Ver. 9. *And it came to pass, when they were gone over, that Elijah said unto Elisha, ask what I shall do for thee, before I be taken from thee? And Elisha said, let I pray thee a double Portion of thy Spirit be upon me.*] They are much mistaken, who imagine he begg'd as much more of the Spirit, as *Elijah* had: For that had been very arrogant. He only desired to have such a Portion of it, as the first-born in a Family had of his Father's Estate. That is, as much more of his Spirit, as any of the rest of the Sons of the Prophets: For the Portion of the first-born was double to that of the rest of

of the Children. In short, he did not desire to excel Chapter  
his Master, but his School-fellows. See *P. Fagius* II.  
upon XXI. *Dent.* 17.

Ver. 10. *And he said, thou hast asked a hard thing.*] Verse 10.  
Such Gifts were rarely bestowed.

*Nevertheless, if thou see me when I am taken from  
thee, it shall be so unto thee: But if not, it shall not be  
so.*] Mark this as a Sign whether thou shalt have what  
thou desirest, or not.

Ver. 11. *And it came to pass, as they still went on,* Verse 11.  
*and talked.*] Of the happy State it is likely, to which  
*Elijah* was going.

*That behold, there appeared a Chariot of Fire, and  
Horses of Fire, and parted them both asunder: And Eli-  
jah went up by a Whirlwind into Heaven.*] Angels ap-  
peared before them, in the Form of a bright Chariot  
and Horses, running towards them upon the ground:  
Which coming between them, separated them one  
from the other. For *Elijah* mounted the Chariot, and  
in a great Gust of Wind, governed by Angels, was  
transported into Heaven. That is, saith *Abarbinel*,  
into the Air: For he being a Stranger to Christianity,  
could not conceive how an Earthly Body could live  
among the Cœlestial Inhabitants: And therefore, ac-  
cording to the gross Imaginations of the *Jews*, ima-  
gines he is still upon the Earth, in the Garden of  
*Eden*. But these are ignorant Conceits. The plain  
Sense is, that his Body being transformed in his Pas-  
sage towards Heaven, he was carried up to live among  
the Angels.

The Heathens themselves did not disbelieve such  
things: As appears by the Story of *Æganympba*, who  
was made immortal by *Jupiter*; and of *Dryope* by the  
*Hamadryades*: And *Bacchus* assured *Cadmus* that by  
the help of *Mars* he should live for ever in the Isles  
of

Chapter II. of the Blessed, whither they said *Alcumene* was snatcht up, by *Mercury*, at the Command of *Jupiter*, &c. See *Dan. Huetius* in his *Alnetanae Quaestiones*, Lib. II. Cap. XII. N. XXX.

Verse 12. Ver. 12. *And Elisha saw it, and he cried, My Father, My Father:]* So they called their Masters and Instructors.

*The Chariot of Israel, and the Horsemen thereof.]* And he alludes to what he beheld. And very fitly compared *Elijah* to Chariot and Horsemen, which the *Israelites* wanted in their Armies; but he was instead of them by his Counsels and Prayers: Whereby they might have obtained great Victories, if they would have been obedient to his Word.

*And he saw him no more, and he took hold of his own Clothes, and rent them in two pieces.]* To express his Sorrow for so great a Loss.

Verse 13. Ver. 13. *And he took up also the Mantle of Elijah that fell from him.]* This dropt from him, as he went up to Heaven: In token of the Spirit that should be given to *Elisha*, according to his Promise.

*And went back, and stood by the Banks of Jordan.]* Whose Waters were come together again, after he and *Elijah* got over.

Verse 14. Ver. 14. *And he took the Mantle of Elijah that fell from him, and said, where is the LORD God of Elijah?* That is, let him show his Presence with me, and his Power, as he did with *Elijah*. But we do not translate these last words exactly, two words being left out, *viz. Aph-hu*. Which the LXX. put into one, *ἀπὸ* of what I know not the Sense. And the *Chaldee* translate it, *receive my Petition*; without any reason: Those words carrying in them nothing of that Signification. The best account of them is that which I meet with in a short Dissertation by

*Job. Frischmuthus, de Orig. & Profapia Elia.* Where Chapter  
he observes, that *Elisha* having askt this Question, II.

*Where is the LORD God of Elijah?* Answers himself  
in these words, *Aph-hu, etiam ille adhuc super est, yea*  
he is yet in being. Thus *Abarbinel* expresses the Sense.  
*Though Elijah be not here; yet his God is.* The Servant  
is wanting, but not the LORD. The blessed God is  
still present, and will supply his place.

*And when he also had smote the Waters, they parted  
hither and thither: And Elisha went over.]* Just as *Eli-*  
*ah* had done a little before, v. 8.

Ver. 15. *And when the Sons of the Prophets which Verse 15:  
were to view at Jericho saw him, they said the Spirit of  
Elijah doth rest on Elisha; and they came to meet him,  
and bowed themselves down to the ground before him.]*  
In token of their Reverence to him, as the Father of  
the Prophets.

Ver. 16. *And they said unto him behold, now there Verse 16:  
are with us fifty strong Men.]* Fit to undertake such an  
Expedition as they propose.

*Let them go, we pray thee, and seek thy Master, lest  
 peradventure the Spirit of the LORD hath taken him  
up, and cast him upon some Mountain, or into some Val-  
ley.]* They had but an imperfect notice of what God  
intended, when they ask *Elisha*, if he knew the LORD  
would take his Master from him. For they imagined  
he might not be quite taken away; but only for a  
time: Or, that if his Spirit were taken into Heaven;  
his Body might possibly be thrown upon some of the  
Neighbouring Mountains or Valleys.

*And he said ye shall not send.]* For he knew it would  
be to no purpose.

Ver. 17. *And when they urged him till he was asha- Verse 17:  
med, he said send.]* He was afraid they should think  
he wanted Love to his Master: Or, was so ambitious

Chapter II. to enjoy his Place, and Authority, that he was loth he should be found alive.

*And they sought him three days, but found him not.]* In that time they searched every place, where they thought it likely he might be cast.

Verse 18. Ver. 18. *And when they came again to him (for he tarricd at Jericho) he said unto them, did not I say unto you, Go not ?]* By this he settled his Authority, in that he foretold them their Labour would be lost.

Verse 19. Ver. 19. *And the Men of the City said unto Elisha, behold the Situation of this City is pleasant, as my Lord seeth, but the Water is naught, and the Ground barren.]* Things did not thrive in that Soil: But the People, and the Cattle miscarried, and the Fruit fell off from the Trees; as the *Margin* translates it. Which Curse, *Abarbinel* thinks, had been upon this place, ever since the time of *Joshua*.

Verse 20. Ver. 20. *And he said, bring me a new Cruse, and put Salt therein; and they brought it to him.]* He would have a new Cruse, that had never been used; and brought by them, together with the Salt, that there might be no Suspicion of Fraud (as *Abarbinel* observes) nor the Vertue ascribed to any thing that was in the Cruse before, but merely to the Power of God. The *Jews* also, in *Mechilta* say, that his putting Salt into it, made this a *Miracle in a Miracle*: For it makes Water less potable, and Ground more barren.

Verse 21. Ver. 21. *And he went forth unto the Spring of the Waters, and cast the Salt in there, and said, Thus saith the LORD, I have healed these Waters; there shall not be from hence any more death, or barren Land.]* He wrought the Miracle at *Jordan*, as the fore-named Author observes, for his own sake: That he might make an Experiment, whether the Divine Influence which was upon *Elijah* was derived unto him. But this



this at *Jericho* he wrought for the sake of the Sons of the Prophets, who dwelt there: That they might know the hand of the LORD was with him.

Chapter II.

Ver. 22. *So the Waters were healed unto this day, according to the saying of Elisha, which he spake.*] By this the People of the City (who besought this Favour from him, v. 19.) saw that he was a Man of God, to whom they owed Obedience.

Verse 22.

Ver. 23. *And he went up from thence to Bethel.*] That he might visit the Sons of the Prophets who were in that City, and comfort them for the Loss of *Elijah*: By letting them see the Spirit of God was upon him. It is very properly said, he *went up* thither, because it stood upon an Hill; and there was an Ascent from *Jericho* thither (VIII. *Josh.* 3, 17.) though *Elijah* and he, going another way, are said to go down to *Bethel*, v. 2.

Verse 23.

*And as he was going up by the way, there came forth little Children out of the City.*] This word *Naarim* signifies grown Youth, as well as little Children. For *Isaac*, when he was twenty eight Years old, is called *Naar*, XXII. *Gen.* 5. 12. And *Joseph*, when he was thirty, XLI. 12. and *Rehoboam*, when he was forty, *Chron.* XIII. 7. And this is to be understood here, of adult Persons: Who had a Hatred to the Prophet.

*And mocked him.*] By the Instigation of their Parents, or of *Baal's* Priests (as they will have it, who take them for mere Children) who stirred them up, and taught them to jeer at his bald Pate, and so laughed at the Ascension of *Elijah*.

*And said unto him, Go up thou bald Head, Go up thou bald Head.*] Their Repetition of these words, expresses their Earnestness and Vehemence in their Contempt of him. For as Hair was always accounted

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a singular Ornament, so Baldness was disgraceful. In  
somuch that *Cesar*, as *Bochartus* hath observed, could  
not bear with those who jeered him upon this ac-  
count: And thought it the highest Honour the Se-  
nate did him, in decreeing he should always appear  
with a Wreath of Laurel upon his Head.

When they call upon *Elisha* to go up, they flouted  
as *Abarbinel* thinks, at the Ascension of *Elijah* to Hea-  
ven; the News of which had been brought thither  
and reported by the Prophets of that Place. Which  
the Idolaters laught at, and bad *Elisha* go up to Hea-  
ven also; that they might not be troubled with him  
Thus I find also the Author of the Questions and An-  
swers, *ad Orthodoxos*, understand these words: Which  
were spoken, *πρὸς διζουρημὸν τὸ τῷ Ἡλίῳ ἀναλήψεως*,  
to reproach the Assumption of *Elijah*: As if they had  
said, *λαμβάνετω ἢ σε πνεῦμα*, *Let the Spirit take thee*  
also, and cast thee upon some inaccessible Mountain:  
that we may be rid of thee, as we are of him, *Re-  
spons.* LXXX.

Verse 24. Ver. 24. *And he turned back, and looked upon them,  
and cursed them in the Name of the LORD.*] This  
Contempt of him, not as a Man merely, but as a  
Prophet, provoked the Anger of God: Who moved  
*Elisha* to lay a Curse upon them, and punish them,  
as *Moses* did *Korah*, *Dathan*, and *Abiram*; and St. *Pe-  
ter* did *Ananias*, and *Sapphira*.

*And there came two She-bears out of the Wood.*] Who  
it is likely had been robbed of their Welps: Which  
made them the more fierce, and outrageous.

*And tare forty and two Children of them.*] This was done  
by an extraordinary Direction of God: Who moved the  
Bears at that Moment to come out of the Wood, when  
*Elisha* pronounced the Curse: And to make such a  
great

great havock among them, when two or three would have satisfied their Hunger.

Ver. 25. *And he went from thence to Mount Carmel.*] Where it is probable he had many Disciples: Among whom he intended to be a while retired.

*And from thence he returned to Samaria.*] To testify against their Idolatry. And, it is highly probable, there was a Colledge of Prophets even in *Samaria*, as there was in *Bethel*, and *Jericho*; whom he went to encourage.

## C H A P. III.

Chapter  
III.

Verse 1. **N**OW *Jehoram the Son of Ahab began to reign over Israel in Samaria; the eighteenth Year of Jehoshaphat King of Judah, and reigned twelve Years.*] *Ahaziah his Brother reigned two Years, and began his Reign in the seventeenth Year of Jehoshaphat (1 Kings XXII. 51.)* That is, part of the seventeenth Year, and part of the eighteenth, which was accounted for two Years. In the later end of which *Jehoram* his Brother began to reign: When *Jehoram*, the Son of *Jehoshaphat*, had two Years reigned with his Father. See I. 17.

Ver. 2. *And he wrought evil in the sight of the LORD, but not like his Father, and like his Mother: For he put away the Image of Baal which his Father had made.*] He did not break it in pieces, as he would have done if he had heartily hated it, but only put it away out of the Temple; being afraid, lest the Judgments of God, should fall upon him, as they had done upon his Father. And the King of *Moab* being now in Re-

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bellion against him, *Jehoshaphat* perhaps refused to help him, whilst he was a Worshipper of *Baal*. It is much that his Mother, who had brought this Worship with her from the *Zidonians*, should suffer him to remove this Image: But she was a little daunted perhaps, at the many Disasters, which had befallen their Family: And was contented with worshipping *Baal* in private.

## Verse 3.

Ver. 3. *Nevertheless he cleaved unto the sins of Jeroboam the Son of Nebat, who made Israel to sin: He departed not therefrom.*] It was easier to remove the Image of *Baal*, than to put away the Calves: For that was new, but the other had been of long standing; and the most likely Course they could think of, to maintain the Division of the two Kingdoms.

## Verse 4.

Ver. 4. *And Mesha King of Moab was a Sheep-Master.*] The Riches not only of private Men, but also of Kings, in ancient time consisted much in Sheep, and Cattle: Which I have observed before they lookt after themselves: And their Sons kept their Sheep, as *Bochartus* shows in his *Hierozoicon*, P. I. Lib. II. Cap. XLIV. And thus the greatest part of the World lived, during the space of near four Thousand Years. Which did not hinder them from being, at the same time, a brave and War-like People as appears by the Ancient *Romans*, who were thus bred; and subdued all *Italy*, and at last made themselves Masters of the World. For this sort of Life was the cause of their great Strength, making their Bodies robust, and hardned to Labour, and accustomed to a severe Discipline. There cannot be a greater Instance of this, than we have in *Cato* the *Censor*: Who passed through all the great Offices of the Republick of *Rome*, had governed Provinces, commanded Armies, was a great Orator, Lawyer, and Politician: Who did  
not

not disdain to write a Treatise concerning all the Chapter  
ways that are necessary for the improving Lands, III.  
and how Stables and Houses were to be built for se-  
veral sort of Cattle, and how Presses were to be made  
for Wine and Oyl, &c. Infomuch that any one may  
see he was perfectly acquainted with Country Business,  
and that he did not write for Ostentation, but for  
Use and the Service of Mankind.

And rendered to the King of Israel an hundred thou-  
sand Lambs, and an hundred thousand Rams, with the  
Vook.] This was a prodigious Number, and being ren-  
dered unshorn, made them more valuable. But we are to  
consider that these Countries abounded with Sheep;  
insomuch that *Solomon* offered an hundred and twen-  
ty thousand at the Dedication of the Temple, *2 Chron.*  
*VII. 5.* and the *Reubenites* drove from the *Hagarens*  
an hundred and fifty thousand, *1 Chron. V. 7.* For  
they frequently brought forth two at a time; and  
sometime twice a Year, as that great Man *Bochartus*  
shows in the same Book, Cap. XLVI. and produces a  
famous Place in *Pliny*, which shows that this was the  
most ancient Tribute. For he saith in the *Censorian*  
*Tables*, all the Rents of the People are called *Pa-*  
*tures*, quia diu hoc solum vertigal fuerat, *Lib. XVIII.*  
*Nar. Hist. Cap. 3.* But *Ludolphus* hath observed two  
things for the illustrating this History of the King  
of *Moab*, which seem to be very considerable. First,  
That this was not Annual Tribute, but Satisfaction for  
Damages which the *Israelites* had sustained in the  
War with them, or by their Revolt from them, as  
the *LXX.* understand it. And then the word *Ajil*  
should not be translated a *Ram*, but a *Weather*: For  
one Ram will serve a great many Sheep, *Lib. I. Com-*  
*ment. in Histor. Æthiop. Cap. III. N. 30.*

Chapter III. Ver. 5. *And it came to pass, when Abab was dead, that the King of Moab rebelled against the King of Israel.]* As was said before, Chap. I. 1. and here again

Verse 5. repeated only to introduce the following History.

Verse 6. Ver. 6. *And King Jehoram went out of Samaria the same time, and numbred all Israel.]* As soon as he was settled in his Kingdom, his first Business was to raise an Army to reduce Moab to Obedience.

Verse 7. Ver. 7. *And he went.]* After his Army was raised, he went out of Samaria.

*And sent to Jehoshaphat the King of Judah, saying, the King of Moab hath rebelled against me, wilt thou go with me against Moab to Battle: And he said, I will go up: I am as thou art, my People as thy People, and my Horses as thy Horses.]* He returned the very same Answer to him which he had given to Abab his Father, when he desired his Assistance against Syria, 1 Kings XXII. 4. wherein he had been so unsuccessful, that it should have made him more cautious how he joyned with his Son: Especially since he seemed to have been afraid to have to do with his Brother Abaziah, 1 King. XXII. 49. But Jehoram having reformed some things (v. 2.) it made him perhaps have a better Opinion of him, and by showing Kindness to him, he might hope to persuade him to proceed further. And besides, the Moabites had lately invaded his Country, 2 Chron. XX. 1. 10. which might move him, to embrace an Opportunity to chastise them for it.

Verse 8. Ver. 8. *And he said, which way shall we go up?] Jehoshaphat* having agreed to joyn with him, it is likely the King of Israel asked this Question, and Jehoshaphat made the following Answer.

*And he said, the Way through the Wildernes of Edom.]* Which he chose, because he would have the Assistance of the Edomites, who were his Tributaries.

And

And it is probable *Moab* was but weakly fortified on Chapter that side. III.

Ver. 9. *So the King of Israel went, and the King of Judah, and the King of Edom.*] There was no King at this time in *Edom*, as we read in the last Chapter of the foregoing Book, v. 47. But a Viceroy appointed by the King of *Judah*. Yet such are called Kings, **1 Kings XX. 1.** See *Grotius*. And *Jehoshaphat*, I suppose, now required him with his People, to help him in this War. Verse 9.

*And they fetcht a Compass of seven days Journey.*] That they might come upon the Backs of the *Moabites*: Where they did not expect them.

*And there was no Water for the Host, and for the Cattle that followed them.*] That drew their Carriages. For either there was a great Drought in those parts: Or, they had mistaken their way.

Ver. 10. *And the King of Israel said, alas! That the LORD hath called these three Kings together, to deliver them into the hand of Moab.*] He doth not cry to God for help, but only bewail the Straits into which they were fallen: Which his own Guilt made him imagine God had contrived for their Destruction. Verse 10.

Ver. 11. *And Jehoshaphat said, is not here a Prophet of the LORD that we may enquire by him?*] This was spoken like a pious Man: But it was a Fault, that he did not enquire before for Direction in this War: As he did in that with the *Syrians*, **1 Kings XXII. 5.** Verse 11.

*And one of the King of Israel's Servants answered and said, here is Elisha the Son of Shaphat, which poured Water on the hands of Elijah.*] That is, was his Servant, and ministred unto him.

Ver. 12. *And Jehoshaphat said, the Word of the LORD is with him.*] For no doubt he had been informed how *Elijah* had chosen him to be his Successor; and how he Verse 12.

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attended him till he was taken up to Heaven; and what Wonders he had already done.

*So the King of Israel, and Jehoshaphat, and the King of Edom went down to him.]* It is uncertain whither they went. But it is very observable, *First*, how much they honoured the Prophet, for whom they did not send to come to them: But went to him. And *Secondly*, how desirous the Prophet was to do good, in that he followed the Camp into this Wilderness. For it is not likely they went back to *Samaria* to wait on him (where the Story last left him, in the last Verse of the foregoing Chapter) which would have been a seven Days Journey; and the Army might in the mean time have been lost. Besides, *v. 16.* shows he was not far from them: And the Servant in the foregoing Verse speaks of them as present; saying, *Here is Elisha.*

Verse 13. Ver. 13. *And Elisha said unto the King of Israel, what have I to do with thee? Get thee to the Prophets of thy Father, and to the Prophets of thy Mother.]* He refuses with great Disdain to entertain any Discourse with him: And bids him confer with those, who he knew could do him no Service.

*And the King of Israel said, Nay.]* That is, I will not consult them: But do thou give us Counsel how we may be brought out of this great Distress.

*For the LORD hath called these three Kings together, to deliver them into the hand of Moab.]* Though he refused to do any thing for his sake; yet he beseeches him to have respect to the other two Kings, who must perish as well as he, if he did not help them.

Verse 14. Ver. 14. *And Elisha said, as the LORD of Hosts liveth, before whom I stand.]* It is observable, that the Sons of the Prophets are said to sit before their Masters, the Prophets, when they instructed them (IV.



3, 8. and see the foregoing Chapter, v. 3.) but the Chapter  
 Prophets themselves stood before the LORD, their Master, when he sent them upon any Message. See III.  
*Corn. Bertram. de Rep. Jud. Cap. XVI.*

*Surely, were it not that I regard the presence of Jehoshaphat the King of Judah, I would not look towards thee, nor see thee.]* He saith nothing of the King of Edom who was a dependant upon Jehoshaphat: Whose Piety he esteemed, and had some respect to all that belonged to him.

Ver. 15. *But now bring me a Minstrel.]* One that Verse 15.  
 could play well upon an Instrument of Musick.

*And it came to pass, when the Minstrel played, that the hand of the LORD came upon him.]* Every one knows that some sort of Musick wonderfully quiets and composes the Spirits, when they are disordered; and raises them when they are flat and heavy. And therefore holy Men did not neglect such helps to make them so sedate and chearful, that they might be fit to receive Divine Inspirations. But it is likely he that played now to *Elisha* sung withal some Hymn in the Praises of God, and of his wonderful Works, Whereby the Spirit of the Prophet was sweetly composed, which had been disturbed, perhaps more than was fit, by his Indignation at the King of *Israel*. And from hence we may conclude there were excellent Musicians in *Israel*, as well as in *Judah*, where *David* had settled Divine Musick in great perfection. And it is very probable, what the Heathen boast of their *Muses*, was from hence derived.

*Then the Hand of the LORD came upon him.]* That s, God wrought in him: And he felt himself moved by a Divine Inspiration.

- Chapter III. Ver. 16. *And he said, Thus saith the LORD, make this valley full of ditches.*] This shows they were in a place where the Army was encamped in a valley, In which he ordered them to be set at work, to dig large ditches, to hold water enough for them all.
- Verse 16. Ver. 17. *For thus saith the LORD, ye shall not see Wind, neither shall ye see Rain; yet that Valley shall be filled with Water that ye may drink, both ye, and your Cattle, and your Beasts.*] The words belonging to one of our Senses are frequently applied to another. As to see Wind is to feel it, or hear it. And the meaning is, there should no Wind stir to blow up Clouds (as the South-wind commonly did) nor should they see any Rain fall: And yet they should have plenty of Water in that Valley, for themselves, and all belonging to them. I suppose it fell upon the Mountains at a distance from them, and came pouring down into the lower ground.
- Verse 18. Ver. 18. *And this is but a light thing in the sight of the LORD: He will deliver the Moabites into your hand.*] Of which, I suppose, they had no Hope, being much dispirited for want of Water.
- Verse 19. Ver. 19. *And ye shall smite every fenced City, and every choice City, and shall fell every good Tree, and stop up all the Wells of Water, and mar every good piece of Land with Stones.*] Prophets were to be obeyed, when they commanded things contrary to a positive Precept, as some part of this was, see XX. *Dent.* 19 Which they had Power to dispense withal for a time though not always, so as to annul the Precept, *A. Maimonides* expounds this Matter in his Preface, to *Seder Zeraim*. But some think this usage so severe that they take the Prophets meaning to be no more than this; that God would give them such an intire Victory, that they might be able to do all this, if they pleased.

pleased: And the *Moabites* were so ill Neighbours, Chapter  
that it is very likely they did this Execution upon III.  
them, v. 25.

Ver. 20. *And it came to pass in the Morning, when the Meat-offering was offered.*] When the People of God were praying at *Jerusalem*, at the time of the Morning Sacrifice. *Elisha* joyned his Prayers with them for this Blessing. Verse 20.

*That behold, there came Water by the way of Edom, and the Country was filled with Water.*] Whether it came from a sudden Collection of a vast Number of Clouds, which poured down Rain in abundance in the Land of *Edom*; or from some Rocks which God caused to gush out Water; it came by a miraculous Power, when there was no Natural Cause to produce it.

Ver. 21. *And when all the Moabites heard that the Kings were come up to fight against them, they gathered all that were able to put on Armour, and upward, and stood in the Border.*] Intending to defend themselves; but not to march out of their Country, to give the Enemy Battle. Verse 21.

Ver. 22. *And they rose up early in the Morning.*] The next Morning, I suppose, after the Water filled the Valley. Verse 22.

*And the Sun shone upon the Water, and the Moabites saw the Water on the other side, as red as Blood.*] On the East-side of their Country.

Ver. 23. *And they said this is Blood; the Kings are surely slain, and they have smitten one another; Now therefore Moab to the spoil.*] They knew there was no Water there, a few days before, and that there had been no Rain; and therefore (the Sun shining directly in their Eyes, which made it look red) they concluded it could be nothing else but Blood. And Verse 23.

Chapter III. what Blood could it be, but that of the three Kings Army, who had fallen out by reason, perhaps, of their different Religion : Or vexed at the straits they had brought one another into? And the *Moabites* easily believing what they wisht, imagined they had nothing to do, but to go and gather Spoil, and not to fight at all.

Verse 24. Ver. 24. *And when they came to the Camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them.*] They intirely routed and disperfed them.

*But they went forward, smiting the Moabites, even in their Country.*] But they did not content themselves with this Victory; but pursued them so close that they got into their Country with them, and there made a greater havock of them.

Verse 25. Ver. 25. *And they beat down the Cities, and on every good piece of Land cast every Man his Stone, and filled it; and they stopped all the Wells of Water; and felled all the good Trees.*] According to the Permission given them by the Prophet (v. 19.) intending, I suppose, to depopulate the whole Country.

*Only in Kir-harasheth left they the Stones thereof.*] They left no Walls standing, but only these of the Royal City : Which was exceeding strong. See XVI. *Isaiab 7. 11.*

*Howbeit the Slingers went about it, and smote it.*] They raised such Batteries against it, that they drove them who defended it from the Wall : And made great Breaches in it.

Verse 26. Ver. 26. *And when the King of Moab saw the Battle was too sore for him.*] That he was not able to defend the place any longer.

He took with him seven hundred Men that drew sword, Chapter  
III.  
 to break through even to the King of Edom, but they could not.] He made a sally with seven hundred stout Men, upon the Quarters of the King of Edom (which it seems were the weakest) hoping to break through them, and escape. But they were repulsed, and forced to retreat.

Ver. 27. Then he took his eldest Son that should have reigned in his stead, and offered him for a Burnt-offering upon the Wall.] Hereupon the King of Moab took his eldest Son and made him a Sacrifice before them all, as the last desperate Remedy; Hoping hereby to obtain powerful Help from his God, through so precious a Sacrifice of the dearest thing he had unto him. For it is well known, not only by the Holy Scriptures, but Heathen Writers, that in great Distress they were wont to offer their own Children upon their Altars. *Eusebius* Lib. V. *Præpar. Evangel.* and *Lactantius*, Lib. I. *Div. Instit.* Cap. XXI. mention several Nations who used these Sacrifices. And *Cæsar* Lib. VI. *de Bello Gallico*, saith of the Gauls, that when they were afflicted with grievous Diseases, or in time of War, or great Danger, they either offered Men for Sacrifices, or vowed they would offer them. For they imagined God would not be appeased, *Nisi pro vita hominis reddatur vita hominis*, unless the Life of a Man was rendered for the Life of a Man.

*Abarbinel* indeed thinks that he offered the eldest Son of the King of Edom, whom he took Prisoner in the late Sally. But it could not be said of him, that this Son was to reign in his stead: For the King of Judah made whom he pleased his Deputy over Edom. And this would not have made the three Kings withdraw the Siege; but prosecute it with greater Fury. And *Abarbinel* acknowledges, that their wise Men in

Chapter  
III.

*Pesikta* and the *Sanhedrin* understand it as I do: And that some of them think he offered him in Imitation of *Abraham*, to the God of *Israel*; hoping to move him to be favourable to him. Which no less Man than *Grotius* follows. And indeed it is highly probable, that this Custom of offering humane Sacrifices sprung from the offering of *Isaac*, from whence the *Moabites* who were Neighbours to *Canaan*, learnt it.

*And there was great Indignation against Israel.*] Or, as it may be translated, *great Repentance upon* (or in, or among) *Israel*. That is, they were extream sorry and troubled at this barbarous Sacrifice; and wisht they had not pushed on the War so far: Which ended in such an horrid Action, which brought an *Odi-um* upon them.

*And they departed from him, and returned to their own Land.*] Hereupon they raised the Siege, by common Consent, and returned home: For fear any such thing should be done again.

Chapter  
IV.

## C H A P. IV.

## Verse I.

Verse I. **N**OW there cried a certain Woman of the Wive of the Sons of the Prophets unto *Elisha*, saying.] It is observed by *St. Hierom*, that *Elijah* and *Elisha* had no Wives, *Et Virgines multi Filii Prophetarum* and many of the Sons of the Prophets were Virgins. But it is plain by this place that they were not all so, but had liberty to marry, if they pleased.

*My Husband is dead, and thou knowest that thy Servant did fear the LORD.*] Was a Worshipper of the true God, and not of *Baal* nor the *Calves*: Which

was the reason it is likely of his Poverty; such Men being discountenanced among the idolatrous *Israelites*. Chapter IV.

*And the Creditor is come to take unto him my two Sons, to be his Bondsmen.*] Because she was not able to pay his Debts: In which case the *Hebrews* had such a Power over their Children, that they might sell them (being lookt upon as their Goods) to pay what they owed: And the Creditor might force them to it. And *Huetius* thinks that from the *Jews* this Custom was propagated to the *Athenians*; and from them to the *Romans*. The *Hebrew* Doctors have a fancy, that this Prophet was *Obadiab* (mentioned 1 *Kings* XVIII. 3.) and that the Creditor was *Jehoram* the Son of *Abab*. Which is utterly ungrounded.

Ver. 2. *And Elisha said unto her, what shall I do for thee? Tell me, what hast thou in the House?*] Toward the Discharge of thy Husband's Debt. Verse 2.

*And she said, Thine Handmaid hath not any thing in the House, save a Pot of Oyl.*] Which was a thing of great Use; both in the Service of God, and of Men.

Ver. 3. *And he said, go borrow thee Vessels abroad of all thy Neighbours, even empty Vessels: Borrow not a few.*] As many as she could get, and not small Vessels. Verse 3.

Ver. 4. *And when thou art come in, thou shalt shut the Door upon thee, and upon thy Sons.*] That none might come in to disturb her in what she was about. Verse 4.

*And shalt pour out.*] Of the Pot of Oyl which she had.

*Into all those Vessels, and thou shalt set aside that which is full.*] And call for another that was empty.

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IV.

Ver. 5. *So she went from him and shut the Door upon her, and upon her Sons, who brought the Vessels to her, and she poured out.*] Believing she should by this means be relieved.

Verse 5.

Verse 6. *And it came to pass, when the Vessels were full, that she said unto her Son.*] Who brought her the empty Vessels: For the other Son was employed in setting aside those that were full.

*Bring me yet a Vessel.*] For she was confident the Pot of Oyl would still afford more.

*And he said unto her, there is not a Vessel more; and the Oyl stayed.*] When there was no Vessel to receive it.

Verse 7.

Ver. 7. *Then she came, and told the Man of God: And he said, go sell the Oyl, and pay thy Debt; and live thou and thy Children upon the rest.*] We must first do Justice: And then expect God's Blessing upon the Provision we make for our selves and our Family.

Verse 8.

Ver. 8. *And it fell out on a day, that Elisba passed to Shunem.*] A City in the Tribe of Issachar, XIX. *Josh.* 18.

*Where was a great Woman.*] Who had a great Estate, and it is likely kept a great House.

*And she constrained him to eat Bread.*] Was very importunate with him to take a repast at her House, and prevailed with him to accept of her Kindness.

*And so it was, that as oft as he passed by, he turned in thither to eat Bread.*] She made him so welcome, that he made no scruple, when he had occasion to go that way, to step in there and refresh himself: Which it is likely she invited him to do.

Verse 9.

Ver. 9. *And she said unto her Husband, behold now, I perceive.*] By her frequent Conversation with him.



*That this is an holy Man of God.]* Not only a Prophet; but a Person of great Sanctity. Chapter  
IV.

*Which passeth by us continually.]* For *Shunem* was in his way as he went from *Carmel* (which was not far from hence) to *Bethel* and *Jericho*, and other Places of the Sons of the Prophets.

Ver. 10. *Let us make a little Chamber, I pray thee, on the Wall.]* A private Room, remote from the House: Where he might retire; and without Noise or Disturbance give himself to Prayer, and Meditation, and follow his sacred Studies. Verse 10.

*And let us set up for him there a Bed, and a Table, and a Stool, and a Candlestick.]* Furnish it with all things necessary for a single Person.

*And it shall be that when he cometh, he shall turn in thither.]* Take up his Lodging there, if he think good.

Ver. 11. *And it fell on a day that he came thither, and he turned into the Chamber, and lay there.]* And it appears by the Story, that he became their constant Guest. Verse 11.

Ver. 12. *And he said to Gehazi his Servant, Call this Shunamite. And when he had called her, she stood before him.]* Waiting to know what he wanted. But he having been so kindly entertained by her for some time, sent for her to give her thanks, and to desire to know what he should do for her. Verse 12.

Ver. 13. *And he said unto him, say now unto her.]* He seems to me to have whispered to *Gehazi*, to ask her the following Question. Whereupon she withdrew, thinking he had some Business with him, before he could speak with her.

*Behold thou hast been careful for us, with all this Care.]* Been exceeding kind to us, in taking care we should want nothing.

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*What is to be done for thee.]* That is, wherein can I serve thee? For he was very desirous, as all good Men are, to be grateful.

*Wouldst thou be spoken for to the King? Or to the Captain of the Host?* It seems the Prophet had a great Power at Court, since the late Victory over the Moabites. And therefore if she had any suit to make to the King, he doubted not to effect it; Or had any Grievance to complain of, which she suffered by the Souldiers, he offered to get it remedied.

*And she answered, I dwell among my own People.]* Whatsoever Vexation any might suffer by the Soldiers upon the Borders, she tells him she lived safely and quietly among her Friends and good Neighbours; being so free from want, that she needed not petition the King for any thing.

Verse 14. Ver. 14. *And he said, what then is to be done for her?* This Answer being returned to his Master by Gehazi, *Elisha* askt him, what he thought might be most welcome to her. Which he might easily know, going about the House, and observing all things there, which *Elisha* did not, who lived retired.

*And Gehazi said, verily she hath no Child, and her Husband is old.]* He knew Women were desirous above all things to have Children; which she neither had, nor was like to have, by reason of her Husband's Age.

Verse 15. Ver. 15. *And he said, call her.]* This shows she withdrew presently, when he first sent for her, v. 12, 13.

*And when he had called her, she stood in the door.]* Either out of Modesty, or Reverence; or being afraid to disturb him.

Ver. 16. *And he said, About this season, according to the time of Life.]* The next Year, after thou hast gone the usual time. Chapter IV.

*Thou shalt embrace a Son.]* From the word *Habe-keth*, which we translate *thou shalt embrace*, some of the Hebrew Doctors conjecture that this Son proved afterward the Prophet *Habakkuk*. Which is a mere Fancy, rejected by *Abarbinel* and others; who make account *Habakkuk* prophesied in the time of *Manasseh*, or *Josiah*. Verse 16.

*And she said, Nay, my Lord, Thou Man of God, do not lie unto thy Handmaid.]* Do not jest with me.

Ver. 17. *And the Woman conceived, and bare a Son, at that time that Elisha said unto her, according to the time of Life.]* It is likely he named the very Day, when he should be born; and it fell out exactly as he had said. Verse 17.

Ver. 18. *And when the Child was grown, it fell out on a day, that he went out to his Father to the Reapers.]* Either for Pleasure; or to enquire of his Health. This shows still the Truth of that which I have often observed, that great Men in ancient times (for the Quality of his Wife shows this was no mean Person, v. 8.) followed their Country Business themselves; looking after their Corn, and their Cattle, and labouring with their own hands for their Health, and the Increase of their Estates by their Industry in their Improvement. Verse 18.

Ver. 19. *And he said unto his Father, My Head, My Head.]* Either walking so far, or staying long in the Sun (which shone hot in Harvest time) put him into a Fever, which grievously affected his Head. Verse 19.

*And he said to a Lad, carry him home to his Mother.]* That she might look after him, and do what was proper for his Ease.

Chapter IV. Ver. 20. *And when he had taken him, and brought him to his Mother, he sat on her Knees till Noon, and then died.*] It seems he went out in the Morning to his Father; and was seized with such a sudden violent Pain, as in a few Hours killed him.

Verse 21. Ver. 21. *And she went up and laid him upon the Bed of the Man of God.*] Hoping for help by him, whose Master she had heard (no doubt) had restored a Child to Life.

*And shut the door, and went out.*] Kept it as private as she could, that her Husband might not know the Child was dead: Which would have been a great Grief to him.

Verse 22. Ver. 22. *And she called to her Husband, and said.*] By a Messenger which she sent to him.

*Send me now, I pray thee, one of the young Men, and one of the Asses, that I may run to the Man of God, and come again quickly.*] So as not to hinder his Business.

Verse 23. Ver. 23. *And he said, Wherefore wilt thou go to him to day? It is neither new Moon, nor Sabbath.*] It appears by this, that the Prophets were the publick Instructors of the People: And their Houses were a kind of School or Synagogue, Unto which they resorted, upon the Days here mentioned, to be taught their Duty, out of the Law of God, and to be resolved in their Doubts. And the Prophets accordingly were constantly in some certain place, upon these days, to give the People their Instruction.

*And she said, it shall be well.*] In the Hebrew, it is Peace. That is, she prays him to believe that she went for no hurt; but for his and her Benefit.

Verse 24. Ver. 24. *Then she saddled an Ass, and said to her Servant, Drive, and go forward; slack not thy riding for me, except I bid thee.*] She ordered him to make all the

the haste he could, as fast as the Ass would go; Chapter  
Without any respect to her, unless she called to him **IV.**  
to drive more softly.

Ver. 25. *So she went and came to the Man of God to Mount Carmel.*] This is a Place, which he, and *Elijah* also, much frequented. Which makes it credible there was a School of the Prophets here: It being a Mountain full of Trees, which made it fit for sacred Exercises. As soon as *Elijah* was taken from him, *Elisha* fetcht a Circuit by *Jericho* and *Bethel*, to come hither: And from thence went to *Samaria*. For which no good reason can be given, but that it was to visit the Places which his Master had frequented, and instruct those who studied there, as *Elijah* had been wont to do.

Verse 25.

*And it came to pass, when the Man of God saw her afar off, he said to Gehazi his Servant, behold, yonder is that Shunamite.*] He was surprized to see her coming at an unusual time.

Ver. 26. *Run now, I pray thee, to meet her.*] To show his Respect to her. Verse 26.

*And say unto her, is it well with thee? Is it well with thine Husband? Is it well with the Child?*] He bids him make particular Enquiry after all, that were most dear to her.

*And she answered, it is well.*] Some translate it, *It shall be well.* But there is no need of that. For they were well in part; that is, she and her Husband. And she did not think fit to tell *Gehazi* all the Truth; but to deliver it to the Prophet himself.

Ver. 27. *And when she came to the Man of God, to the Hill, she caught him by the Feet.*] After the manner of a most humble Supplicant; Resolving not to let him stir till he granted her Request. Verse 27.

Chapter  
IV.

*And Gehazi came near to thrust her away.]* Believing his Master did not expect such Abasement; especially from her who, had been so kind and friendly to them.

*And the Man of God said, let her alone, her Soul is vexed in her.]* Do not disturb her; for she is too full of Grief already.

*And the LORD hath hid it from me.]* God hath not shown him the cause of it; that he might have prevented it.

*And hath not told me.]* The Prophets did not know all things, but only what God was pleased to impart unto them. See 2 Sam. VII. 3. For the Spirit was not in them after the manner of a Supernatural Faculty or infused Habit (as we speak) whereby they might act what, and when they pleased: *Moses* himself, the great Prophet, not being able to determine some things, till he had consulted the Divine Majesty XV. Numb. 13, 14.

Verse 28. Ver. 28. *Then she said, did I desire a Son of my Lord did I not say, do not deceive me ?]* As much as to say she was well satisfied without a Son; and did neither desire one, nor was forward to believe she should have one when freely promised: But to lose him after he was bestowed upon her, was an unspeakable Affliction to her.

Verse 29. Ver. 29. *And he said to Gehazi, gird up thy Loyns.]* That he might travel with greater Expedition.

*And take my Staff in thy hand, and go thy way: I thou meet any Man, salute him not, and if any Man salute thee, answer him not again.]* Lest they should enter into Discourse, and stop his Speed.

*And lay my Staff upon the Face of the Child.]* He thought it might work a Miracle, as *Moses* his Rod and *Elijah's* Mantle did: And if the Woman had

had a Faith strong enough, it might have been sufficient. But she distrusted it; and would have *Elisha* go himself. *Abarinel* thinks he had no thoughts of reviving the Child by this means, but only ordered his Staff to be laid upon it, to preserve him from Putrefaction. Which is a low Conceit. Chapter IV.

Ver. 30. *And the Mother of the Child said, As the LORD liveth, and as thy Soul liveth, I will not leave thee.* Verse 30. This seems to me to signify, that she did not confide in what he ordered *Gehazi* to do: But thought his Presence necessary to touch the Child, and pray to God to restore him.

*And he arose, and followed her.*] Being overcome by her Importunity; and his own Kindness to so great Friend.

Ver. 31. *And Gehazi passed on before them, and laid the Staff upon the Face of the Child; but there was neither Voice nor Hearing.* Verse 31. No sign of Life appeared, as *Gehazi*, I suppose, expected.

*Wherefore he went again to meet him, and told him, saying, the Child is not awaked.*] He speaks of Death, as a Sleep. In which he continued, notwithstanding he had done as *Elisha* commanded. And it is likely that Power was withheld, which might have accompanied the Staff; because the Prophet changed the Method of his proceeding in working this Miracle; When the Woman would have him go himself, and did not pray to God, that upon the laying on of the Staff he might revive.

Ver. 32. *And when Elisha came into the House, behold, the Child was dead, and laid upon his Bed.* Verse 32. Where his Mother had left him, when she went to *Elisha*, v. 21.

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Verse 33.

Ver. 33. *He went in therefore, and shut the Door upon them twain, and prayed unto the LORD.*] He shut the Door that he might not be disturbed by any Body, in his Prayer to God.

Verse 34.

Ver. 34. *And he went up.*] Upon the Bed.  
*And lay upon the Child, and put his Mouth upon his Mouth, and his Eyes upon his Eyes, and his Hands upon his Hands, and he stretched himself upon the Child.*] This could not be done altogether, because his Face and Body was much larger than the Child's: But successively, he laid his Mouth upon the Child's Mouth, and his Eyes and Hands upon the Child's Eyes and Hands: As *Elijah* had done in the like case, in token that God inspired his Soul again into him, at his earnest Prayer.

Verse 35.

*And the Flesh of the Child waxed warm.*] Not from the external Heat of *Elisha's* Body; But from an inward Principle of Life, which was restored, and began to move in him.

Ver. 35. *And he returned.*] From the Bed.  
*And walked in the House to and fro.*] Took a turn or two in the House to refresh himself, after the pains he had taken in Prayer, and otherways for the Child's Recovery.

*And went up and stretched himself upon him.*] As he had done before. For this Miracle was not wrought in an instant, but gradually; By continued vehement Prayer to God.

*And the Child neesed seven times.*] A sign of Health, whereby his Head was purged, In which his pain lay, v. 19.

*And the Child opened his Eyes.*] After his neesing, he lookt upon *Elisha*; and it is likely spake to him.



Ver. 36. *And he called Gehazi, and said, call this Chapter  
Shunamite, so he called her: And when she was come in IV.  
unto him, he said, Take up thy Son.]* She came only to  
the Door of the Room, till he bad her take up her Verse 36.  
Son, and then she came in, as it follows.

Ver. 37. *Then she went in and fell at his Feet, and Verse 37.  
bowed her self down to the ground.]* Giving thanks to  
God, and to him, with a most profound Reve-  
rence.

*And took up her Son, and went out.]* Publishing,  
no doubt, this wonderful Work of God to all her  
Family: Who made it known abroad.

Ver. 38. *And Elisha went again to Gilgal]* Where he Verse 38.  
was with *Elijah*, a little before he was taken up into  
Heaven, II. 1. For those places, wherein he had been  
with his Master he loved to visit: That he might  
work Wonders there, and confirm them in a Belief  
that he was a Prophet.

*And there was a Dearth in the Land.]* A great Scar-  
city of Provisions.

*And the Sons of the Prophets were sitting before him.]*  
Which was the Posture of Disciples when their Ma-  
sters taught them, who sat above, and their Scholars  
below, as I observed, II. 3. and see XXII. *Acts* 3.  
whence *Bertram* observes their Schools and *Academics*,  
were called *Ishiboth*, that is, *Selfsons*.

*And he said unto his Servant, set on the great Pot,  
and seeth Pottage for the Sons of the Prophets.]* This  
shows that they lived together in *Society*, and after  
their Lectures were wont to eat together with their  
Master. Who ordered his Servant to prepare some  
Food for them: Which was very plain and common,  
such as the Gardens, or Fields would afford; with-  
out much Labour, and of small Price.

Chapter Ver. 39. *And one went into the Field to gather Herbs.]*  
 IV. They went into the Fields, I suppose, to gather what  
 green things they could find; because there were no  
 Verse 39. Pot-herbs in their Garden at home, by reason of the  
 Drought.

*And found a wild Vine, and gathered thereof wild Gourds his Lapful.]* This is thought to have been *Coloquintida*, which hath a Leaf something like that of a Vine, and purges vehemently.

*And came and shred them into the Pot of Pottage; for they knew them not.]* Neither he that gathered them, nor they that shred them knew what they were: But took them to be the Leaves of a wild Vine.

Verse 40. Ver. 40. *So they poured out for the Men to eat, and it came to pass, as they were eating of the Pottage, that they cried out and said, O thou Man of God, there is Death in the Pot: And they could not eat thereof.]* It was so bitter and distateful, that they concluded there was some venomous Herb in the Pot. Perhaps they might know it by the Taste to be what it was: An Herb that purges extreamly, and is Poyson, if not qualified and taken in a moderate Quantity.

Verse 41. Ver. 41. *But he said, then bring Meal, and he cast it into the Pot; and he said, pour out for the People that they may eat: And there was no harm in the Pot.]* Which Alteration was not from any Vertue in the Meal, but from the Power of God. Therefore the Jews justly reckon this as the eighth Miracle which *Elisha* wrought, after he was made a Prophet.

Verse 42. Ver. 42. *And there came a Man from Baal-Shalisha, and brought the Man of God Bread of the First-fruits.]* This was a seasonable Present, it being a time of Dearth, when Bread was very scarce. And it being called *Biccurim* (which was the Name for the First-fruits belonging to the Priests) it is likely this was  
 not

not such a Present as Men were wont to make, when they came to ask a Prophet any Question, and to be resolved of their Doubts (like that *1 Kings XIV. 3.*) but a Free-will Offering for the better Subsistence of the Prophet. Unto whom, it is probable, pious People gave that Portion, which was assigned by God for the Priests, to whom they could not now carry their First-fruits, they being in the Land of *Judah.* And I suppose the Schools of the Prophets might be partly maintained by this means.

*Twenty Loaves of Barley.*] Which were not very large: For then it would not have been a Miracle, that they sufficed for an hundred Men.

*And full ears of Corn in the Husk thereof.*] Which being parched they were wont to eat. See II. *Ruth 15.* But Dr. *Hammond* approves rather of our Marginal Translation, and thinks these words should be rendered, they brought Ears of Corn, *in a Satchel, or Scrip.* See X. S. *Matthew*, Annot. e.

*And he said, give unto the People, that they may eat.*] That is, to the Sons of the Prophets, with whom he then was, when this Present was brought to him.

Ver. 43. *And his Servitor said, what shall I set this before an hundred Men ?*] Just as the Apostles said unto our Blessed Saviour, when he intended to feed a far greater Multitude, with less Food. By this it appears there were a great many Scholars, who lived in this Community: And that they used a frugal Diet.

*And he said again, give the People, that they may eat.*] That is, do as I bid you, and make no Objections.

*For thus saith the LORD, they shall eat, and shall leave thereof.*] As the Multitude left of the Loaves our Saviour caused to be set before them, VI. *John 11.*

Chapter Ver. 44. *So he set before them, and they did eat, and*  
 IV. *left thereof, according to the Word of the LORD.]*  
 ~~~~~  
 Verse 44. *Something like this was done by his Master Elijab,*
for the Woman of Sarepta, in a time of Famine:
Whose Barrel of Meal and Cruse of Oyl wasted not
for many Days, till God sent Rain upon the Earth,
1 Kings XVII. 14, 16.

Chapter
 V.

C H A P. V.

Verse 1. Verse 1. **N**OW Naaman, Captain of the Host of the
 King of Syria.] Commander in chief
 of his whole Army, whom we call General.

Was a great Man with his Master.] In great favour
 with him.

And honourable.] In high Esteem with all the
 People.

Because by him the LORD had given Deliverance
unto Syria.] He had been victorious in such Battles as
 he had fought: Which this Divine Writer would
 have the *Israelites* look upon as the LORD's do-
 ing.

He was also a mighty Man of Valour.] Being the Per-
 son (as the *Jews* say in *Midrasch Tehillim*) who drew
 the Bow at Adventure and killed *Ahab*, 1 Kings
 XXII. 34.

But he was a Leper.] Which did not exclude him
 from the Society of Men, in that Country; where
 the *Jewish* Law was not in Force. But it was a great
 Blemish to him, and also like to prove deadly:
 There being no Cure for this Disease, which was
 very common in *Syria*, as I have elsewhere noted.

Ver. 2.

Ver. 2. *And the Syrians had gone out by Companies.*] Chapter
 This word which we translate *Company*, doth not sig- V.
 nify an Army: But such Troops (or *Parties* as we
 call them) as made Excursions, and Inrodes into the Verse 2.
 Enemies Country to get Booty.

*And had brought away captive out of the Land of Is-
 rael, a little young Maid.*] Young Men and Maids
 were a desirable part of the Prey, which they got:
 Whom they sold for Money, or employed them in
 their own Service.

And she waited on Naaman's Wife.] Either she was
 his part of the Spoil in that Expedition; or they
 made a Present of her to him (being beautiful per-
 naps, and ingenious) or he bought her of the Sol-
 diers.

Ver. 3. *And she said unto her Mistress, would God my* Verse 3.
Lord was with the Prophet that is in Samaria.] The Hi-
 story left him last at *Gilgal*: But he used to be in se-
 veral other places; and when she was taken Captive,
 was at *Samaria*.

For he would recover him of his Leprosy.] She related,
 it is likely, the wonderful things which he had done:
 And therefore was confident he could work this
 Cure.

Ver. 4. *And one went in, and told his Lord, thus* Verse 4.
and thus said the Maid, that is of the Land of Israel.] Her
 words being related to *Naaman*, he went and
 told the King his Master what she had said; and
 begg'd his Leave to go to the Prophet in the Land of
Israel. The following words warrant this Sense.

Ver. 5. *And the King of Syria said; go to, go, and I* Verse 5.
will send a Letter to the King of Israel: And he departed,
and took with him ten Talents of Silver, and six thou-
sand pieces of Gold, and ten changes of Raiment.] That
 he.

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V.

he might honourably reward the Prophet, and those that attended him.

Verse 6.

Ver. 6. *And he brought the Letter to the King of Israel, saying, Now when this Letter is come unto thee, behold, I have therewith sent my Servant to thee, that thou mayst cure him of his Leprosy.*] The beginning of the latter is omitted, as not pertinent to the Matter in hand. It is likely it contained the usual Complements: After which he desired him, together with this Letter, to receive his Servant *Naaman*, and to cure him of his Leprosy: That is, to take care he might be cured by the Prophet. But this not being plainly expressed, the King of *Israel* apprehended that the Intention of this Demand was only to pick a Quarrel with him, and seek an occasion, or rather a pretence for a War with him.

Verse 7.

Ver. 7. *And it came to pass, when the King of Israel had read the Letter, that he rent his Clothes, and said, Am I God, to kill and to make alive?*] He rent his Clothes either as one in great Affliction, and Trouble; or (as some will have it) because he lookt upon it as Blasphemy; to ascribe that Power to him, which belonged to God alone. For none but he could cure a Leprosy: Which he expresses by killing and making alive. Every Body, even Beasts can kill, but when one is killed to make him alive again (thus these words must be understood in Conjunction) is the Work only of the Almighty.

That this Man doth send unto me, to recover a Man of his Leprosy.] To cure this Disease was as hard, as to raise a dead Man to Life: For the Skin was dead, and the Leprosy fretted and eat into the Flesh.

Wherefore consider I pray you, and see how he seeketh a Quarrel against me.] Though he had seen what Miracles *Elisha* had wrought; yet he either had forgot them

hem; or thought this beyond his Power; or, was Chapter
 oth to see still more Demonstrations of his Power V.
 with God: And so did not send to him upon this
 Occasion.

Ver. 8. *And it was so, when Elisha, the Man of God* Verse 8.
heard that the King of Israel had rent his Clothes, he
sent to the King, saying, wherefore hast thou rent thy
clothes? Let him come now to me, and he shall know
that there is a Prophet in Israel.] As the word Prophet
 commonly signifies a Man that declares things which
 none could know but God, who reveals them by his
 spirit: So here it signifies a Man endued with a Di-
 vine Power, who could do that which no Man could
 effect, unless God was with him.

Ver. 9. *So Naaman came with his Horses and Cha-* Verse 9.
riots, and stood at the door of the House of Elisha.] Ex-
 pecting, I suppose, that the Prophet would come
 out to him: Or rather out of Reverence to the Pro-
 phet, unto whom he sent a Message, letting him un-
 derstand the cause of his coming: For the Prophet
 presently answers him, though by his Servant not
 by himself.

Ver. 10. *And Elisha sent a Messenger unto him, say-* Verse 10.
ing.] It is not to be thought that *Elisha* took State
 upon him; but it is to be ascribed to the retired sort
 of Life which the Prophets led, that he did not show
 himself to *Naaman*. We see an instance of this in
 the foregoing Chapter, where we read that he did
 not so much as speak with the great Woman, who
 entertained him at her House, and built an Apart-
 ment on purpose for him; but let her understand
 what he had to say, by his Servant *Gebazi*, v. 12,

13, &c.

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Go and wash in Jordan seven times.] Thus Lepers were sprinkled by the Law of *Moses*, seven times

XIV. *Levit. 7, &c.* But it is plain, by the next Verse, *Naaman* expected the Prophet would have been so civil as to come out to him; or invite him to his House, and discourse with him. Neither of which the Prophet thought fit to do; partly for a Trial of his Faith, and partly to let him know that this was not so difficult a thing as the King imagined, but so easy for him to effect by the Power of God, that he need not come out to talk with him about it: Let him but go to *Jordan* and wash there seven times and the Cure should be performed. *Jordan* had no more Virtue in it (as he rightly saith afterwards than other Rivers; nor was the Earth of *Israel* better than that of *Syria* (though he begged two Load of it but God presided more particularly over this Country, and his Power here appeared: And in this appeared the more, because Water being cold was very bad for this Disease: The Root of it being a whit watrish Humour, as *Abarbinel* notes, which would naturally by this means be increased.

And thy Flesh shall come again to thee.] For the Leper had eaten into it, and consumed it in part as it did *Miriam's*, XII. *Numb. 12.*

And thou shalt be clean.] Freed from this filthy Disease.

Verse II. Ver. II. *But Naaman was wroth, and went away and said, behold, I thought surely he will come out to me and call upon the Name of his God, and strike his hand over the place, and recover the Leper.]* He was as angry with the Prophet, as if he had scorned and mocked him. First, he thought himself despised in that he did not come to him, and salute him: And then he thought it a thing ridiculous to go and wash in *Jordan*

For what could that Water do more than any other. Chapter
Thus Men slight common and easy things, and admire those that are rare and difficult; and in their
Passion reject that which God himself propounds to
them, if it be not agreeable to their Humours, and
fore Conceits. In which Passion, if he had continued, he had been a Leper to his dying day.

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Ver. 12. *Are not Abana and Pharpar Rivers of Damascus better than all the Waters in Israel?*] The Valley of *Damascus*, which lay between *Libanus* and *Antilibanus*, was washed by five Rivers: The two Principal of which descended from Mount *Hermon*, viz. *Abana* and *Pharpar*; the last of which run by the Walls of *Damascus*, and the other run through the City, and divided it into two parts, as *Bochartus* observes.

Verse 12.

May I not wash in them, and be clean? So he turned, and went away in a rage.] He did not consider that he was now under the Direction of a Prophet, who was supposed to speak from God, who might have prescribed what Method he pleased for his Cure: Which was to come from his Divine Power alone, and not from the Virtue of any Water whatsoever.

Ver. 13. *And his servants came near, and spake unto him, and said, My Father, if the Prophet had bid thee do some great thing, wouldst thou not have done it? How much rather, when he saith to thee, wash and be clean?*] Happy are they who have such excellent Servants as these, who both had the Courage to speak the Truth to their Master; and the Prudence to order it with all Submission, and Reverence. For, *My Father*, was a Title of Honour in that Country; by which Name they called their Lords: As Kings were called the Fathers of their Country. And these Ser-

Verse 13.

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wants perhaps had heard the young Maid talk much of the Power of the Prophet, which made them very desirous their Master would not refuse his Advice: Which they urge him to follow with great Reason: By representing to him that it was the Advice of a Prophet, who was guided by God to give him these Directions. And as it was not fit for Servants to say to their Masters, when they order a thing, Why so? Why not otherways? So much less should a Man say so to God, or his Minister who speaks in his Name: Especially when he commands things that may be done without much trouble, or any pain. For if he had bid him cut, and burn, as Chirurgions many times do in grievous Sores, he would have submitted to it: And therefore it was unreasonable not to comply with his Prescriptions, when he required him only to go, and wash himself in the River *Jordan*, which was a thing very easy, in his way home, and would put him to no pain.

Verse 14. Ver. 14. *Then went he down, and dipped himself seven times in Jordan, according to the saying of the Man of God.*] He showed himself a Person of great Probity, and Discretion; who was not in such a Rage, but he could hear Reason: And did not refuse good Counsel from his Servants; but suffered himself to be convinced, and over-ruled to yield unto it.

And his Flesh came again like the Flesh of a little Child, and he was clean.] God was not so angry with him, as he was with *Elisha*; but upon his Repentance, and Obedience to his Directions, vouchsafed him a perfect Cure: There being no mark left of his Leprosy, but his Skin as clear and smooth, as that of a little Child. This was the only Cure of a Leprosy that

that we read of, till Christ the great Prophet came into the World. Chapter V.

Ver. 15. *And he returned to the Man of God, he and all his Company, and came and stood before him.]* Verse 15. Now *Elisha* seems to have admitted him into his Presence.

And said, now I know that there is no God in all the Earth, but in Israel.] He returned to give thanks to God, as the good Samaritan did to our Saviour: Acknowledging the God that *Elisha* worshipped to be the true God, and that there was no other.

Now therefore, I pray thee, take a Blessing of thy Servant.] A Reward, or rather a Token of his Gratitude to him: For the *Hebrews* call all Gifts a *Blessing*. The *Hebrew* word *Barac* signifying not only *benedicere*, but *benefacere*.

Ver. 15. *And he said, as the LORD liveth before whom I stand, I will receive none: And he urged him to take it, but he refused.]* He did not think it unlawful to take it, for he received Gifts from others. But he would have Strangers to their Religion know how good the God of *Israel* was: Who made his Servants so good, that they did the greatest good to Mankind for nothing. Which generous Piety was apt to invite others to the Worship, and Service of this great and good God. For it gives great Authority to a Teacher of Vertue, not to be covetous. See *Lactantius*, Lib. I. Div. Instit. Cap. 4.

Ver. 17. *And Naaman said, shall there not then, I pray thee, be given to thy servant two Mules Burden of Earth?] As much as two Mules could carry or draw.* Verse 17.

For thy Servant will henceforth offer neither Burnt-offering, nor sacrifice to any other God, but unto the LORD.] Though he refused to accept his Present,

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yet he doubted not he would present him with two Burdens of Earth, which he intended to employ in erecting an Altar, whereon he would sacrifice to no other God, but the LORD. He judged it reasonable to have an Altar out of God's Land, because he saw he peculiarly dwelt in *Israel*. And though he might have taken enough as he went along in his way home, yet he desired it as a Gift from the Prophet: Fancying perhaps that he would put a greater Virtue into it, by his blessing: As he had done into the Waters of *Jordan*. Therefore *Ralbag* thinks he desired to have this Earth out of *Elisba's* House where he dwelt: And *Abarbinel* thinks, from under his very Feet in the place where he stood: Of which there is no Certainty. But it is plain he desired to receive it from the Prophet, who had convinced him that there was no God like to his: Who had such Power, and made Men so vertuous, as to be above the Love of Money.

Verse 18. Ver. 18. *In this thing the LORD pardon thy Servant, that when my Master goes into the House of Rimmon, to worship there.*] This was the God of the *Syrians*, but no Author informs us what God this was, nor whence so called. Only many conjecture, because *Rimmon* in *Hebrew* signifies a Pomegranate, that *Venus* is hereby meant, to whom such Eruit was sacred. But *Scaliger* understands this to be *Jupiter* the Thunderer, as they call'd him. And our *Selden* thinks it is derived from *Rum*, which signifies *high*. Whence *Hesychius* saith, ὁ Παμῶς signifies ὁ ἄριστος, the most high God.

And he leaneth on my hand.] Or Shoulder: Which he does out of State; or perhaps out of Weakness, for his Support. In the Additions to the Book of *Esther*, mention is made of two young Women that waited

waited on that Queen, upon one of which she leaned, Chapter
 and the other held up her Train, XV. 4. And it was V.
 not only the Custom among the *Persians* and *Syrians*,
 but the *Israelites* also, as we read in this Book,
 VII. 2. 17.

And I bow my self in the House of Rimmon.] Together with his Master; who could not well bow, if *Naaman* stood upright, and did not bow his Body with him.

When I bow down my self in the House of Rimmon; the LORD pardon thy Servant in this thing.] He hoped he might without offence to the Divine Majesty, whom alone he resolved to worship, keep the great Office he had under the King his Master, and consequently bow himself when he went with him into the Temple of *Rimmon*: He who sees into the Hearts of Men, knowing it was no Act of Worship to that God; but only a necessary respect to his Master. And so the word is used for civil Honour, as well as Religious Adoration. Thus *Lud. de Dieu* hath clearly rendered this whole Verse, *In this thing the LORD pardon thy Servant, when my Master enters into the Temple of Rimmon to worship there, he lean upon my hand, and so I bow my self (that is, together with him) in the House of Rimmon: When I bow my self in the House of Rimmon the LORD pardon thy Servant in this thing.* Let him not take Offence, since I intend not to worship *Rimmon*; as appeared by his sacrificing only to the God of *Israel*. An *Israelite* indeed was forbidden to bow before an Idol, whatsoever his Mind or Intention was in that Act: But a Stranger was not bound by this Law, as *Mr. Selden* shows the Opinion of the *Jews* is, *Lib. II. de Jure Nat. & Gent. Cap. XI.* Therefore when *Naaman* went into the Temple, not of his own accord, but merely to wait
 upon

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upon his Master, and perform the Duty of his Office; since he professed himself a Worshipper of the most high God alone, and brought Earth out of his Land, and sacrificed only upon the Altar made of it: All he thought might understand he did not worship *Rimmon*, but only payed his respects to the King, when he bowed with him.

Verse 19. Ver. 19. *And he said unto him, Go in peace.*] The Prophet did not condemn this; but bad him not trouble himself about this Matter: For he did not offend against God's Law, which was not intended for such as he was. Though there are some of the *Jews*, who think that these words, *go in Peace*, relate to the Verse foregoing; that he need not to trouble himself about carrying Earth with him out of the Land of *Israel* to make an Altar (for it doth not appear he gave him any) and so left this Matter of bowing in the House of *Rimmon* undetermined. And no less a Person than *Bochartus* hath a large Dissertation about this whole Matter; wherein he indeavours to defend their Opinion, who think *Naaman* begs Pardon for what he had done in times past, not for what he should continue to do; and renders these words (as *Dr. Lightfoot* also doth) *when I have bowed, &c.* But this seems to me altogether improbable; for then he would not have mentioned what he did as the King's Servant; but simply the Idolatry he had committed in worshipping *Rimmon*. Besides, the Oriental Versions, as well as the *Greek* and the *Vulgar*, and the *Hebrew* Doctors generally, as well as Christian Interpreters, understand it as we do, that he speaks of the future Act of bowing: Which being only a civil Action, and he declaring himself publickly to be a Worshipper only of the God of *Israel*, he hoped would not be imputed to him, as a sin. And so the famous

famous *Buxtorfius* in a Letter to *Theod. Hackspan* saith, Chapter
Omnes quotquot vidi Interpretes referunt ad futurum, V.
 &c. 'All Interpreters, as many as I have seen, refer
 'this to the future, and not to the time past: And
 'so doth the *Chaldee* Paraphrast himself: And I am
 'very much of the same Opinion.

So he departed from him a little way.] About a Mile
 from the City, as the *Jewish* Doctors understand it.

Ver. 20. *But Gebazi, the Servant of the Man of Verse 20.*
 God, said, Behold my Master hath spared Naaman the
 Syrian, in not receiving at his hands that which he
 brought; but as the LORD liveth I will run after him,
 and take somewhat of him.] He seems to be angry that
 his Master had been so kind to one that needed not
 his Charity, and was one also of another Nation, and
 therefore in his Passion swore, he would take some-
 thing of him. Which Covetousness plunged him in-
 to a great many other Sins, as the Apostle observes
 it usually doth, 1 *Tim.* VI. 9, 10. Dr. *Lightfoot*
 thinks the *Hebrew* Text hath divinely omitted a Let-
 ter in one word, that it might the more brand him
 for this Villany. I will run, saith he, after Naaman,
 and take מרסם a Blot, instead of מרסם some-
 what.

Ver. 21. *And Gebazi followed Naaman; and when Verse 21.*
 Naaman saw him, he lighted down from the Chariot to
 meet him, and said, is all well?] Behold, the Honour
 he gave to the Prophet, in doing such Honour to
 his Servant: Which testified he had a great Sense of
 God, and of his Goodness to him, in his Heart.

Ver. 22. *And he said all is well: My Master hath Verse 22.*
 sent me, saying, behold even now there is come to me
 from Mount Ephraim, two of the Sons of the Prophets.]
 It seems there was a School there, as well as at *Feri-*
cho, *Bethel*, *Carmel*, and other Places.

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Give them, I pray thee, a Talent of Silver, and two changes of Raiment.] To relieve their Poverty. This was the first fruit of his Covetousness, which put him upon inventing such a wicked Slander of his Master. For why should *Elisba* desire so much Silver for two young Scholars? Which might tempt *Naaman* to think, that though he publicly declined to take a Gift from him, yet he secretly desired it. See Dr. *Hammond* on VI. S. *Matth.* Annot. k.

Verse 23. Ver. 23. *And Naaman said, be content, take two Talents, and he urged him.*] It is likely *Gebazi* pretended to keep strictly to his Master's Orders, and would have but one, till *Naaman's* Generosity pressed and overcame him to take more.

And he bound two Talents of Silver in two Bags, with two changes of Raiment, and laid them upon two of his Servants, and they bare them before him.] As Servants do before Persons of Honour.

Verse 24. Ver. 24. *And when he came to the Tower.*] To the place where *Elisba* lodged. Or, as some will have it, to a secret place where he laid up what he had got.

He took them from the Men, and bestowed them in the House: And let the Men go, and they departed.] For he was afraid his Master should see them.

Verse 25. Ver. 25. *And he came in, and stood before his Master.*] As Servants were wont to do, to see if their Masters wanted any thing.

And Elisba said unto him, whence comest thou Gebazi? And he said, thy Servants went no whither.] This was another impudent Lye, wherein he thought to deceive his Master, though he was a Prophet. Which was an impious Endeavour, to deceive the Spirit of God, whose Minister *Elisba* was: Like that Lye of *Ananias* and *Sapphira*, V. *Act.* 3, &c.

Ver. 26. *And he said, went not my heart with thee, when the Man turned again from his Chariot to meet thee ?*] Did not God represent to my Mind, as if I had been present, how *Naaman* came to meet thee, and what thou saidst to him; and what he gave thee? For no doubt, he recited all that had passed between them: To convince him of his Folly (in thinking to cheat him) and put him to Shame and Confusion.

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Verse 26.

Is it a time to receive Money, and to receive Garments, and Vine-yards, and Olive-yards, and Sheep and Oxen, and Men-servants and Maid-servants ?] Which *Gebazi* designed to purchase with the two Talents: At a very unseasonable time, when the Nation for their sins, were in danger to be carried Captive out of their Land. Which though it did not fall out till above an 150 Years after this, yet great Devastations followed the Death of *Elisba*.

Ver. 27. *The Leprosy therefore of Naaman shall cleave unto thee, and unto thy Seed for ever.*] Unto many Generations, as the word *for ever* frequently signifies. But the *Hebrew* Doctors say this relates onely unto his Children that were then born: Who were conscious to his Crime, and approved of it. See more of this, VIII. 4, 5.

And he went out from his Presence, a Leper as white as Snow.] He punished him with the worst sort of Leprosy, which was incurable. For his Sin was exceeding great, or rather he was guilty of many sins; besides those already mentioned: Being a Thief, and taking that to himself, which was given to others. Nay, he was a Sacrilegious Person, in robbing the Sons of the Prophets, who were Men belonging to God, in a special manner. The *Hebrew* Doctors reckon seven sins, for which God punished Men with

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the Plague of Leprosy, and endeavour to prove it out of Scripture: And *Gebazi* was guilty of more than one of them, and therefore justly punished in an extraordinary manner. They are, an evil Tongue shedding of Blood, a false Oath, uncovering of any forbidden Nakedness, Inflation of Spirit, Rapine, and Envy.

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VI.

C H A P. VI.

Verse 1.

Verse 1. **A**ND *the Sons of the Prophets.*] That were at *Gilgal*; for that is the place last mentioned where the Prophet was, IV. 38. and was also near to *Jordan* mentioned in the next Verse.

Said unto Elisha, behold now the place where we dwell with thee.] They had their Colledges sometimes in Cities (as in *Bethel*) and sometimes in the Fields and sometimes upon Mountains. It is probable this was in the Fields; where *Elisha* for the present, was resident among them.

Is too strait for us.] Their number of Scholars was so much increased under so eminent a Master as he was, that there was not room enough for them.


Verse 2.

Ver. 2. *Let us go we pray thee.*] They were so much under his Government, that they did not take the Liberty to go any whither without his Leave.

Unto Jordan.] Near to which many Trees grew.

And take from thence every Man a Beam.] A piece of Timber.

And let us make us a place there, where we may dwell.
A Tabernacle large enough to contain them all. From whence we may gather that the Sons of the Prophets did

did not spend all their time in studying the Law, Chapter
Meditation and Prayer, and such Holy Exercises: VI.
But also employed themselves in some Manufactures, 
as the Apostles did in after times. Some of which
were Tent makers (XVIII. *Act.* 3.) like to these
here mentioned.

And he answered, go ye.] He consented to their De-
sign, the place which they chose being very commo-
dious for Students. As St. *Hierom* observes, who in
more places than one (see his Epistles to *Rusticus*
and to *Paulina*) compares the Monks of his time
with these Sons of the Prophets, *Qui habitabant in*
agris, and solitudinibus, & faciebant sibi tabernacula
propè fluenta Jordanis.

Ver. 3. *And one said, be content, I pray thee, and* Verse 3.
go with thy Servants. And he answered, I will go.]
They thought their Design would prosper the better
under his Conduct: And that if any one questioned
what they did, his Authority would over-awe them.

Ver. 4. *So he went with them, and when they came to*
Jordan, they cut down Wood.] They began to go about
their work.

Ver. 5. *But as one was felling a Beam the Ax-head* Verse 4.
fell into the Water.] Being not well fastned to the
Helve; or, rather the Helve breaking.

And he cried, and said, alas! Master, for it was
borrowed.] Good Men are religiously careful that
none suffer by their Kindness to them. This shows
that as these Sons of the Prophets wrought with their
own hands, going themselves to cut down Wood to
build withal, so (some of them at least) they were
but poor, being not furnished with Tools for their
Work, but forced to borrow.

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VI.

Verse 6.

Ver. 6. *And the Man of God said, where fell it? and he showed him the place, and he cut down a stick.] To serve, I suppose, instead of a Helve.*

Verse 7.

And cast it into the Water, and the Iron did swim.] A double Miracle as the Jews understand it, that Iron which was sunk down to the bottom, rose up: And then went to the Stick, and was joyned to it, as its Helve. For to what end should he throw a Stick into the Water, but that it should serve this purpose.

Verse 8.

Ver. 7. *Therefore said he, take it to thee, and he put out his hand and took it.] It fell near the River side, or was brought thither when it rose up.*

Ver. 8. *Then the King of Syria warred against Israel, and took counsel with his Servants, saying, in such and such a place shall be my Camp.] He did not rely merely on the number of his Forces, but secretly resolved, by the Advice of his Counsel, to place them in such Posts, where he might hope to surprize the Israelites. It may seem strange, that after such a great Benefit lately received in the Cure of Naaman, the King should send him, who was Captain of his Host, to fight against Israel. But who can tell how long this was after that time, when Naaman might be dead? Or, perhaps Naaman might have lost his place; because he refused to worship Rimmon: And no Benefit will reconcile inveterate Enemies.*

Verse 9.

Ver. 9. *And the Man of God, sent to the King of Israel saying, beware that thou pass not such a place; for thither the Syrians are come down.] And had laid an Ambush for him there.*

Verse 10.

Ver. 10. *And the King of Israel sent to the place, which the Man of God told him, and warned him of.] He sent some Spies to see whether Elifka gave him true Information.*

And saved himself there, not once, or twice.] By this Chapter means he frequently saved his Souldiers from falling into the hands of the *Syrians*: Who lay in wait for them in such places, where they would certainly have gone, if they had not been told of the Danger. Chapter VI.

Ver. 11. *Therefore the Heart of the King of Syria, was sorely troubled for this thing: And he called his Servants.*] With whom he had consulted how to carry on this War, v. 8. Verse 11.

And said unto them, will you not show me, which of us is for the King of Israel?] Betrays my Counsels to him: For he could not think he should meet with such constant Disappointments, unless it were by Treachery.

Ver. 12. *And one of his Servants said, None my Lord, O King: But Elisha the Prophet that is in Israel, telleth the King of Israel the words thou speakest in thy Bed-chamber*] It is likely *Naaman* had spread the Fame of the Prophet so much in this Court, that some of them made further enquiry after him: And heard more of his miraculous Works. And thence concluded he could tell the greatest Secrets, as well as do such Wonders, as were reported of him. Verse 12.

Ver. 13. *And he said, Go, and spy where he is, that I may send and fetch him.*] A very foolish Design. As if the Prophet could not as well know this, as he did the rest of his other Counsels. Verse 13.

And it was told him, saying, he is in *Dothan*.] A City in the Tribe of *Manasseh*; not far from *Schechem* and *Samaria*.

Ver. 14. *Therefore sent he thither Horses, and Chariots, and a great Host.*] That the People of *Dothan*, being affrighted at the sight of such a Number of Soldiers, might not dare to defend the Prophet. Verse 14.

Chapter VI. *And they came by Night, and encompassed the City about.]* That no Intelligence might be carried to *Samarina.*

Verse 15. Ver. 15. *And when the Servant of the Man of God was risen early.]* As Students were wont to do.

And was gone forth.] Out of the Door of the House, which stood high; the City being built upon a Hill.

Behold, an Host compassed the City, both with Horses and Chariots: And his Servant said unto him, alas my Master, how shall we do?] Perhaps the Syrians had assured the Inhabitants, they intended no harm to them: But only came to take *Elisha*. Which the young Man hearing, it put him in great fear: For being but newly come to his Master in the room of *Gebazi*, and having perhaps seen none of his wonderful Works, he gave himself, and his Master for lost Men.

Verse 16. Ver. 16. *And he answered, fear not: For they that be with us, are more than they that be with them.]* Faith drives away Fear: But it was hard for the young Man to believe this, till he had more Experience of God's Providence over his Prophet. And therefore *Elisha* prays he might have a Demonstration of it.

Verse 17. Ver. 17. *And Elisha prayed, and said, LORD I pray thee open his Eyes, that he may see: And the LORD opened the Eyes of the young Man, and he saw. And the Mountain was full of Horses and Chariots of Fire.]* He beheld the Camp of God there (as the Angels are called XXXII. *Gen.* 2.) ready at hand to defend his Master. Legions of Angels (XXVI. *Matth.* 35.) which were far more numerous and powerful than the Host of the *Syrians* which he saw compass the City: But did not see this Heavenly Host till God opened his Eyes, and represented them to him. The Ancients think that the Angels when present with us, appear where they please, and are invisible where they

they please, though present. Now this Appearance of theirs in this place, is called the opening of his Eyes: Because it had the same effect. For he beheld the Mountain (on which, I suppose, the City stood) where he saw none but *Syrians* before, was now full of fiery Chariots and Horses, which, as it here follows, had incircled *Elisha*.

Round about Elisha.] That is, he saw in this Vision, as if *Elisha* was in the midst of this glorious Camp of Angels: Who defended him so that none could penetrate, and break through unto him.

Ver. 18. *And when they came down to him.*] He seems to have gone out of the City to them, under the Divine Protection: Intending to go to *Samaria*. And they seeing him, askt him the way to the Man of God.

Elisha prayed unto the LORD, and said, Smite this People, I pray thee, with Blindness: And he smote them with Blindness, according to the word of Elisha,] So that they might not be able, perfectly to distinguish one thing from another.

Ver. 19. *And Elisha said unto them, this is not the way, neither is this the City.*] Some think we are not bound to speak Truth to an Enemy: But there is no need that this should be asserted here. For it was true that they were not in the way to find *Elisha*; whom they should not see till they came to another City.

Follow me, and I will bring you to the Man whom ye seek.] As he really did. But their Minds were struck with Blindness, as well as their Eyes: Or else, they would not have committed themselves to the Conduct of a Stranger, to follow him in an Enemies Country, they know not whither.

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But he led them to Samaria.] This shows they were not wholly blind, for then they could not have been led by him. But were dark, as we speak, and could not clearly discern who it was that led them, nor whither they were going. Here the *Jews* cry, behold a double Miracle! *Elisha's* Servant saw that which appeared to no body else; and the *Syrians* could not discern, that which every Body else saw.

Verse 20. Ver. 20. *And it came to pass, when they were come into Samaria, that Elisha said, LORD, open the Eyes of these Men that they may see: And the LORD opened their Eyes, and they saw, that behold they were in the midst of Samaria.]* To their great Astonishment, no doubt, when they found that he had made them all Captives, whom they came to carry away to *Syria*.

Verse 21. Ver. 21. *And the King of Israel said to Elisha, when he saw them, my Father.]* This Miracle touched him with great Reverence to the Prophet.

Shall I smite them, shall I smite them.] This Repetition of the Question, expresses his eager Desire to fall upon them, and kill them: If the Prophet would have permitted.

Verse 22. Ver. 22. *And he answered, thou shalt not smite them.]* There was a Command to destroy the People of the seven Nations; yet not, if they yielded to them. But as for other Persons, who were taken in the War, they were not bound to destroy them: But it was Humanity rather to spare them. Whence it is that the Prophet here forbids the King to smite these, who were not under the Curse of the People of *Canaan*.

Wouldst thou smite those whom thou hast taken Captive with thy Sword, and with thy Bow?] As much as to say, thou wouldst not be so cruel, as in cold Blood to kill those whom thou thy self hadst taken Prisoners

in a Battle. Much more then are those to be spared, who are not thy Captives, but God's. Thou hast not taken them with thy Sword, or with thy Bow; but he hath brought them to thee, and delivered them into thy hand: Not that thou mayst kill them, but use them kindly. To this purpose *Rabag*, see *Selden de Jure Nat. & Gent.* p. 745.

Set Bread and Water before them that they may eat and drink, and go to their Master.] And tell him what Civility and Kindness there is among the People of God. This is a rare Example of that which *St. Paul* recommends to us, *XII. Rom. 20.* *If thine Enemy hunger feed him, if he thirst give him Drink, &c.*

Ver. 23. *And he prepared great Provision for them, and when they had eat and drunk, he sent them away, and they went to their Master.*] *Verse 23:* This is a new Wonder, that the Hearts of the *Israelites* should so yield unto the Command of the Prophet, as not only to spare, but to entertain bountifully their old Enemies.

And the Bands of the Syrians came no more into the Land of Israel.] Great Hatreds are sometimes overcome by unexpected and undeserved Benefits. As many of the Heathens have observed, that this is the noblest way to conquer them, particularly *Valerius Maximus.* *Speciosus injuriæ beneficiis vincuntur, quam utui odii pertinacia pensantur.* Injuries are more gloriously overcome by Benefits, than requited by pertinacious mutual Hatred. But the Sense of Benefits in bad Natures doth not last long: For in the very next Verse we read, how the King of *Syria* besieged *Samaria*. Which seems to contradict what is said here, that the *Syrians* came no more into the Land of *Israel*. But the meaning of that is (for no man can think that any Author whatsoever would con-

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tradict himself, in the same Breath) either that fo this time, they retreated quite, and laid aside all Thoughts of War, though afterwards they broke ou again into Hostility : Or (which is the plainest that their Bands made no more Incurfions and In rodes ; but they resolved to come and fall upon them not in small Parties, and by Ambushes (as they did before, v. 8.) but with a formed Army; wherewith they laid siege to *Samaria*.

Verse 24. Ver. 24. *And it came to pass after this, that Benhadad King of Syria.*] The Name of *Benhadad* wa common to all the Kings of *Syria*, as *Pharaoh* was to those of *Egypt*.

Gathered all his Hosts, and went up, and besieged Samaria.] It seems the *Israelites* had not Forces to appear against him in the Field : So that he marched directly to *Samaria*, and laid siege to it.

Verse 25. Ver. 25. *And there was a great Famine in Samaria and behold, they besieged it till an Asses Head was sold for fourscore pieces of Silver.*] The Siege lasted so long or they were so ill provided for it, that there was great Scarcity of Food in this City : Insomuch that an Ass's Head was sold for so many Shekels, as make five Pound of our Money. A great Sum for the Head, when the whole Body was little worth : And it being an unclean Creature, it was not lawful for the *Israelites* to eat (yea, was accounted unclean by the *Arabians*) unless in case of extream Necessity See *Bochartus* in his *Hierozoicon*, P. I. Lib. II. Cap XIII. where he observes out of *Plutarch*, that there was such a Scarcity in *Artaxerxes* his Army, when he was among the *Cadusii*, that an Ass's Head was sold for threescore *Drachms*.

And the fourth part of a Cab.] A Cab was a very small Measure of Corn; containing, as the Jews say, as much as twenty four Eggs would hold. It is never mentioned in the Scripture, but only here; though very often in the *Talmud* in the Title *Kiddushim*. See *Imbonacius* in the *Bibliob. Mag. Rabbin.* Tom. V. p. 349. All agree it was such a Measure as I have mentioned: So that the fourth part of it, was no more than six Eggs would contain, called a *Log*, as *Bochart* thinks.

Of Doves Dung.] So the *Chaldee*, *Syriack*, *Arabick*, and *LXX.* translate the *Hebrew* word *Hirjonim*: And so a great many of the *Jewish* Doctors, *Farchi*, *Kimchi*, *Ralbag* understand it. Though it be very hard to believe, that *Doves Dung* should be so plentiful in a City, as to be sold in any Quantity; or that Men should eat it: When every one knows there is no Nourishment in such Excrements, and less in that of Doves than in others, as is observed by *Bochartus*; who after he hath confuted many other Opinions, hath made it very probable, that *Fitches*, or *Lentiles* are here meant; which were the vilest of all Food, and yet sold at this dear Rate. For that some sort of Food is here meant, is plain from what goes before. See his *Hierozoicon*, P. 2. Lib. I. Cap. VII.

For five pieces of Silver.] Which the same Author computes to be as much as Nine *French* Livres.

Ver. 26. And as the King of Israel was passing by up-Verse 26.
on the Wall.] To see if they kept their Guards well:
Or, to observe how the Enemy lay.

There cried unto him a Woman, saying, help, my Lord, O King.

Ver. 27. And he said, if the LORD do not help-Verse 27.
thee, whence shall I help thee? Out of the Barn-floor, or
out of the Wine-press?]. Some take the first words to

Chapter VI. be a Curse, and translate them as we do in the Margin, *Let not the LORD save, or help thee.* Like that among the *Gentiles, Dii Deaque te perdant.* May thou perish. Thus *Josephus* understands them to be the words of a Man in a great Passion, and full of Fury, that he should implore Relief from him, who could do nothing for himself. For he thought she had cried to him for Victuals, as appears by the last words.

Verse 28. Ver. 28. *And the King said unto her, what aileth thee ?*] When she had pacified his Anger, or it cooled of it self; he asked her the Cause of her cry.

And she answered, this Woman.] Who stood by her.

Said unto me, give thy Son that we may eat him to day, and we will eat my Son to morrow.] Thus began the Prophecy of *Moses* to be fulfilled, XXXVIII. Deut. 54, 55, &c.

Verse 29. Ver. 29. *So we boild my Son, and did eat him, and I said unto her on the next day, give thy Son, that we may eat him : and she hath hid her Son.]* Either that she might save him; or, that she might eat him alone, and thereby preserve her Life the longer.

Verse 30. Ver. 30. *And it came to pass, when the King heard the words of the Woman, that he rent his Clothes.]* Out of great Grief, at what the Woman had said: Or, perhaps out of Indignation at the Prophet, with whom the next Verse shows he was very angry.

And he passed by upon the Wall, and the People looked, and behold, he had Sackcloth within upon his Flesh.] His Royal Robes, which were uppermost, being torn, they saw Sackcloth (in token of great Humiliation) next to his Skin. For these Idolatrous Kings were not so profane, but they observed some of the Ancient Rites of Religion: Among which this was one;

to abase and afflict themselves, in times of great Calamity, by putting Sackcloth upon their naked Body.

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Ver. 31. *Then he said, God do so to me, and more also, if the Head of Elisba the Son of Shaphat shall stand on him this day.*] Such was the Arbitrary Power which these Kings exercised; which took away Mens Lives, without any formal Process against them: And the reason of this furious Resolution seems to be, either because *Elisba* had hindred him from smiting the great Host of the *Syrians*, when he had them cooped up in *Samaria* (v. 4. 21, 22.) which might have disabled them from bringing him into these straits: Or, because *Elisba* did not imploy his Interest in God, as he expected, to give them Deliverance. Therefore he swore he should not live till Night.

Ver. 32. *And Elisba sat in his House.*] In the School, where the Sons of the Prophets came to be instructed by him.

And the Elders sat with him.] We often read in *Ezekiel*, of the Elders of *Israel* sitting before the Prophet to hear him, VIII. 1. XXII. 24. And so some understand it here, of the chief Persons in *Samaria*, who were come to consult him. But it rather signifies his chief Scholars, some grave Persons, who applied themselves to the Study of Divine things, and were now with him.

And the King sent a Man from before him.] Com-manded one that attended him, to go, and execute the Sentence he had pronounced against *Elisba*.

But ere the Messengers came to him, he said to the Elders, see ye how this Son of a Murderer hath sent to take away mine Head?] He understood, by the Spirit of Prophecy, the wicked Intentions of the King:
Who

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Who was like his Father *Abab*, that had murdered many of the Prophets of the LORD.

Look when the Messenger cometh, shut the Door, and hold him fast at the Door. Is not the sound of his Master's feet behind him?] He charged them to lay hold of him before he came into the Room, and not suffer him to enter: For the King would immediately follow him, to revoke his Order. So he foresaw by the same Spirit of Prophecy, that the King repented of what he had decreed, and was coming to revoke it: And therefore he only required the Elders to do that, which he knew the King would do himself, *viz.* Stop the Messenger at the Door, and let him proceed no further. This will not warrant private Men to apprehend publick Officers; nor to use such words to Princes, as the Prophet here doth to *Joram*, whom he calls *the Son of a Murderer*, by a Divine Motion. Which authorized him to represent him, as the impious Son of a very impious Father.

Verse 33. Ver. 33. *And while he yet talked with them, behold, the Messenger came down unto him: And he said, behold, this evil is of the LORD, what should I wait for the LORD any longer?]* Some imagine that the Messenger being come, spake these words in the King's Name. But it seems more reasonable to think the King, who was also come, spake them himself, in a fit of raging Despair. He could not but acknowledge, that the LORD had brought them into this Distress. Upon whom *Elisba* exhorted him to wait till he would please, (who only could do it) to deliver them. But he impatiently answered, he had waited so long in vain, that he had no Hope left since they were driven to such Extremity, that Women eat their own Children. Or, these words may be

be thus interpreted (taking the former part of them to be spoken by the Prophet, and the latter by the King) *And he said*, that is, the Prophet said, acknowledge the hand of God in this Evil, which comes from him. To which the King replied, and what else can I expect from the LORD, unless it be such Plagues? No, saith *Elisba* in the very next words, ye shall have Plenty here to Morrow.

Chapter VI.



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Verse 1. **A**ND *Elisba* said.] Unto the King, who followed the Messenger (see foregoing Chapter, v. 32, 33.) and spake such words, as *Elisba* here satisfies him were very unreasonable.

Hear ye the Word of the LORD, thus saith the LORD, to morrow about this time, shall a Measure of fine Flour be sold for a Shekel, and two Measures of Barley for a Shekel.] The Hebrew word *Seab* signifies a certain Measure, containing the thirtieth part of an Omer: Which is about a Peck of our Measure.

In the Gate of Samaria.] Which was the Market-place, as well as a place for other publick Meetings. See 2 *Sam.* XIX. 8.

Ver. 2. *Then a Lord, on whose hand the King leaned.]* Some think this was the Messenger, which the King sent to see Execution done upon *Elisba*. Whosoever he was he was greatly beloved by the King: For when he went abroad he leaned on him, which was a sign he was dear to him. For this State Kings in those Countries took upon them, to lean upon some Favourite. As *Queen Esther*, the *Jews* say, had a young

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a young Lady on whom she rested her right hand, after the manner of the *Eastern Kings*. See upon V. 18.

Answered the Man of God, and said, behold, if the LORD should make Windows in Heaven, might this thing be ?] He was incredulous, and seems to have laughed at what the Prophet said: Looking upon it as unlikely, as that God would rain Corn from Heaven, as once he did *Manna*.

And he said, behold thou shalt see it with thine Eyes, but thou shalt not eat thereof.] A just Punishment of his Unbelief. And such will be the Portion of those, that believe not the Promise of Eternal Life.

Verse 3.

Ver. 3. *And there were four Leprous Men.*] The *Jews* will have these to have been *Gebazi*, and his three Sons: As they say in *Gemara Sanhedrin*, p. 416, Edit. *J. Coch*.

At the entering of the Gate.] Of the City *Samaria*. From whence Lepers were thrust out, as anciently out of the Camp, XIII. *Levit.* 46. XIV. 3. V. *Numb.* 23. But they got as near the Gate of the City as they could, for fear of the Enemy. It appears by this that the *Israelites* observed the Ceremonial Law: Though they were gross Idolaters.

And they said one to another, Why sit we here until we die ?] For the City could no longer supply their Wants, having not sufficient for themselves.

Verse 4.

Ver. 4. *If we say we will enter into the City, then the Famine is in the City, and we shall die there.*] Lepers might sometimes come into their Cities, if there was a great occasion, keeping their due distance from every one: As appears, some think, from *Gebazi's* talking with the King himself, in the next Chapter, VIII. 4. but more plainly from this place. See *Grotius* upon VII. S. *Luke* 12.

And

And if we sit still here, we die also.] The Besiegers Chapter
having carried away all the Food thereabouts. VII.

Now therefore come, and let us fall into the Host of the Syrians.] Who possibly might take Compassion upon miserable People, though Enemies to them.

If they save us alive, we shall live.] They will not let us starve, but give us Food.

And if they kill us, we shall but die.] They knew the worst that could happen to them, was to lose their Lives; which they should certainly do where they were: And therefore they chose an uncertain Evil, before a certain.

Ver. 5. *And they rose up in the Twilight, to go unto the Camp of the Syrians.]* In the close of the Evening, as appears from v. 9. and 12. Verse 5.

And when they were come to the uttermost part of the Camp of Syria.] Unto their Trenches.

Behold, there was no Man there.] Not a Man to guard them, nor so much as a Centinel to watch them.

Ver. 6. *For the LORD had made the Host of Syria, to hear a noise of Chariots, and a noise of Horses, even the noise of a great Host.]* By the Ministry of Angels he made such a rattling like that of Chariots, and prancing of Horses, that the Syrians imagined a great Army was not only marching towards them: But ready to fall upon them. Verse 6.

And they said one to another, lo, the King of Israel hath hired against us the Kings of the Hittites, and the King of Egypt to come upon us.] Those People of the Land of Canaan called *Hittites*, who dwelt about *Hebron* and *Beersheba*, were rooted out by the *Israelites*. But either some of them fled, and settled themselves in some Neighbouring Country, and there grew very populous: Or else, we are to understand by the

Chapter VII. Kings of the *Hittites* (as *Josephus* doth) the Kings of *Phoenicia* of the *Isles*, Lib. IX. Antiq. Cap. 2. As if *Chittim* was the same with *Cetim*, as all *Isles* he saith are called. Every one of which had a King; as *Egypt* it self was then divided into several Kingdoms: Whose help the *Syrians* thought the King of *Israel* had procured.


Verse 7. Ver. 7. *Wherefore they arose and fled in the Twilight.*] Being but newly gone, when the *Lepers* came thither.

And they left their Tents, and their Horses, and their Asses.] *Asses* were employed in War as well as *Horses*; at least for carrying of their *Baggage*. So *Bochartus* observes out of *Pollux*, *χεῖρα δ' εἰς πολέμους σκευοφόρων μὲν ἔων*, *Asses* are of use in War to carry *Burdens*. There were several People also, that fought upon *Asses*, as others did upon *Horses*: Which he proves out of *Ælian*, and other Authors. See *Hieroicoicon*, P. 2. Lib. II. Cap. XIII.

Even the Camp as it was, and fled for their Life.] They thought of saving nothing but themselves; their *Fear* being so great, that they left all they had behind them.

Verse 8. Ver. 8. *And when these Lepers came into the uttermost part of the Camp, they went into one Tent, and did eat and drink, and carried thence Silver and Gold, and Raiment; and went and hid it. And came again and entred into another Tent, and carried from thence also, and went and hid it.*] They had satisfied their *Hunger* in the first *Tent*, so that they had nothing now to do, but to get what *Treasure* they could find, and secure it.

Verse 9. Ver. 9. *Then they said, one to another, we do not well.*] When they had both well refreshed, and enriched themselves, and also secured their *Booty*, they began

began to reflect upon the Distress of their Brethren : Chapter
And condemned themselves for making no more haste VII.
to impart unto them, the Discovery they had made
of the Enemies Flight, and the Plenty of all things
that they found in their Camp. 

This is a day of good Tidings, and we hold our Peace.] Do not publish the Goodness of God to us all.

If we tarry till the Morning Light, some Mischief will come upon us.] The Syrians might possibly recover out of their Fright, and return when they saw none pursue them: Or, some of them might be lurking thereabout, and come and kill them.

Now therefore come, that we may go and tell the King's Household.] Impart this joyful News to the City. For every good Citizen is in Duty bound, to discover every thing that is for the publick Safety.

Ver. 10. *So they came and called to the Porter of the City.]* To him that was the chief Commander at the Gate of Samaria. Verse 10.

And they told them.] Him and the Guard that was with him.

Saying, we came into the Camp of the Syrians, and behold, there was no Man there; neither Voice of Man, but Horses tied, and Asses tied, and the Tents as they were.] Standing without any Body in them: But full of Provision, and Riches.

Ver. 11. *And he called the Porters.]* Of the King's Verse 11.
House.

And they told it to the King's House within.] Reported it in the Court, till it came to the King's Ears.

Ver. 12. *And the King arose in the Night, and said unto his Servants, I will now show you what the Syrians have done to us.]* What their Stratagem is. Verse 12.

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They know that we be hungry, therefore are they gone, out of the Camp, to hide themselves in the Field, saying, when they shall come out of the City we shall catch them alive, and get into the City.] His long Sufferings had made him suspicious and cautious: And this was no improbable Conjecture.

Verse 13. Ver. 13. *And one of his Servants answered and said, let some take, I pray thee, five of the Horses that remain, which are left in the City (Behold, they are as all the Multitude of Israel that are left in it: Behold, I say, they are even as all the Multitude of the Israelites that are consumed) and let us send and see.]* He repeats his Advice twice; that it might make the greater Impression on the King. The Sense of which is this: That they were almost consumed with Hunger, and must shortly die, as all the Horses and the Israelites had done, whom the Famine had killed. Therefore if these Horses and Men were taken by the Syrians there would be no great Loss of them; for they would be lost if they remained in Samaria.

Verse 14. Ver. 14. *They took therefore two Chariot Horses, and the King sent after the Host of the Syrians, saying go, and see.]* Whether they were gone, or no. Some understand the Horses of two Chariots, which might in all be five: But it is more probable, the King would venture no more than two Horsemen, which he thought enough: Who took two of the Horses of his own Chariot to make Discovery.

Verse 15. Ver. 15. *And they went after them unto Jordan.]* Finding the Camp empty, as the Lepers had related: They pursued them as far as this River.

And lo all the way was full of Garments, which the Syrians had cast away in their haste: and the Messengers returned and told the King.] The Certainty of their Flight to their own Country.

Ver. 16.

Ver. 16. *And the People went out, and spoiled the Tents of the Syrians. So a measure of fine Flour was sold for a Shekel, and two measures of Barley for a Shekel, according to the Word of the LORD.]* They found such store of Provision, in the Tents of the Syrians, that it made this sudden Change in the Price of Corn; according to *Elifha's Prediction.*

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Verse 16.

Ver. 17. *And the King appointed the Lord on whom his hand leaned, to have the Charge of the Gate.]* To take care the People did not run out tumultuously, and leave the City empty; nor commit any Disorder in the Gate: Being very eager to get Victuals.

Verse 17.

And the People trod upon him, in the Gate, and he died.] They came out in such Crouds, and pressed upon him so hard, that they threw him down, and trod him to Death.

As the Man of God had said, who spake when the King came down to him, v. 2.

Ver. 18. *And it came to pass, as the Man of God had spoken to the King, saying, two Measures of Barley for a Shekel, and a Measure of fine Flour for a Shekel shall be to morrow at this time, in the Gate of Samaria.]* By his it should seem there was a Market kept in the Gate of Samaria, where Provisions were sold. And his Lord was set to see good Order kept, that they might neither take them by Force, nor make any Disturbance.

Verse 18.

Ver. 19. *And the Lord answered the Man of God, saying, now behold, if the LORD should make Windows in Heaven, might such a thing be? And he said thou shalt see with thine Eyes, but shalt not eat thereof.]* This part of the History is repeated, because it is a most remarkable fulfilling of a Divine Prediction: Whereby their Belief of God's Providence, ordering all things in a wonderful manner, was confirmed.

Verse 19.

Ver. 20.

Chapter VII. Ver. 20. *And so it fell out unto him : For the People trod upon him in the Gate, and he died.]* Before he could enjoy the Benefit of that Plenty, which God had bestowed upon them. Which did not at all alter their Hearts, but they continued so obstinately deaf to all the Prophet's Admonitions, and miraculous Works, that in the next Chapter we read of another long Famine coming upon them.

Chapter VIII.

C H A P. VIII.

Verse I. Verse I. **T**HEN spake Elisha unto the Woman, whose Son he restored to Life.] IV. 35, 36.

Saying, arise and go thou and thy Husband, and sojourn where thou canst sojourn.] In some Country, out of the Land of Israel.

For the LORD hath called for a Famine.] He had already ordered, and decreed it.

And it shall come upon the Land seven Years.] Continue as long again, as that in the Days of Ahab, which lasted three Years and an half. For as their Iniquities increased, so did their Punishments. Some of the Jews will have this to be the terrible Famine spoken of by Joel the Prophet : Who they fancy lived in these Days. And four Years of it, they say, was caused by noxious Creatures, which eat up all the Fruits of the Earth : And the other three by a Drought, for want of Rain.

Verse 2. Ver. 2. *And the Woman arose, and did after the saying of the Man of God.]* Who by this Monition hath left us an Example of a grateful Mind, which never thinks

thinks it can sufficiently requite Benefits received: Chapter
And she was abundantly satisfied, that what he pre- VIII.
dicted would certainly come to pass.

And she went with her Husband, and sojourned in
the Land of the Philistines seven Years.] This Country
was so near, that she might easily remove her Family
thither; and likewise hear sometimes from her own
Country. They were Idolaters indeed, but they
suffered those that were not, to live quietly among
them; as their Fore-fathers had done: Who enter-
tained *Abraham* and *Isaac* with much Friendship, and
did not trouble themselves about their Religion: As
Jacob in like manner sojourned a long time among
Idolaters in *Mesopotamia*. This shows the Severity of
God's Anger against *Israel*, that he accounted them
worse than the *Philistines*: Who had Plenty among
them, when the *Israelites* were almost starved.

Ver. 3. And it came to pass at the seven Years Verse 3.
end, that the Woman returned out of the Land of the
Philistines, and she went forth to cry unto the King for
her House, and for her Land.] Which some think her
Kindred had seized, as if she had been dead. But it
is more likely that she carried her Relations along
with her, into the Land of the *Philistines*: And it
was the Custom here, as in other places, that they
who left their Country had their Goods confiscated.
See *Grotius*.

Ver. 4. And the King talked with *Gebazi* the Servant Verse 4.
of the Man of God, saying, tell me I pray thee all the
great things that *Elisha* hath done.] Some of the *Jews*
think, that the King seeing *Gebazi*, askt him how he
came to be leprous: And thereupon he related to
him the History of *Nanman* the *Syrian*. Which mo-
ved the King, either to satisfy his Curiosity, or pass
away the time pleasantly, to desire to hear all the
other

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other Miracles *Elisha* had wrought: But he had no Intention to be convinced by them, and turn to God. But then here arises a Question, how *Gebazi* came to be admitted to speak with him: Being a Leper, who was not to come into any Company, much less into the King's Presence. This Difficulty, some think, cannot be solved without affirming, that this fell out before *Gebazi* left *Elisha's* Service: Such *ὑσαεργολία*, as the *Greeks* call it, being frequent in Scripture: And the *Jews* in *Seder Olam Rabba* place this Famine before the Story of *Naaman*: Which spoils what they say of the occasion of this Discourse. But there is no need to assert this: For either *Gebazi* upon his Repentance might be restored to Health; or, he might speak with the King at a due distance, as he walked in the Field for his Recreation: And desired to be entertained with a Relation of *Elisha's* Miracles. Thus *Naaman* conversed with *Elisha's* Family at a distance: And the Lepers called to our Saviour, as he went along the High-way, XVII. S. Luke 12.

Verse 5. Ver. 5. *And it came to pass, as he was telling the King, how he restored a dead Body to Life, that, behold, the Woman whose Son he restored to Life, cried to the King for her House, and for her Land: And Gebazi said, my Lord, O King, this is the Woman, and this is her Son, whom Elisha restored to Life.*] By a wonderful Providence she came to present her Petition, and brought her Son with her, in that very nick of time, when *Gebazi* was telling the Story of his Restauration to Life: That the King might be the more fully satisfied of the Truth of what he related, from her own Mouth.

Ver. 6. *And when the King askt the Woman, she* **Chapter**
told him.] That is, confirmed what *Gebazi* had **VIII.**
 said.

So the King appointed unto her a certain Officer.] In **Verse 6.**
 the Margin, *an Eunuch*; that is, one of his Bed-
 chamber.

Saying, restore all that was hers, and all the Fruits
of the Field.] Not only her House, and Land: But
 all the Profits that had been made of them, and
 brought into his Exchequer.

Since the Day that she left the Land, even till now.]
 This was an high Act of Justice; and an Argument
 of some Goodness left in a bad Man: That he would
 not gain any thing by her Calamity.

Ver. 7. *And Elisha went to Damascus.]* In the time **Verse 7.**
 of the Famine, I suppose, he went hither, as the Wo-
 man did to the *Philistines*.

And Benhadad King of Syria was sick, and it was
told him, saying, the Man of God is come hither.] Who
 having cured *Naaman*, had raised a great Opinion of
 his Power, with God, in that Country.

Ver. 8. *And the King said unto Hazael.]* Who was **Verse 8.**
 the Captain of his Host.

Take a Present in thy hand, and go, meet the Man
of God, and enquire of the LORD by him, saying, shall
I recover of this Disease?] They who consulted Pro-
phets, were wont alway to carry a Present with
 them, in token of the Honour they had paid them:
 As appears by many Instances, particularly of *Jero-*
boam's Wife in this Book. It is probable also, he
 begg'd his Prayers for his Recovery; acknowledg-
 ing him to be a *Man of God*.

Ver. 9. *And Hazael went to meet him.]* As he was **Verse 9.**
 coming into *Damascus*.

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And took a Present with him, of every good thing of Damascus, forty Camels Burden; and came and stood before him.] This was a very noble Present; which whether he accepted or refused, is not mentioned in the Holy Scripture. *Abarbinel* thinks he accepted it because nothing is said to the contrary, as there is in the case of *Naaman*, who presented him with Silver and Gold, and Raiment, and such like things of Value. Whereas this was only a Provision of Food, such as Bread and Wine, and Fruit, and Fowl: Which was a fit Present for him to make to the Prophet, who might be presumed to be weary with his Journey, and as fit for him to accept for his Refreshment.

Verse 10. Ver. 10. *And Elisha said unto him; Go, say unto him, thou mayst certainly recover: Howbeit the LORD hath shewed me that he shall certainly die.]* His Disease was not of such a Nature, as would endanger his Life, if he did not lose it by some other means; as the Prophet foresaw he would. For *Josephus* saith, his Disease was only a deep Melancholy, into which he fell upon the shameful Flight of his Army, when no Enemy was near them. This affected his Body, and took away his Appetite: But might have been cured.

Verse 11. Ver. 11. *And he setled his Countenance stedfastly till he was ashamed, and the Man of God wept.]* The most simple Sense is, He looked upon *Hazael* so long, with a settled Countenance, that *Hazael* was ashamed: And he himself fell a weeping. Perhaps he fastned his Eyes upon him as a Man astonished, and that in an Ecstasy saw some dreadful thing represented to him. Others interpret it, he turned away his Face on one side, till he was ashamed, because he wept: Which he would not have had *Hazael* seen. Others, he

he settled his Countenance, not to weep; but he could not refrain from Tears.

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Ver. 12. *And Hazael said, why weepeth my Lord? And he answered, because I know the Evil thou wilt do unto the Children of Israel: Their strong Holds wilt thou set on fire; their young Men wilt thou slay with the Sword; and rip up their Women with Child.*] This last expresses the highest Degree of barbarous Cruelty; for which there was no occasion, if he did but kill the Women with Child, for the Child in the Womb would die with them, without ripping them up. Therefore a late Learned Man looking on this as a thing unheard of, will have the word *Haroth* not to signify Women with Child, but Castles or fortified Places which he should demolish. Though he cannot but acknowledge, that the cutting up Women, very naturally follows *slaying their young Men, and dashing their Children*, which goes just before. And he should have taken notice, that the very first Evil he mentions, that *Hazael* should do to them, is *setting their strong Holds on fire*. Gouffet Comment. *Linguae Hebraicae*, p. 216.

Verse 12.

Ver. 13. *And Hazael said, but what, is thy Servant a Dog, that he should do this great thing?*] This is commonly understood, as a disclaiming of such Barbarity, which he abhorred as a Beastly thing. But the Words in the *Hebrew* sound otherways; being a submissive Form of Speech; wherein the Speaker undervalues, and debases himself, as appears from *1 Sam. XXIV. 15. 2 Sam. IX. 8.* and run thus, *but what is thy Servant? a Dog.* As much as to say, a mean and contemptible Creature, who can never have Power to do such great things: Which none but a Prince can do.

Verse 13.

Chapter VIII. *And Elisha answered, the LORD hath showed me that thou shalt be King over Syria.*] This was as much as declaring and appointing him King of Syria: Which *Elijah* ordered him to do: And was as much, as if he had anointed him. See *1 Kings XIX. 15.*

Verse 14. Ver. 14. *So he departed from Elisha, and came to his Master, who said to him, What saith Elisha to thee? and he answered, he told me that thou shouldst surely recover.*] He told him only the first part of his Answer, and that not sincerely, as he intended. For he did not say he *should* surely recover, but that he *might* recover: His Disease being, in it self, not mortal.

Verse 15. Ver. 15. *And it came to pass on the morrow.*] His eager Desire to reign would not suffer him to expect his Master's Death, but he made haste to dispatch him, the very next Morning after he came from *Elisha*.

That he took a thick Cloth, and dipt it in Water.] The covering of his Bed, which (as many think) was made of Goats Hair. Or, some other thick Cloth, that would suck up a great deal of Water.

And spread it upon his Face, so that he died.] He being Feavourish (as *Josephus* thinks) and complaining of Heat, *Hazael* pretended to cool him by this means: But indeed choaked him; by thrusting the Cloth perhaps into his Mouth. So that he could make no noise, nor did any sign of Violence remain upon his Body: But the Murder committed so secretly, that it was thought he died a natural Death. But nothing can be concealed from God, who took care to have the Villany recorded to Posterity, by revealing it to his Prophet.

And Hazael reigned in his stead.] Being in great Favour with People, especially with the Soldiery: And *Ben-hadad*, it is likely leaving no Son.

Ver. 16. *And in the fifth Year of Joram the Son of Ahab King of Israel, Jehoshaphat being then King of Judah, Jehoram the Son of Jehoshaphat King of Judah began to reign.* Chapter VIII. Verse 16.] All the seeming Contradictions between this Verse, and Chap. I. 17. and Chap. III. 1. are thus briefly reconciled by *Huetius*. *Jehoram* beginning to reign with his Father *Jehoshaphat*, in his seventeenth Year, and *Joram* King of *Israel* in his eighteenth; the first Year of *Joram* King of *Israel* will fall out in the second Year of *Jehoram* King of *Judah*. Whose Father dying in the twenty second Year of his Reign, *Jehoram* King of *Judah* began to reign alone in the fifth Year of *Joram* King of *Israel*. See *Demonstr. Evang. Propos. IV. p. 204.*

Ver. 17. *Thirty two Years old was he when he began to reign, and he reigned eight Years in Jerusalem.* Verse 17.] Part of which was with his Father, as I now observed, and the rest by himself. *Dr. Lightfoot* observing three Dates of the beginning of his Reign, gives this account of it. The first was when he was made Viceroy with his Father, at the time he went out of the Land, for the Recovery of *Ramoth-Gilead*. The second was, when his Father went upon his Expedition with *Jehoram* King of *Israel* against *Moab* (Chap. III. of this Book) From which time he thinks the beginning of his Reign is fixed here, and in 2 *Chron. XXI. 20.* For after this time *Jehoshaphat* was little at *Jerusalem*, but abroad either in his own Land (which he perambulated that he might reduce the People to the true Religion) or, in *Moab* to bring them into Subjection, 2 *Chron. XIX. 20.* And lastly, at his Father's Death he was compleatly King of *Judah*, 2 *Chron. XXI. 1.* See *Harm. of the Evang. Prolegom. Sect. VI.* So that the clearest Solution of the Difficulty mentioned in the foregoing Verse, is this

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(as Dr. *Alix*, a great Man in this Learning, and all others hath observed to me) that *Joram* had three beginnings of his Reign. One in the Seventeenth Year of *Jehoshaphat*, when his Father designed him to be King. The second in the twenty third Year of his Father, when he was crowned; and the last when his Father (after he reigned five and twenty Years) died: And he reigned alone a little more than four Years. Thus *Solomon* was made King before his Father died, and again after his Death, as *Abarbinel* observes. See Chap. 2. of the first Book of the *Kings*, v. 12.

Verse 18. Ver. 18. *And he walked in the way of the Kings of Israel, as did the House of Ahab: For the Daughter of Ahab was his Wife.*] Viz. *Athaliah*, v. 26.

And he did Evil in the Sight of the LORD.] Being seduced by his Wife, to forsake the Religion of his pious Father and Grandfather. Thus *Ahab* himself was led to the Worship of *Baal* by his Wife *Jezabel*. So dangerous it is, to marry with Idolaters: For this Wife of *Jehoram*, in all likelihood, was the Author of that cruel Policy of murdering all his Brethren, for fear they should disturb him in his Kingdom, 2 *Chron.* XXI. 2, 3, 4.

Verse 19. Ver. 19. *Yet the LORD would not destroy Judah, for David his Servant's sake.*] Though he punished them severely (See 2 *Chron.* XXI. 14, 15, 16, 17, &c.) yet he would not cut them all off; but had Patience with them a long time: Upon the account of that excellent Servant of his King *David*; unto whom he had made a Promise, as it here follows, and to his Seed after him of a perpetual Kingdom.

As he promised him, to give him always a Light, and to his Children.] A Succession in this Dignity (as I have

have expounded it before) which was compleated in Chapter VIII. the MESSIAH, whose Kingdom shall have no end.

Ver. 20. *In his days Edom revolted from under the hand of Judah, and made a King over themselves.*] After they had been subject to Judah an hundred and fifty Years; ever since the time of David, who subdued that Country. This was a great Dishonour to him; but by this means the Prophecy of Isaac was fulfilled, XXVII. Gen. 40.

Ver. 21. *So Foram went over to Zair.*] This word Verse 21. Zair is written differently from Seir; and therefore doth not signify any part of the Country of Edom: But some City near to it.

And all the Chariots with him.] With as great a force as he could raise, to reduce them to Obedience.

And rose by Night, and smote the Edomites; which compassed him about.] The Edomites were not wanting in their own Defence, but had surrounded him with an Army: Through which he broke in the Night, and routed them.

And the Captains of the Chariots, and the People fled into their Tents.] To their own Camp: Where, it is likely, they were intrenched.

Ver. 22. *Yet Edom revolted from under the hand of Judah.*] Notwithstanding this Victory, they could not recover their Dominion over this Country: But Edom continued a Kingdom under its own King.

Unto this Day.] When this Book was written, which was not long after this Revolt. And they were not brought again under the Power of the Jews, till after the Captivity of Babylon: When Hyrcanus the Son of Simon conquered them, and they received Circumcision; and came to have a free Commerce with the Jews. Insomuch that Herod the Son of Antipater, who was an Edomite obtained the Kingdom

Chapter VIII. of *Judaea*: And indeavoured to pass for a *Jew*, because they had received Circumcision under *Hyrcaanus*.

Then Libnah revolted at the same time.] Which was the reason perhaps, Why he could not pursue his Victory over the *Edomites*, and regain their Country: Because he had enough to do at home; there being a Defection of his own Subjects from him. For this was a considerable City in the Tribe of *Judab*, XV. *Josh.* 42. and belonged to the Priests, XXI. *Josh.* 13. Which Example, it is likely, other Neighbouring Cities followed. For the Reason why they revolted, was because he attempted to set up his idolatrous Worship among them: Contrary to the Law of God, and of the Kingdom. See 2 *Chron.* XXI. 10, 11.

Ver. 23. *And the rest of the Acts of Joram, and all that he did, are they not written in the Book of the Chronicles of the Kings of Judab.*] See 1 *Kings* XI. 41.

Verse 24. Ver. 24. *And Joram slept with his Fathers, and was buried with his Fathers in the City of David.*] But not in the Sepulchre of the Kings, as we read, 2 *Chron.* XXI. 20.

And Abaziah his Son reigned in his stead.

Verse 25. Ver. 25. *In the twelfth Year of Joram the Son of Ahab did Abaziah Son of Jehoram King of Judab begin to reign.*] In the Conclusion of the *Eleventh*, and beginning of the *Twelfth*: As appears from IX. 29.

Verse 26. Ver. 26. *Twenty two Years old was Abaziah when he began to reign, and he reigned one Year in Jerusalem.*] But in the 2 *Chron.* XXII. 2. it is said he was *forty two* Years old when he began to reign: Which seeming Contradiction was anciently solved in this manner (by the Author of *Seder Olam Rabba*, whom a great many *Jewish* and *Christian* Writers follow) that the *forty two* Years mentioned in the Book of *Chronicles*,

nicles, are not to be computed from the Birth of *Abaziab*, but from the time of the Decree of cutting off the House of *Omri*: Which was in the thirty first Year of *Afa*, when *Omri* began to reign, to reign six Years, and after him *Abab* twenty and two: And *Abaziab* his Son two Years, and *Joram* twelve: All which put together, make forty two Years. This Dr. *Lightfoot* hath expressed more plainly thus; 'The forty two Years have not Relation to the Age of *Abaziab*, but to the Kingdom of the House of *Omri*. And therefore the words of the Original are not to be translated, *Abaziab was forty two Years old*, but *Abaziab was the Son of forty two Years*, as *Seder Olam* translates it. And the reason why his Reign is thus differently set down from all other Kings of *Judah* is, because he was a Branch of the House of *Omri* by his Mother's side, *v. 18.* and therefore was fit to be reckoned not by the Line of the Kings of *Judah*, but by the House of *Omri* and *Abab*. But there is an easier and more likely Reconciliation of these two places, by *Kimchi*, *Abarbinel*, and others, which is, that *Joram* being invaded by the *Arabians*, and also diseased, made his Son *Abaziab* King, together with himself, when he was twenty two Years old. In this Condition things remained twenty Years, and then his Father dying they made him King alone, when he was forty two Years old. Thus a great number of Christian Interpreters also understand it. But then they suppose that *Jehoram* being thirty two Years old when he began to reign, reigned eight Years (as it is said, *v. 17.*) after his Father's Death, that is, happily and prosperously; but after that, falling into the hands of the *Arabians*, and growing sickly, he reigned ingloriously twenty Years, till he was sixty Years old, his Son admini-

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string Affairs all this time for him: But since the LXX. in the Book of *Chronicles* read not *forty two*, but *twenty*, many learned and good Men think, the ancient *Hebrew* Copies agreed thereunto: But by the Carelesness of Transcribers, forty came in instead of twenty. Which it is better they think to acknowledge plainly, than to use forced and constrained Interpretations, as the preceding seem to them to be. *Perizonius* hath lately censured them all, in these words, *Si quid ego video aut intelligo, multo rectius divinitati & autoritati Scripturæ S. consulant, qui vitium istic librariorum in re per se levi agnoscunt, quam qui difficultatem volunt tollere, contortis, violentis & absolis Interpretationibus: quæ ab ipsa Scripturæ locutione, & clarissima Syntaxi longissimè recedunt, &c.* And then instances in this very place, and the foregoing Expositions of it. *Præfat. in Ælian. Var. Histor. * * * * 2.*

And his Mother's Name was Athaliab the Daughter of Omri, King of Israel.] So she is called also in *2-Chron. XXII. 2.* that is, *Omri's* Grand-daughter, who are often called Daughters, as I have before observed. For it is certain *Athaliab* was the Daughter of *Abab*: But perhaps educated by *Omri* his Father, and upon that account may be called his Daughter. He was the youngest Son of *Jehoram*, all whose other Children, and his Wives were carried away by the *Philistines* and *Arabians*, when they made an Inrode upon *Judah*, *2 Chron. XXI. 16, 17.* where he is called *Jehoahaz*.

Verse 27. Ver. 27. *And he walked in the way of the House of Abab, and did evil in the sight of the LORD, as did the House of Abab.]* Not only worshipped the Calves, but also *Baal*.

For he was the Son in law of the House of Ahab.] And Chapter VIII.
 o corrupted in his Religion, by the Affinity he made
 with that wicked Family. Into which *Jehoshaphat*
 married his Son, hoping, perhaps, to unite thereby
 the two Kingdoms again: But it proved the Ruin
 of his Family; as appears by the Book of *Chro-
 nicles.*

Ver. 28. *And he went with Joram the Son of Ahab to* Verse 28.
*the War, against Hazael King of Syria in Ramoth-
 Gilead.]* Just as *Jehoshaphat* went with *Ahab* to the
 same place: Which *Joram* it seems indeavoured to
 recover to *Israel*, as his Father had done.

And the Syrians wounded Joram.] Not mortally, as
 they did *Ahab*: But so, that he was fain to leave the
 field to be cured of his Wounds in *Jezreel*.

Ver. 29. *And King Joram went back to be healed in* Verse 29.
Jezreel of the Wounds the Syrians had given him in
Ramah, when he fought against Hazael King of Syria.]
 Leaving his Army at *Ramoth-Gilead*.

And Abaziah the Son of Jehoram King of Judah, went
down to see Joram the Son of Ahab in Jezreel, because
he was sick.] By this means the secret Providence of
 God so ordered it, that they were both killed by
Jehu, as a Punishment of their Idolatry.

C H A P. IX.

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Verse 1. **A**ND *Elisha the Prophet called one of the* Verse 1.
Sons of the Prophets.] The Prophet *Eli-
 jah* was commanded to do this which *Elisha* was now
 about to do: But *Ahab's* Humiliation had moved
 God to defer the Judgment pronounced upon him
 H h h 2 and

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and his Family : And so the Execution of it was left to *Elisba*, who did not go himself, because he was better known, and this Business required Secrecy ; or, being old he was unfit for such a Journey : For the last time we read of him, he was at *Damascus*. This young Man, who was now attending him, the *Jews* in *Seder Olam Rabba* say, was *Jonah* the Son of *Amittai* : Which is the Opinion also of *Abarbinel*, and other *Hebrew Doctors*.

And said, gird up thy Loyns.] Which implies he was to make Expedition, and dispatch his Business before it could be discovered.

And take this Box of Oyl in thine hand, and go to Ramoth-Gilead.] Where *Joram* had left his Army : And, as some think, they had now possessed themselves of it.

Verse 2.

Ver. 2. *And when thou comest thither, look out there Jehu, the Son of Jehoshaphat, the Son of Nimshi.*] Who some think was left Commander in chief of the King's Army.

And make him rise up from among his Brethren.] From the other Officers of the Army, v. 5.

And carry him to an inner Chamber.] Lest the rest of the Captains should make any Opposition, and apprehend him.

Verse 3.

Ver. 3. *Then take the Box of Oyl, and pour it on his Head, and say thus saith the LORD, I have anointed thee King over Israel.*] The *Jews* think none of the Kings of *Israel* were anointed, but only those of the House of *David* : Nor all they neither, but only when there was a Question about the Succession. For had it not been for the Faction of *Adonijah*, there had been no need of *Solomon's* Unction. For which reason *Jehu* was anointed, because the Succession to the Kingdom of *Israel* was to be translated out of the right

right Line of the Family of *Ahab*, unto another Family, which had no right to the Kingdom, but merely by this Appointment of God. Who not only by his Word, but by this solemn Rite constituted him King of *Israel*. Chapter IX.

Then open the Door, and flee, and tarry not.] Left by any means what he had done should be discovered; and they might lay hold on him, as a Traitor.

Ver. 4. *So the young Man, even the young Man the Prophet, went to Ramoth-Gilead.*] This argued a great Faith in this young Prophet, that he undertook so readily the Execution of this Command. For there was no small danger to anoint a new King; as *Elisha* himself plainly suggests; when he bad him flee away, as fast as he could, as soon as he had done. Verse 4.

Ver. 5. *And when he came, the Captains of the Host were sitting.*] In Council, I suppose, how to carry on the War, or about some other Business. Though some fancy, they were at Dinner. Verse 5.

And he said, I have an Errand to thee, O Captain.] Looking upon *Jehu*.

And Jehu said, unto which of all us? and he said unto thee, O Captain.] This shows that *Jehu* was the Head of them; who askt the Question in the Name of the rest.

Ver. 6. *And he arose and went into the House.*] Into a private Room, v. 2. Verse 6.

And he poured the Oyl on his Head, and said unto him.] The Oyl being poured on his Head, the *Jews* say he anointed him with it (as the manner was) in the form of a Crown: In token that he was the Head of the People, and had the supream Power over them, committed to him.

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Thus saith the LORD God of Israel, I have anointed thee King over the People of the LORD, even over Israel.] They were still the People of the LORD by Right, and by Profession, though they worshipped other Gods with him. And it belonged to him to appoint what Ruler he pleased over them: Which he did by his Prophet. Without which Authority if *Jehu* had taken the Government upon him, he had been an Usurper.

Verse 7.

Ver. 7. And thou shalt smite the House of Ahab thy Master.] Now he acquaints him what God required of him, upon this Promotion.

That I may avenge the Blood of my Servants the Prophets, and the Blood of all the Servants of the LORD, at the hand of Jezabel.] To execute God's Judgments on the House of *Ahab*, which he pronounced long ago, for their cruel Murders of his Prophets, and other good Men in *Israel*; particularly *Naboth*. In this *Jehu* acted not out of a Spirit of private Revenge, for he had no Quarrel with the House of *Ahab*: But as God's Minister, who by his Prophet authorized him to do what follows.

Verse 8.

Ver. 8. For the whole House of Ahab shall perish, and I will cut off from Ahab him that pisseth against the Wall, and him that is shut up and left in Israel.] See upon *1 Kings XXI. 21.*

Verse 9.

Ver. 9. And I will make the House of Ahab like the House of Jeroboam the Son of Nebat, and like the House of Baasha the Son of Abijah.] See *1 Kings XIV. 10. XVI. 3.*

Verse 10.

Ver. 10. And the Dogs shall eat Jezabel in the Portion of Jezreel, and there shall be none to bury her.] See *1 Kings XXI. 23.*

And he opened the Door and fled.] See *v. 3.*

Ver. 11. Then Jehu came forth to the Servants of his Lord.] Returned to the Council-Chamber, Where they continued sitting, v. 5.

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And one said unto him, is all well ?] They seeing the Prophet look like a Man in a Fright, thought he brought some bad News.

Verle 11.

Wherefore came this mad Fellow unto thee ?] So they call him, because he came in so abruptly upon them, when they were sitting in Council: And because he fled away so hastily: And because they observed some Motions in him, which argued great Disturbance. Though some think, they being profane Idolaters, spake these words in Scorn and Contempt.

And he said unto them, ye know the Man, and his Communication.] They might know him to be a Prophet by his Habit, and by his way of speaking, as one that had Authority. And Prophets they knew commonly came to speak something concerning Religion. By which general Answer, he thought to have satisfied them, and put by their further Enquiry: That he might take time to deliberate, of the most opportune Season, to declare this Message of God to him.

Ver. 12: And they said, it is false, tell us now.] They were confident he came about some Matter of great Importance, which he seeming unwilling to discover, they pressed him the harder to tell the Truth.

Verse 12.

And he said, thus, and thus spake he unto me, saying, thus saith the LORD, I have anointed thee King over Israel.] It is likely the Spirit of Courage, as well of Prudence entred into Jehu, when he was anointed, so that he took heart to tell them boldly what the Prophet had said. And the Oyl perhaps, was still fresh upon his Head, wherewith he anointed him, which he showed to them.

Ver. 13.

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Verse 13.

Ver. 13. *And they hasted.*] God also moved the Hearts of all the Captains, immediately, without any Consultation, to acknowledge him for their King.

And took every Man his Garment and put it under him.] They made a kind of Throne of their very Garments, and raised him up above the rest of the Company.

Upon the top of the Stairs.] They did not stay till they came down into the Street, but forthwith, upon the very top of the Stairs of the place where they were sitting, acknowledged him for their Sovereign: By spreading their Garments under his Feet, to tread upon. So *de Dieu* understands the words. There is a late Author, who guesses these were winding Stairs in a Turret, on the top of which Tower they placed *Jehu*, that all the People might see him, and hear him proclaimed their King. *Gouffet* in his *Comment. Linguae Hebraicae*, p. 173.

And blew with the Trumpet saying, Jehu is King.] They proclaimed him to be appointed by God to be King of *Israel*: Which used to be done, with the Sound of the Trumpet, 1 *Kings* I. 32.

Verse 14.

Ver. 14. *So Jehu the Son of Jehoshaphat the Son of Nimshi conspired against Joram.*] Contrived, with the rest of the Captains that commanded the Army, how to destroy *Joram*. For which they had the fairer Opportunity, because he was gone from the Army to *Jezreel*, as it here follows.

(Now Joram had kept Ramoth Gilead, he and all Israel, because of Hazael King of Syria.) That is, kept a strong Garrison there, upon the Frontiers of his Kingdom: And left his Army also thereabout (for they are meant by *all Israel*) for fear *Hazael* should make any new attempt to recover it.

Ver. 15. *But King Joram was returned to be healed in Jezreel of the Wounds which the Syrians had given him, when he fought with Hazael King of Syria.*] This was said before, but here repeated, to show how Jehu came to effect his Design so easily. Which was because *Joram* was absent from his Army: Among whom if he had continued, it is likely some of them, if not all, would have adhered to him, and fought for him.

Chapter IX.

Verse 15.

And Jehu said, if it be your mind.] If they were all agreed, that he should be their King.

Then let none go forth, nor escape out of the City.] This shows that *Ramoth-Gilead*, was in the Possession of the *Israelites*. From whence, he would have none to be sent, nor suffered to go forth, but the Gates be narrowly watched:

To go to tell it in Jezreel.] For he knew that Secrecy and Speed were necessary to the Execution of such great Designs as he had in hand.

Ver. 16. *And Jehu rode in a Chariot, and went to Jezreel (for Joram lay there) and Abaziah King of Judah was come down to see Joram.*] This is repeated, to show that *Joram* continued at *Jezreel*, whither he went from *Ramoth*: And that *Abaziah*, who came to visit him, continued also with him.

Verse 16.

Ver. 17. *And there stood a Watchman on the Tower of Jezreel.*] These Watchmen seem to have been set on high Places, in time of Peace, as well as War, wheresoever the King was, that he might not be surprized. For *David* at *Jerusalem* was admonished by the Watchman that his Sons were safe, when he feared they had been lost, 2 *Sam.* XIII. 34. as afterward, that News was coming from the Army that fought against *Absalom*, XVIII. 24, 25.

Verse 17.

Chapter IX. *And he spied the Company of Jehu, as they came, and said, I see a Company.] A Troop, or Squadron of Horse as we now speak.*

And Foram said, take an Horseman, and send to meet them, and say, is it Peace?] He was afraid the Syrians had got the better of his Army; or some more of his Subjects had revolted, as *Librah* had done.

Verse 18. Ver. 18. *So there went one on Horseback to meet him, and said, thus saith the King, is it Peace? and Jehu said, what hast thou to do with Peace? turn thee behind me.]* The Messenger spake in the King's Name; but he spake to a greater King, Who bad him not to trouble himself about Peace, or War, but follow him. Which he durst not refuse, seeing such a Company of Soldiers with *Jehu*.

And the Watchman said, the Messenger came to them, but he cometh not again.] Which put them in doubt, what to think.

Verse 19. Ver. 19. *And he sent out a second on Horseback, which came unto them and said, thus saith the King, is it Peace? And Jehu said, what hast thou to do with Peace? turn thee behind me.]* To the same Question the same Answer was returned; that it did not concern him, whether they were Friends or Enemies: But his safest way was to follow *Jehu*.

Verse 20. Ver. 20. *And the Watchman told saying, he came even unto them, and cometh not again. And the driving is like the driving of Jehu the Son of Nimshi.]* Who was his Grandfather, but a more eminent Person, it is likely, than *Jehoshaphat* his Father; and so he was commonly called his Son.

For he driveth furiously.] He was noted, it seems, for Fierceness, and Eagerness in pursuing his Designs. But the *Chaldee Paraphrast* takes it quite otherwise, that

hat he drove slowly; as if he would intice *Joram* to come out of the City, and meet him: Having no mind to engage in an Assault, or Siege of *Jezreel*.

Ver. 21. *And Joram said, make ready, and his Chariot was made ready. And Joram King of Israel, and Ahaziah King of Judah went out each in his Chariot; and they went out against Jehu.*] Not to fight him, but to meet him before he came to the City, that if there was any Sedition he might compose it by his Authority: Or, perhaps in Honour of *Jehu*; who he saw would deliver his News himself, and not intrust a Messenger with it.

And met him in the Portion of Naboth the Jezreelite.] by a special Providence of God, which brought them together in that place.

Ver. 22. *And it came to pass, when Joram saw Jehu, what he said, is it Peace, Jehu?*] Seeing him look sternly, I suppose, he begun to suspect some Danger.

And he answered what Peace, so long as the Whoredoms of thy Mother Jezabel, and her Witchcrafts are so many?] He means her Idolatries, wherewith she bewitcht the People, still continued, and were multiplied. Some think indeed that she added Corporal Fornication to her Spiritual, and used evil Arts to provoke Men to filthy Lusts. And indeed all manner of Lewdness was wont to accompany Idolatry: And in the II. Revel. 20. They who are compared to *Jezabel*, are said to intice Christians to Fornication, and to eat things sacrificed to Idols: Unless by Fornication we there understand Idolatry, and by eating things sacrificed to Idols, having Communion with Idolaters.

Chapter IX. Ver. 23. *Joram turned his hand.*] The hand of him that drove the Chariot.

Verse 23. *And fled.*] Towards *Jezreel*, where if he had kept, and enquired what *Jehu* came for, he might have defended himself for some time against him.

And said to Abaziah, there is Treachery, O Abaziah.] Which he discovered too late, having no Forces to resist those of *Jehu*.

Verse 24. Ver. 24. *And Jehu drew a Bow with his full Strength, and smote Jehoram between his Arms.*] Or, Shoulders; it being, I suppose, a Chariot open behind.

And the Arrow went out at his Heart, and he sunk down in his Chariot.] God so ordered it, that he shot him quite through the Heart; so that he died immediately.

Verse 25. Ver. 25. *Then said Jehu to Bidkar his Captain, take him, and cast him in the Portion of the Field of Naboth the Jezreelite.*] Part of which *Abab* had made a Garden; but the rest remained a Field.

For remember how that when I and thou rode together after Abab his Father.] With the rest of his Guard, when he went to take Possession of *Naboth's* Vineyard. In the *Hebrew* the words are exactly thus, *remember, thou, and I were among those who rode two and two together after Abab, &c.* That is, he was attended by his Guard, who were wont to ride in Pairs, two and two, and *Jehu* and *Bidkar* rode at that time together, and heard *Elijah's* words.

The LORD laid this Burden upon him.] This Punishment, which is frequently by the Prophets called a *Burden* (*XIII. Isaiah 1, &c.*) was denounced against *Abab*, and extended to his Son, *1 Kings XXI. 19.* Where these very words are not recorded: But *Elijah* said more than is there set down, which *Jehu* well remembered.

Ver. 26. Surely, I have seen Yesterday the Blood of Naboth, and the Blood of his Sons, said the LORD.] Chapter IX.

Some think that Jezebel contrived the Death of Naboth's Sons, together with their Father: That they might lay no claim to the Possession of their Father. But these words may signify no more (as Grotius and others have observed) than the Poverty to which they were reduced. For all Punishments and Miseries are called *Blood* among the Hebrews (XVII. Levit. 4.) and to take away their Estate, upon which they should have lived, was in effect to take away their Blood, in which is the Life of every Creature: As we say now of grievous Oppressors, that they suck the Blood of others: And commonly call them *Blood-suckers*.

And I will requite it in this place, saith the LORD. Now therefore take and cast him into the plat of Ground, according to the Word of the LORD.] Without any Burial; that, according to the Prophecy, he might be eaten by the Fowls of the Air, 1 Kings XXI.

24.

Ver. 27. But when Ahaziah King of Judah saw this, he fled by the way of the Garden-house.] Which was built upon part of Naboth's Vineyard. Verse 27.

And Jehu followed after him, and said, smite him also in the Chariot: and they did so; at the going up to Gur, which is by Ibleam, and he fled to Megiddo.] He could not get to his own Country, and so sheltered himself at Megiddo; which was not far from Samaria, Whither his Servants carried him, as a safer place (for he was not mortally wounded) and there he hid himself for fear of Jehu, as we read, 2 Chron. XXII. 9.

And he died there.] Not at Megiddo, but being searched for and taken in Samaria, he was brought to

Jehu

Chapter
IX:


Jehu at *Jezreel*, where he commanded him to be slain. Which seem to be beyond his Commission: But as he was an Idolater, so he was of the bloody House of *Ahab* by his Mother's side, who was *Ahab's* Daughter, VIII. 18. And his Destruction was of God (as the Author of the second Book of *Chronicles* observes, XXII. 7.) who prompted *Jehu* thus to understand his Command. Thus *Abarbanel* understands those words, *he died there*. Not in *Megiddo*, mentioned before, but in that Execution of God's Judgments on the House of *Ahab*.

Verse 28. Ver. 28. *And his Servants carried him in a Chariot to Jerusalem, and buried him in his Sepulchre with his Fathers, in the City of David.*] Which Honour *Jehu* permitted to be done him, because he was descended from the good Prince *Jehoshaphat*. See 2 *Chron.* XXII. 9.

Verse 29. Ver. 29. *And in the eleventh Year of Joram the Son of Ahab, began Ahaziah to reign over Judah.*] See the foregoing Chapter, Verse 25.

Verse 30. Ver. 30. *And when Jehu was come to Jezreel, Jezebel heard of it, and she painted her Face, and tired her Head, and looked out at a Window.*] In the *Hebrew* it is, *she put her Eyes in Paint*; that is, in *Stibium*, which made the Eyes look black, and was accounted beautiful: And also dilated the Eye-brows, and made the Eyes appear big; which, in some Countries, was also thought very amiable. See *Grotius*. This was not intended to tempt *Jehu* with her Beauty: But to keep up her Dignity, and State to the very last: For she was extremely proud.

Verse 31. Ver. 31. *And as Jehu entred in at the Gate, she said, had Zimri Peace, who slew his Master?*] She thought perhaps he would not meddle with a Woman: And therefore took upon her to rebuke, and upbraid him with

with what he had done against her Son: Bidding Chapter
 him remember what became of *Zimri*, who was cut IX.
 off by *Omri* her Father-in-Law, the Founder of *A-*
hab's Family. 

Ver. 32. *And he lift up his Face to the Window, and* Verse 32.
said, who is on my side, who? And there looked out to
him, two or three Eunuchs.] Who according to the
 Custom of the Eastern Countries, were wont to at-
 tend upon Queens in their Chambers.

Ver. 33. *And he said, throw her down; so they threw* Verse 33.
her down.] See how suddenly Courtiers change with
 the Fortune of their Master.

And some of her Blood was sprinkled on the Wall, and
on the Horses, and he trod her under foot.] With his
 Horses. This some of the Jewish Doctors, particu-
 larly *Ralbag*, and *Kimchi*, look upon as a Punish-
 ment according to the *Lex talionis*, like for like. As
 she had done, so she suffered. For she caused *Na-*
both to be stoned; and now she was condemned to
 be stoned her self: For there were two ways of sto-
 ning; either by throwing Stones at Malefactors, till
 they had knockt them down, and killed them: Or,
 by throwing them down upon the Stones from an
 high Place, and breaking them to pieces, As *Ama-*
ziah did with the Captives he took of Mount *Seir*;
 2 Chron. XXV. 12. See *Selden*, Lib. I. de *Synedriis*;
 Cap. V. p. 76, &c.

Ver. 34. *And when he was come in, he did eat and* Verse 34.
drink, and said, go, see now this cursed Woman, and
bury her.] That is, go and take care of her Body, to-
 see it decently buried.

For she is a King's Daughter.] And was also the
 Wife, and the Mother of a King, which moved him
 to have this regard to her, as all Men naturally have
 to Royal Dignity: Forgetting in the mean time,
 what

Chapter what *Elijah* had prophesied against her in his hearing. Which he might easily do when he was merry, it is like, with eating and drinking liberally.

Verse 35. Ver. 35. *And they went out to bury her, but they found no more of her, than the Skull, and the Feet, and the Palms of her hands.*] All the rest being eaten by the Dogs. For it is probable, when the Horsemen were gone, who trod her under foot, the Footmen stript her, and left her naked in her own Blood; exposed to the hungry Dogs, that came out of the City and devoured her.

Verse 36. Ver. 36. *Wherefore they came again, and told him. And he said, this is the Word of the LORD, which he spake by his Servant Elijah the Prophet.*] Which he now called to mind, as he did his Prophecy concerning *Ahab* and his Sons.

Saying, in the Portion of Jezreel shall Dogs eat the Flesh of Jezabel, 1 Kings XXI. 23.

Verse 37. Ver. 37. *And the Carcase of Jezabel shall be as Dung upon the Face of the Field, in the Portion of Jezreel: So that they shall not say, this is Jezabel.*] No Memory of her; nothing whereby to know there had been such a Woman as *Jezabel*, should remain of her; suppose a Picture, or Effigies, to which Men might point, and say, this is *Jezabel*. In our Language perhaps we should have said, *they shall not say, Here lies Jezabel*: For no Monument was made for her, she having no Sepulchre but in the Belly of Dogs. These words are not mentioned in *1 Kings XXI.* being sufficiently included in what is there recorded, But perfectly remembered by *Jehu*; who now more largely recites the words of *Elijah*.

C H A P. X.

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X.

Verse 1. **A**ND *Abah had seventy Sons.*] It is likely that Grand-sons are comprehended under the Name of *Sons*, as is usual in Scripture: Though by several Wives, he might have as many Sons as *Gideon* had.

In Samaria.] Unto which Place the Ruler of *Jezreel* had carried them, when they heard how *Jehu* had killed *Joram*; for fear they should fall into his hands. Or, perhaps during the War with *Syria*, their Father had sent them thither, as a Place of Security (it being a strong City) in case of any ill Accident that might happen.

And Jehu wrote Letters to Samaria, unto the Rulers of Jezreel.] The chief Noble Men of the Kingdom, who, I suppose, were fled thither with the Kings Sons; And perhaps were met to deliberate what to do in this Juncture, whether or no to set up one of *Abah's* Sons to be their King.

And to the Elders.] The principal Persons in *Samaria*.

And to those who brought up Abah's Children, saying.] These are called *Omanim* (*Nourishers*) because they had the Care of his Children from their Infancy, and were now their *Governours*, as we call them: Who were of his Kindred, v. 11.

Ver. 2. *Now as soon as this Letter cometh to you, seeing our Master's Sons are with you, and there are with you chariots, and Horses, a fenced City also, and Armour.*

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Verse 3.

Ver. 3. *Look even out the best and meetest of your Master's Sons, and set him on his Father's Throne, and fight for your Master's House.]* This he said, because perhaps he heard they were consulting about a Successor to *Abab*. Or rather he insults over them, and denounces War against them with Scorn and Derision. Being secure of the Event, that they were not able to oppose him.

Verse 4.

Ver. 4. *But they were exceeding afraid, and said, behold two Kings stood not before him, how then shall we stand?*] They were timorous Persons, bred up it is likely, in Ease and Delicacy. For this Argument had little in it; those two Kings being unarmed, without any Forces: Which they were furnished withal to defend themselves, and their Masters Sons.

Verse 5.

Ver. 5. *And he that was over the House.]* The high Steward, as we call him, of the King's Household.

And he that was over the City.] The Governour of the City, who had all the Soldiers under his Command.

And the Elders, and the bringers up of the King's Children.] All the Senators, and the great Men that were intrusted with the Care of the King's Children.

Sent to Jehu saying, We are thy Servants, and will do all that thou shalt bid us. We will not make any King; do thou that which is good in thine Eyes.] They basely submit to his Pleasure, without making any Compromise: Which it is likely they thought it to no purpose to endeavour, and did not expect such rigorous usage from him.

Verse 6.

Ver. 6. *Then he wrote a Letter the second time to them, saying, if ye be mine, and if ye will hearken unto my voice; take the heads of your Masters Sons, and*

come

come to me to Jezreel by to morrow this time (now the King's Sons being seventy Persons, were with the great Men of the City, which brought them up.) This is repeated, to show the vile Spirit of these great Men: That could destroy so many Royal Persons, of whom they had the Care, and who had offended no Body.

Ver. 7. *And it came to pass, when the Letter came to them, that they took the King's Sons, and slew seventy Persons; and put their Heads in Baskets.*] They seem not to have deliberated about the Matter, though in it self so horrid; but instantly obeyed him.

And sent him them to Jezreel.] Following after themselves, as appears from v. 11. expecting perhaps to be thank'd for what they had so readily done: But quite contrary came to the same miserable End.

Ver. 8. *And there came a Messenger, and told him, saying, they have brought the Heads of the King's Sons: and he said, lay ye them in two heaps, at the entring of the Gate, until the Morning.*] The Gate was the Place of publick Concourse for Judgment, and other Business: So that the laying them there, was to expose them to publik View, that every one might know there was none of Ahab's Posterity left to reign over them.

Ver. 9. *And it came to pass in the Morning, that he went out, and stood, and said to all the People.*] Who were there gathered together, gazing upon this amazing Sight.

Ye be righteous.] Be not troubled: For none of you are to blame in all this.

Behold, I conspired against my Master, and slew him; but who slew all these?] If any were guilty, he acknowledges it was himself. But since they had slain so many, why should he be to blame for slaying one? Since he had Authority from God for what he did.

Chapter X. Ver. 10. *Know now that there shall fall unto the Earth nothing of the Word of the LORD, which the LORD spake concerning the House of Ahab.*] In these words he throws all the Guilt from off himself: Being only God's Instrument to punish the House of *Ahab*, as he had foretold by *Elijah*. And therefore he resolved to proceed, till he had utterly extirpated all that depended on him.

For the LORD hath done.] As if he had said, This is not my doing, but the LORD's: Whose Command I obey.

That which he spake by his Servant Elijah.] He mentions what he denounced, rather than what *Elisba* commanded (X. 8.) because the words of *Elijah* were publickly known: Whereas *Elisba's* were spoken in private; and not by himself, but by one of the Sons of the Prophets, IX. 7, 8, 9.

Verse 11. Ver. 11. *So Jehu slew all that remained of the House of Ahab in Jezreel, and all his great Men.*] Whom he had advanced to great Offices, or Dignities.

And his Kinsfolks.] All that had any relation to him.

And his Priests.] Who had served him in his idolatrous Worship, and confirmed him in it.

Until he left him none remaining.] In that place: But there were still some left in *Samaria*, v. 17.

Verse 12. Ver. 12. *And he arose and departed, and came to Samaria.*] Having finished his Work in *Jezreel*, he went to prosecute it, in the chief City of the Kingdom: Which most needed Reformation.

And as he was at the Sheering-house in the way.] In the Hebrew the words are, *in the House of the Shepherds binding*. For they bound the Feet of their Sheep, when they sheered them: And this was the place

place where the Shepherds of *Samaria* were wont to do it. Chapter X.

Ver. 13. *Jehu met with the Brethren of Abaziah, King of Judah, and said, who are ye? And they answered, we are the Brethren of Abaziah, and we are going to salute the Children of the King, and the Children of the Queen.*] That is, the Children of *Foram*, and the Children of *Jezabel*. But the Brethren of *Abaziah* were carried Captive before this, as we read, 2 *Chron.* XXI. 17. therefore by *Brethren* we must understand his Brother's Sons, as it is explained in 2 *Chron.* XXII. 8. Verse 13.

Ver. 14. *And he said, take them alive, and they took them, and he slew them at the Pit of the Sheering-house, even two and forty Men; neither left he any of them.*] They were allied to the Family of *Ahab* by the Mother's side (VIII. 18.) and therefore he thought his Commission (IX. 89.) extended thus far: Being afraid also, it is likely, that they might, if they lived, be avenged of him for the Death of *Foram*, *Abaziah*, *Jezabel*, and their Children whom they were going to see. Verse 14.

Ver. 15. *And when he was departed thence, he light upon Jonadab the Son of Rechab, coming to meet him.*] A very pious and prudent Person, as appears by his Precepts to his Sons in the XXXV. of *Jeremiah*. Who hearing what *Jehu* had done, came, I suppose, to congratulate with him his Happiness in fulfilling God's Commands: And to encourage him in his Proceedings to destroy Idolatry. *Scaliger* indeed in his *Euch. Trihæres.* c. 24. against *Serrarius*, indeavours to prove that this *Jonadab* was not he that gave those Precepts to his Sons; but another in the Days of *Jeremiah*: For it is not likely he thinks, that a Man addicted to such a quiet Life, as he instituted would

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come to meet *Jehu*; and therefore this was some Military Person of great note, who *Jehu* thought might be serviceable to him: But this is a weak Argument; for why might not *Jonadab*, though he loved Retirement, come to congratulate *Jehu's* Zeal against Idolatry, and *Jehu* be glad of such a Man's Company, whose known Piety would gain him greater Respect, than the Attendance of any great Captain could procure him.

And he saluted him] Some think, that *Jonadab* saluted *Jehu*, and spake the words following. But it seems plain to me that they are words of *Jehu*, who saluted him, as soon as he saw him, and enquired of his Welfare.

And said, is thy heart right, as my heart is with thy heart?] The King professed great Love to him, and askt him if he loved him as sincerely, And approved his Actions, as he did *Jonadab's* Institutions.

And Jonadab answered, it is.] The Expression is double in the Hebrew, *Yes, Yes*, to signify a vehement Affection. Or, as a late Learned Writer (*Gouffet* in his *Comment. Hebr. Linguae*) will have it, the former is spoken by *Jonadab*, who said, *it is*; and the other by *Jehu*, who answered, *is it*? Then give me thy hand, &c.

If it be, give me thine hand.] In token of Friendship (*II. Gal. 9.*) and of Fidelity: As it was among the *Romans*, it appears by many places in *Virgil*: For instance, *Æneid. 3.*

*Ipse pater dextram Anchises, haud multa moratus,
Dat juveni atque animum præsentì pignore firmat.*

And he gave him his hand, and he took him up to him, into his Chariot.] Which was a great Honour, and a
Token

Token of high Esteem, to ride with the King in the same Chariot. Chapter X.

Ver. 16. *And he said, come with me, and see my Zeal for the LORD.*] To vindicate his Honour and fulfil his Commands. Verse 16.

So they made him ride in his Chariot.] He speaks in the Plural Number (*they made him*) because the Servants, I suppose, opened the Door, and helpt him up into the Chariot, when *Jehu* gave him his hand.

Ver. 17. *And when he came to Samaria, he slew all that remained unto Ahab in Samaria, till he had destroyed him.*] Utterly rooted out his Family. Verse 17.

According to the saying of the LORD, which he spake by Elijah.] This is mentioned again, both to show his Warrant for what he did; and his Exactness in fulfilling God's Command.

Ver. 18. *And Jehu gathered all the People together.*] That is, all the Heads of them, who represented the rest. Verse 18.

And said unto them, Ahab served Baal a little, but Jehu shall serve him much.] His Zeal for the LORD exceeded its bounds; for he ought not to have taken any indire& Course to fulfil his Will: As he did in counterfeiting as much Zeal for *Baal*, as he professed to *Jonadab* he had for the LORD. God doth not stand in need of any Man's Sin, to compass his Ends: But *Jehu* made bold to dissemble deeply for the Service of God; in which he cannot be excused.

Ver. 19. *Now therefore call unto me all the Prophets of Baal, all his Servants, and all his Priests; let none be wanting.*] By *Servants* he doth not here mean his Worshipers: But being joyned with *Prophets* and *Priests*, they signified some that *ministred* with the *Priests*, in the

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the Worship of *Baal*: Like the *Levites* among the People of God.



For I have a great Sacrifice to do to Baal.] He might possibly mean a Sacrifice not of Beasts, but of Men; even of all the Worshippers of *Baal*: But he intended they should understand him otherwise, and therefore these words were spoken to deceive.

Whosoever shall be wanting, he shall not live.] He thought that some, who considered what Slaughter he had made of the Family of *Ahab* (who introduced the Worship of *Baal*, whom he pretended more highly to honour than *Ahab* had done) might suspect his Design: And therefore he terrifies them with the Fear of Death, if they did not come to this great Sacrifice.

But Jehu did it in subtilty, that he might destroy the Worshippers of Baal.] By destroying his Prophets, and Ministers, and Priests; who being all cut off his Worship would fall to the ground. But the next Verses extend this further, to all the Worshippers of *Baal*, in the whole Country.

Verse 20. Ver. 20. *And Jehu said, proclaim a solemn Assembly for Baal, and they proclaimed it.*] The last Day of the Feast of Tabernacles, the great Day of the Feast, is called by this Name of *Atzarab*: Which we translate a *solemn Assembly*: When it was not lawful to do any servile Work, but wholly attend to the Service of God, XXIII. *Levit.* 36. Such a Day he now caused to be *sanctified* (as the word is in the *Hebrew*) for the Service of *Baal*.

Verse 21. Ver. 21. *And Jehu sent through all Israel.*] To give notice of this great Feast: And to require every one, upon pain of Death, to be present at it.

And all the Worshippers of Baal came, and there was not a Man left, that came not: and they came into the House

House of Baal ; and the House of Baal was full, from one end to another.] If this be meant of the whole Number of *Baalites* throughout the Kingdom, it seems scarce credible that the Temple of *Baal* should be so large as to hold them all. But two things are to be considered, *First*, that his House or Temple comprehended all the outward Courts of it (as it did at the Temple of *Jerusalem*) which were very spacious. And *Secondly*, the Number of his Worshippers was much diminished since the Death of *Abab*: For *Jehoram* his Successor had no great Kindness for the Worship of *Baal* (III. 2.) and Men are apt to follow the Example of their King. Besides, it is likely, *Hazael* King of *Syria* had destroyed many of them, in his Wars with *Israel*.

Ver. 22. *And he said to him that was over the Vestry, bring forth Vestments for all the Worshippers of Baal, and they brought them forth Vestments.*] By all the Worshippers of *Baal*, are not meant all the People that came to worship him: But his Ministers and Priests, who alone wore Vestments of a different kind from the rest of the People: And so it was among the *Jews*, and all other Nations.

Ver. 23. *And Jehu went and Jonadab the Son of Rechab into the House of Baal, and said unto the Worshippers of Baal, search and look, that there be here with you none of the Servants of the LORD, but the Worshippers of Baal only.*] He calls those that worshipped the Golden Calves, the *Servants of the LORD*: Because they worshipped the LORD by them, and abhorred the Worship of *Baal*: Whose Sacrifice he pretended to fear might be profaned, if any Strangers should be present at it. According to the common saying among the Heathen, *Procul O procul este profani.*

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Ver. 24. *And when they went into offer Sacrifices, and Burnt-offerings.*] When they had begun their sacred Offices.

Verse 24. *He appointed fourscore Men without, and said, if any of the Men whom I have brought into your hand escape, he that lets him go, his Life shall be for the Life of him.*] This was but a small Number, for such an Execution. But, it is likely, though no more appeared, yet there were others ready at hand to support them, if need was, in the Undertaking. Or rather, these were set at the several Gates of the outward Courts; that if any endeavoured to make an escape, they might kill them. But the next Verse seems to signify there was a greater Body of Men, that went for that purpose into the Temple.

Verse 25. *Ver. 25. And it came to pass as soon, as they had made an end of offering the Burnt-offering, that Jehu said to the Guard, and to the Captains.*] Of those Troops that he had set, to keep the Peace, as he pretended, and prevent all Disturbance.

Go in and slay them : let none come forth : and they smote them with the edge of the Sword ; and the Guard and the Captains cast them out.] There is nothing in the Hebrew that answers to the word *them* : Nor is it likely, that the Captains and Soldiers troubled themselves to cast their Bodies out of the Temple : Where they were rather buried in its Ruines. But the meaning is, having done this Execution, the Guard and Captains rushed out of the Temple in great haste, and immediately ran to the City of the House of Baal, as it here follows.

And went to the City of the House of Baal.] That is, a Place near to Samaria, where Baal had another Temple : Which gave Name to the Place. Or rather there were great Buildings adjoining to the Temple.

ple of *Baal* in *Samaria*, where the Prophets, and Priests, and their Servants lived : Called a *City*, because they were so large.

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Ver. 26. *And they brought forth the Images out of the House of Baal, and burnt them.*] They worshipped several other lesser Gods (whose Images they had in this Temple) together with the Supreme God, whom they called *Baal*; as the others were called *Baalim*. So *Servius* writes upon the first of the *Georgicks*, that *veteri ritu*, according to ancient Custom, after the Priests had invoked the special Gods to whom the Sacrifice was intended, *generaliter omnia Numina invocabantur*, all the Gods were invoked, lest any of them should think themselves neglected.

Verse 26.

Ver. 27. *And they brake down the Image of Baal, and brake down the House of Baal.*] Demolished his Temple, and the Image of *Baal* in it: Which was either the *Sun*, or *Belus*.

Verse 27.

And made it a Draught-house unto this day.] It was turned into a *Jakes*, as we now speak, a Place where Men went to ease Nature: Which was the highest Contempt that could be put upon it.

Ver. 28. *Thus Jehu destroyed Baal out of Israel.*] So that he was never worshipped more in this Country: But they were perfectly freed from this sort of Idolatry. Which must be acknowledged to have been a very great Work: All the Eastern People, and particularly the *Syrians* and *Zidonians*, and other Neighbouring Nations, being addicted to this Worship, and had been so from ancient time, As what I observed before (*1 Kings XVI. 31.*) from the many Cities, Woods, Mountains and Fountains, which before *Joshua's* time were known by the Name of *Baal*: And there is mention of *Baal-Shalisha* in this Book, IV. 42.

Verse 28.

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Verse 29.

Ver. 29. *Howbeit, from the Sins of Jeroboam the Son of Nebat, who made Israel to sin, Jehu departed not from them: To wit, the golden Calves that were in Bethel and in Dan*] Which he still worshipped; being afraid, as his Predecessors were, that if he took them away, as he had done *Baal*, the People would return to the House of *David*. For which reason all the following Kings of *Israel* continued this false Worship, till their Captivity; when these Calves were carried away with them. So they say in *Seder Olam Rabba*, Cap. XXII. *In the twentieth Year of Pekah came Tiglath-pileser, and took away the golden Calf that was in Dan, and departed; which they endeavour to prove out of 2 Chron. XXVIII. 20, 21. And a little after, in the twelfth Year of Abaz the LORD stirred up the Spirit of the King of Assyria, and he carried away the golden Calf in Bethel, and departed: Fulfilling what is written, X. Hosea 6.*

Verse 30.

Ver. 30. *And the LORD said unto Jehu.*] By some Prophet; either *Elisha*; or the young Man that was sent to anoint *Jehu*; or some other.

Because thou hast done well in executing that which is right in mine Eyes, and hast done unto the House of Ahab, according to all that was in mine heart, thy Children of the fourth Generation shall sit on the Throne of Israel.] His partial Obedience was not without its Reward: Which had been greater if he had been as zealous in all things, as he was in this one Instance: The following History shows the Truth of this Prediction: The Kingdom continuing in his Posterity, till the Days of *Zachariah*, who was the fourth from *Jehu* (XV. 8.) and reigned only so long, as to make good this Prophecy.

Verse 31.

Ver. 31. *But Jehu took no care to walk in the Law of the LORD God of Israel with all his heart: For he departed.*

departed not from the sins of Jeroboam, which made Israel to sin.] This Admonition from God (which sufficiently showed he was not well pleased with) did him no good: But Policy prevailed against Religion, and perswaded him to continue the old Idolatry, when he had destroyed the new.

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Ver. 32. *In those Days the LORD began to cut Israel short, and Hazael smote them in all the Coasts of Israel.]* He took several of their Frontier Towns, I suppose, and thereby opened a way to make great Ravages in their Country. For though Jehu was a valiant Man, yet God did not prosper him, because he was not a sincere Servant of his. Verse 32.

Ver. 33. *From Jordan Eastward, all the Land of Gilead, the Gadites, the Reubenites, and the Manassites: From Aroer (which is by the River Arnon) even to Gilead and Bashan.]* This fully explains what was said in the foregoing Verse, that God cut them short. For Hazael took all their Country beyond Jordan: The whole Kingdoms which the Israelites took from Sihon and Og. Thus these Countries which the Israelites first conquered, were the first that they lost. Verse 33.

Ver. 34. *Now the rest of the Acts of Jehu, and all that he did, and all his Might, are they not written in the Book of the Chronicles of the Kings of Judah?* Which was extant in those Days when this was written; and related his History more at large: Of which this is a brief Abridgment. Verse 34.

Ver. 35. *And Jehu slept with his Fathers, and they buried him in Samaria, and Jehoahaz his Son reigned in his stead.* Verse 35.

Ver. 36. *And the time that Jehu reigned over Israel was twenty and eight Years.]* Longer than any of the Kings of Israel his Predecessors. Verse 36.

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C H A P. XI.

Verse 1.

Verse 1. **A**ND when *Athaliah*, the Mother of *Ahaziah*, saw that her Son was dead, she arose and destroyed all the Seed Royal.] There were many of them cut off by *Jehu*, as we read in the foregoing Chapter; and not a few by others, 2 *Chron.* XXI. 4. XXII. 1. but now their Destruction was completed by *Athaliah*. Who, as she was ambitious of Government, so she was enraged to see *Ahab's* Family cut off; and therefore resolved to do as much by the House of *David*. And perhaps she was afraid *Jehu* should come and kill her, because she was of the House of *Ahab*; and therefore indeavoured to strengthen herself, by getting into the Throne: Which she could not compass, without the Destruction of the Royal Family. For she was a *wicked Woman*, as she is elsewhere called; and had played the Harlot with another Man, by whom she had Children: As the *Jewish* Doctors gather from, 2 *Chron.* XXIV. 7.

Verse 2.

Ver. 2. But *Jehosheba* the Daughter of King *Joram*. Not by *Athaliah*, but by another Wife. For *Athaliah* would not have suffered her Daughter to be married to the High Priest, nor would he (in all likelihood, have married the Daughter of such a Woman.

Sister of Ahaziah.] By the Father's side.

Took *Joash* the Son of *Ahaziah*, and stole him away from the Kings Sons that were slain.] Some think that he was thrown among them, and thought to be dead but she snatcht him away, and brought him to Life Or, as *P. Martyr* understands it, his Nurse threw him

him among the slain on purpose to save his Life, and came afterward and stole him away. But the plain meaning seems to be, that they being all ordered to be slain, she secretly stole him away and preserved him.

And they hid him.] That is, she and her Husband *Jehojada* the High Priest, to who she was married, *2 Chron. XXII. II.*

And his Nurse in the Bed-chamber from Athaliah, so that he was not slain.] It appears by the next Verse, that this *Bed-chamber* was in the House of the LORD; that is, the Temple. Which doth not in the Scripture always signify the Sanctuary; but in a larger sense comprehends all the Courts belonging to it. So *Kimchi* observes, that *the whole Mountain of the House, is called the House of the LORD.* And this Chamber here spoken of was in the outward Court of all, called by *Josephus* *πρῶτον ἱερόν*, *the first holy Place.* For in the inner Court no Body lay, nor might any Woman come into it. See *L'Empereur* upon *Codex Midloth.* Cap 2. Sect. 3.

Ver. 3. *And he was with her in the House of the LORD six Years.]* The Ministers of God were so true to *Jehojada*, that he lay thus undiscovered. Verse 3.

And Athaliah did reign over the Land.] Not *de Jure* (as the Lawyers speak) but *de facto.* For if we may believe the *Jews*, it was not lawful for a Woman to reign over them. So *Maimonides* in the Treatise *Melachim*, they do not place a Woman on the Throne, because it is said, XVII. Deut. 15. *If thou wilt set a King over thee, and not a Queen.* And so in all the Prefures in *Israel*, they place none but Men. She being therefore an Usurper, it may seem strange she held the Throne so long as six Years, against the Constitution of the Kingdom. But in after Ages there is

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an Example of one that held it longer. For *Alexandra* the Widow of *Jannaus*, after the Death of her Husband, possessed her self of the Throne, and reigned nine Years, as *Josephus* relates, L. XIII. Antiq. C. 24. See *Schickard* in his *Misspat Hamelech*. Cap. 2. Theorem. 3.

Verse 4.

Ver. 4. *And the seventh Year Jehojada sent and set.]* *Jehojada* was not a mere private Man, but a Person of great Authority in the Kingdom, who knowing *Athaliah* was an Usurper, and that he had the right Heir to the Kingdom in his Possession (which if he had not, his own Wife had a better right than *Athaliah*) thought he had sufficient Warrant to dethrone her: And set up him, that had the undoubted Title to the Crown. Which he did when he was seven Years old; because then he grew so big, that he could not well be longer concealed: And it was fit also he should now be educated in a Royal manner; which he could not be while he lay hid.

The Rulers over hundreds.] The Names of five of them are set down in 2 *Chron.* XX, III. 1. who were all, some think, of the Tribe of *Levi*. For they of that Tribe were the Persons principally employed in this Undertaking, as appears by the sequel. But we learn from that place in the *Chronicles*, v. 2. that whosoever they were, they went about all *Judah*, and gathered not only the *Levites*, but *all the chief of the Fathers of Israel*.

With the Captains of the Guard.] The chief Commanders of the Soldiery, and those that had been the former King's Guard: For it is not likely he durst call those who were the Guard of the present Queen.

And

And brought them to him into the House of the LORD.] Into that part of it, where Joash was kept, where Jehojada discoursed with them.

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And made a Covenant with them, and took an Oath of them in the House of the LORD, and shewed them the King's Son.] He discovered to them the true Heir of the Crown, and they entred into a Covenant to restore him: Which they bound with an Oath of Secrecy.

Ver. 5. And he commanded them saying, this is the thing that ye shall do.] These words, and those that follow, are certainly spoken to the Priests, and Levites (with whom those Captains before-mentioned were to joyn) as Men whom Jehojada had perfectly under his Command, and whom he could trust: To whom he gives the following Orders.

A third part of you that enter in on the Sabbath, shall ever be Keepers of the Watch of the King's House.] The Priests and Levites took their turns in their Attendance at the Temple; and their Course was finished in the space of a Week. Every Week a Course went out, and another came in. Now they who now entred upon their Week of Attendance (which was on the Eve of every Sabbath) were divided by Jehojada into three parts: One of which he here orders to guard the King's House. That is, that part of the Temple on the North, where he lodged, and was now educated.

Ver. 6. And a third part shall be at the Gate of Sur.] That is, the East Gate of the Temple, towards the City: Which was the principal (and at the first, the only) Entrance into the House of the LORD. This is called the Gate of the Foundation, 2 Chron. XXIII. 5. and by five other Names (if we may believe the Talmudists) where another part were ordered to

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guard it. *Abarbinel* thinks this Eastern Gate was called *Sur*, being as much as to say, *go back*: Because no unclean Person durst enter into this Gate. And the *Gate of the Foundation*, because it was as he speaks, the *Gate of the first Sanctity*.

And a third part at the Gate behind the Guard.] The other third part he set at the South Gate, which looked toward the Royal Palace; and through which *Athaliah* was wont to come, and therefore had a Guard near this Place. Behind which these Levites were placed by *Jehojada*, to observe their Motions.

So shall ye keep the Watch of the House, that it be not broken down.] They were to take special Care, that the House of the LORD were not any way profaned: Suffering none to come nearer to it, than they ought. And particularly watching those out of the Palace, that they did not defile it. So *de Dieu* thinks the word *Massach* (which we translate *be not broken down*) ought to be understood, being as much as *be Massach*, by pulling away, those that shall dare to pollute the Holy Place; and would come in to hurt the King. Or, as other learned Men have interpreted it, they were to keep *the Watch of the House at the Breach*: Which the wicked Sons of *Athaliah* (which she had by another Man) had made, as we read *2 Chron. XXIV. 7*. Dr. *Lightfoot* thinks that beside these three parts for the Design which *Jehojada* intended, there were three more (six in all) for the ordinary Service of the Temple. For he would not have that neglected, while he took care of the Affairs of the Kingdom. See his Book of the *Temple*, Chap. XX.

Verse 7.

Ver. 7. *And two parts of all you that go forth on the Sabbath.*] It is well known, that *David* divided the Priests into XXIV. Courses, to attend the Service of the Temple in their turns. Every one of which

Courses.

Courses ministred their Week from Sabbath to Sabbath. So *Josephus* saith expressly, he ordained each should minister eight Days, *ἑπτά Σαββάτους ἑπτά Σαββάτων*, from one Sabbath to another, L. VII. Antiq. Cap. II. For that Course which went out, did not depart till the Sabbath was over; and that which came in, entred when it began: As the Learned Mr. *Whiston* in his late *Chronology* expounds the words of *Josephus*, p. 156.

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Even they shall keep the watch of the House of the LORD about the King.] He adds two parts of those who had finished their Course, and went off to go home, into the Country; whom he would have to stay at *Jerusalem*, and assist the rest before-named: Especially in strengthening that part of the Temple that lay towards the Palace; or rather, to be the King's Guard, when he came out of his Lodgings (where he was at present) into the Court of the LORD's House.

Ver. 8. *And ye shall compass the King round about, every Man with his Weapons in his hand; and he that cometh within the ranges, he shall be slain.*] By the ranges, is to be understood, if not the Ranks of Men, that stood about the Mountain of the House of the LORD, the Ranks of Trees that grew on either side of the Causeway, or the Rails that were set on either side of it, for the Stay and Safety of those that passed upon it. See Dr. *Lightfoot* in the same place.

And be ye with the King, as he goeth out, and as he cometh in.] When he went out to walk, or do any other thing: And when he returned to his Apartment.

Chapter Ver. 9. *And the Captains of hundreds, did according*
 XI. *to all that Jehojada commanded, and they took every*
 ~~~~~ *Man his Men, that were to come in on the Sabbath;*  
*with those that should go out on the Sabbath: And came*  
*to Jehojada the Priest.] To show that they were all*  
*disposed according to his Order.*

Verse 10. Ver. 10. *And to the Captains of the hundreds did the*  
*Priest give King David's Spears and Shields that were*  
*in the House of the LORD.] They did not come arm-*  
*ed into the Temple, lest they should give any Suspi-*  
*cion: But Jehojada furnished them with such Wea-*  
*pons as the Temple afforded. Particularly with the*  
*Spears and Shields, which King David had used, and*  
*dedicated after all his Wars, as Monuments of God's*  
*Goodness to him: And perhaps several Spears and*  
*Shields of great Men, which he had taken as Spoils*  
*in his Wars.*

Verse 11. Ver. 11. *And the Guard stood every Man with his*  
*Weapon in his hand, round about the King, from the*  
*right corner of the Temple, to the left corner of the Tem-*  
*ple, along by the Altar and the Temple.] The Guard*  
*within the Court mentioned v. 7. stood from the*  
*South part of the Temple toward the Palace, to the*  
*North part of it, where the King lay hid; about the*  
*great Altar of Burnt-offering (which was at the East-*  
*gate) and the Sanctuary; and then the King was*  
*brought forth, and placed below the Altar, that all*  
*might see him.*

Verse 12. Ver. 12. *And he brought out the King's Son, and put*  
*the Crown upon him, and gave him the Testimony, and*  
*they made him King, and anointed him.] Having pro-*  
*duced Joash, he put the Crown on his Head (which*  
*I suppose, was kept in the Sanctuary) and then put*  
*the Book of the Law into his hand, according to*  
*XVII. Deut. 18, 19. which is called the Testimony,*  
*because*

because God therein testified what he would have the King, and them all do. And thereupon he declared him to be King of *Israel*; and then anointed him: Which it was not necessary to do (and therefore he is said to be *made King* before it was done) being the Son of a King; had not *Athaliah* disturbed the Succession, and pretended to the Kingdom. Therefore to settle all things, he was anointed as *Solomon*, and *Jehoiada* were. But there is a doubt what is meant by *Eduth*, which we translate *Testimony*; supposing it comes from the Root, which signifies to *testify*. But here are those, particularly *Forsterus*, *Avenarius*, and others of greater note who derive it from the Hebrew word *Adab*, which signifies to *cloth, put on, and adorn*: And so take *Eduth* for some Royal Ornament, which was a Mark of Kingly Dignity: And that it is probable might be a *Bracelet* which *Jehoiada* put upon the young King, together with the Crown. This Conjecture is countenanced by what was read of the *Amalekite*, who brought the Bracelet on *Saul's* Arm to *David*, as well as the Crown that was on his Head. See *Fortunatus Scacchus Myrothec.* III. Cap. XLI.

And they clapt their hands and said, God save the King.] The Guards and the People (as the next Verse explains it) testified their Joy, by clapping their hands and shouting, as they did at King *Solomon's* Coronation, 1 *Kings* I. 34. 39. For clapping of hands was a token of Joy, as appears by many places, KLVII. *Psal.* I. LV. *Isa.* 12.

Ver. 13. And when *Athaliah* heard the noise of the Guards, and of the People.] Who were now assembled to see their King. Verse 13.

She came to the People into the Temple of the LORD.] into the outward Court, where they were met together.

Chapter ther. And she seems in a great Fright to have come  
 XI. alone, or but few Attendants with her.

Verse 14. *And when she looked, behold, the King stood by a Pillar, as the manner was.*] Some of the Jews, and many great Men among Christian Writers, understand by this Pillar, the brazen Scaffold, which Solomon erected at the Dedication of the Temple. 2 Chron. VI. 13. But the plainest meaning seems to me, that he stood by the Post of the East-gate in the inner Court, where the Station of the King was. Which *Vitringa* hath made probable (in his *Synagoga Vet.* p. 31, &c.) where he observes, that the King alone entred at the East-gate on the Sabbath, and the new Moons: But on other Days at the South or North-gate, where the People entred; Which he gathers from XLVI. *Ezek.* 1, 2. He *stood*, I suppose only; to be better seen by the People: Otherwise *sitting* was a Posture of Authority.

*And the Princes and the Trumpeters by the King, and all the People of the Land rejoiced, and blew with Trumpets.*] This made her soon apprehend the danger she was in, as it here follows. For the People when they saw their young King, expressed their Joy, it is likely, in some such Acclamations as the People of Rome made at the Inauguration of *Claudius*, *Claudi Auguste, Principem te, aut qualis tu es semper Octavianus, te respublica requirebat, tu frater, tu Pater, tu Amicus, tu bonus Senator, tu vere Princeps*, as *Trebel. Pollio* relates in his Life. For though *Joash* had done nothing praise-worthy, being but a Child; yet they rejoiced in the Felicity which they promised themselves in his Reign, under the Government of such a Man as *Jehojada*.

And

And Athaliah rent her Clothes, and cried, Treason, Chapter  
[Treason.] Adding, as Josephus relates, take that Boy XI.  
and kill him: Meaning Joash, in whose Behalf this  
Conspiracy, as she called it, was made against her.  
But she spake like a distracted Woman, there being  
no body on her side, to execute any of her Com-  
mands.

Ver. 15. And Jehojada the Priest commanded the Verse 15.  
Captains of hundreds, and the Officers of the Hosts and  
aid unto them, have her without the Ranges.] Through  
which they had suffered her to come, being a Queen,  
contrary to the Order, v. 8.

And him that followeth her, kill with the Sword.] If  
any body appeared to abet and rescue her, he com-  
manded him to be slain.

For the Priest had said, let her not be slain in the House  
of the LORD.] From whence they dragged her, till  
they had brought her down to the Bottom of the Cau-  
sey, and there they slew her.

Ver. 16. And they laid hands on her, and she went Verse 16.  
by the way, which the Horses came into the Kings House,  
and there she was slain.] That is, saith the same Author  
(Chap. V. Sect. 2. of the Temple) they got her out of  
the Mountain of the House, and brought her down  
the Causey: And when she came near the Horse-gate,  
through which the Horses went up out of the Stables  
of Millo, when the King had occasion for them, there  
they slew her.

By which the Horses came into the King's House.]  
There was another Horse-gate, in the main Wall of  
the City, XXXI. Jerem. 39. But that was distinct  
from this: Which was peculiar to the King's Horses.  
And therefore a distinctive Character is set upon it,  
that it was the Horse-gate towards the King's House,  
Chron. XXIII. 15. So it should be rendered, rather  
than

Chapter than *by the King's House*: For neither of these Gates, XI. were near his House, but at a distance from it: And we may call this Gate here spoken of, the back way to the King's House at the Stable-gate.

Verse 17. Ver. 17. *And Jehojada made a Covenant between the LORD, and the King, and the People: That they should be the LORD's People.*] He first takes care about Religion, and engaged them in a solemn Covenant to root out Idolatry: And to restore the true Worship of God, and continue in it.

*Between the King also and the People.*] That they should be his obedient Subjects, and he should govern them by the Law. This was directly agreeable to the Apostolical Precept. *Fear God, and honour the King.*

Verse 18. Ver. 18. *And all the People of the Land went to the House of Baal, and brake it down; his Altars and his Images brake they in pieces thoroughly.*] Accordingly they began immediately to make good their Covenant in destroying the Worship of Baal. Which had been introduced among the People of Judah by Jehoram VIII. 18. and was continued by Abaziah, v. 27.

*And slew Mattan the Priest of Baal before the Altar.* To which it is possible he fled, as a Place of Refuge. Or they drag'd him hither to make him a Victim to his God.

*And the Priest appointed Officers over the House of the LORD.*] Levites to keep the Door: Lest any one who was unclean should enter into it. See more 2 Chron. XXIII. 18, 19.

Verse 19. Ver. 19. *And he took the Rulers over hundreds, and the Captains, and the Guards, and the People of the Land.*] Brought them out of the Temple, that they might conduct the King to his Palace, as it here follows.



And they brought down the King from the House of the LORD, and came by the way of the Gate of the Guard to the King's House.] By that Gate of the King's Palace, where a Guard was to be kept for his Safety. Chapter XI.

And he sat on the Throne of the King's.] Which was the Accomplishment of his Inauguration.

Ver. 20. And all the People of the Land rejoiced.] Verse 20. Applauding what Jehojada had done.

And the City was in quiet.] No body appeared in Defence of Athaliah.

And they slew Athaliah with the Sword, besides the King's House.] Not far from it: The People having so little Kindness for her, that they suffered her to be slain without any Opposition. In the *Chronicles* indeed the words are, *the City was in quiet after that they had slain Athaliah*, 2 *Chron.* XXIII. 21. Which may import there was some bustle before, when she was apprehended: But after her Death there was no stir. Nor do we read they were so much concerned for her, as to bury her.

Ver. 21. Seven Years old was Jehoash when he began to reign.] Verse 21. Being so very young he was very unfit for so weighty a Charge: But he was under the Direction of so excellent a Counsellor, that while Jehojada lived, all things went well, and the Nation was very happy, as we read in the next Chapter. But that good Man being dead, he was seduced by some great Men about him to Idolatry, 2 *Chron.* XXIV. 17, &c. Which shows him to have been a weak Prince, who wanted Judgment in things of greatest Moment.

Chapter  
XII.

## C H A P. XII.

- Verse 1. Verse 1. **I**N the seventh Year of Jehu, Jehoash began to reign, and forty Years he reigned in Jerusalem: And his Mother's Name was Zibiah of Beer-sheba.
- Verse 2. Ver. 2. *And Jehoash did that which was right in the sight of the LORD, all his days wherein Jehojada the Priest instructed him.*] This History shows of what Advantage it is, to have good Instructors, and Counsellors about a King. For Jehojada preserved Joash in good ways while he lived: But when he was dead, Joash changed his Manners; and was persuaded by the Flatteries of some of his Courtiers to fall into Idolatry; and he killed the Son of this pious Jehojada, who reproved him for it, 2 Chron. XXIV. 17. 21.
- Verse 3. Ver. 3. *But the high Places were not taken away, the People still sacrificed and burnt Incense in the high Places.*] These private Altars (on which they sacrificed to the true God) I observed before were not removed by the best of their Kings, till the Reign of Hezekiah. And this King was too young, and his Authority too weak (though he had Jehojada to assist him) to attempt to break such a long continued Custom: Especially when some of the Princes in their Hearts were Idolaters.
- Verse 4. Ver. 4. *And Joash said unto the Priests.*] The House of God being suffered to run to decay, in the time of Athaliah, and her Son; Joash in Gratitude to God who had preserved him there, resolved to have it repaired:

repaired; and in order to it commanded what Money should be set apart, for that purpose. Chapter XII.

*All the Money of the dedicated things that are brought into the House of the LORD.]* That had been, or would hereafter be brought and dedicated to the Service of God, and of the Temple.

*Even the Money of every one that passeth the account.]* This, and the following Money he commanded the Priests and Levites to go through the Kingdom, and gather it for the repair of the Temple, as we are told *Chron. XXIV. 5.* They were not to expect till the People should bring it in, but go and gather it, every Man of his Acquaintance, where he knew it to be due. And so the foregoing words are to be translated, not *that is brought*, but *to be brought* into the House of the LORD. Which Money arose three ways: The first is here mentioned, *the Money of every one that passeth* (for the words *the account* are not in the Hebrew) which some understand of the Offering, which pious People of other Nations made, who came to worship at *Jerusalem*, *1 Kings VIII. 41.* Or, rather of those who were come to twenty Years of Age, and being past that, were to pay half a Shekel. This had been much neglected in the time of *Athaliah* (as the Jewish Doctors think) but now being carefully gathered, there was enough to maintain the daily Sacrifice (which was supported out of this Money) and to carry on also the Reparation of the Temple. Though *Abarbinel* thinks it was wholly applied to the Reparation: And the People voluntarily offered for the maintaining of the daily Morning and Evening Sacrifice.

*The Money that every Man is set at.]* This was the second way: By the Money that every Man who had vowed himself to God, was to pay, by the Estima-

Chapter XII. tion that the Priest should make for his Redemption according to that Law, XXVII. *Levit. 2, 3.* For so the words are here in the *Hebrew, the Money of a Man, whose Taxation is the Money of his Soul.* That is, who is taxed such a Sum of Money, whereby his Soul might be freed from the Vow wherewith he had bound himself. For till this Money was paid, his Life was not his own, but God's.

*And all the Money that cometh into any Man's hands to bring into the House of the LORD.]* This was the third sort of Money for the Reparation of the Temple: That which any Man would give freely for that Service which they were to receive of them.

Verse 5. Ver. 5. *Let the Priests take it to them, every Man of his Acquaintance, and let them repair the Breaches of the House, wheresoever any Breach shall be found.]* This Money, thus collected, he intrusted with the Priests, and commanded them to see it employed to the Use for which it was given.

Verse 6. Ver. 6. *And it was so, that in the three and twentieth Year of King Jehoash, the Priests had not repaired the Breaches of the House.]* They were both dillatory and careless in gathering the Money (2 *Chron. XXIV. 5.*) and did not bring in what they had gathered to begin the Work. Whereupon the King revoked his former Order, and intrusted other Men (as it here follows) with this Work. Thus are things seldom done well, that are committed to the Care of many.

Verse 7. Ver. 7. *Then King Jehoash called Jehojada the Priest, and the other Priests, and said unto them, why repair ye not the Breaches of the House? Now therefore receive no more Money of your Acquaintance; but deliver it for the Breaches of the House.]* He ordered two things; First, That they should gather no more Money of the

the People; and *Secondly*, that they should not have Chapter  
the Care of seeing the Temple repaired; but pay XII.  
what had been gathered into other hands.

Ver. 8. *And the Priests consented to receive no more Verse 8.*  
*Money of the People, neither to repair the Breaches of*  
*the House.] They submitted to the King's new Or-*  
*ders; and wholly committed the Business to those,*  
*whom he thought fit to employ.*

Ver. 9. *And Jehojada the Priest took a Chest.] By the Verse 9.*  
*King's Order, 2 Chron. XXIV. 8.*

*And bored a hole in the lid of it, and set it beside the Al-*  
*tar on the right side, as one cometh into the House of the*  
*LORD.] On the right side of the Gate that went in-*  
*to the Court of the Priests: Not far from the Altar*  
*which was within the Court, as appears from, 2 Chron.*  
*XXIV. 8. Dr. Lightfoot thinks these two Texts do*  
*not relate to the same time. For at the first the Chest*  
*was set in the very Court of the Priests near to the*  
*Altar, as it is here said in this Place: So that the*  
*Money still passed through the Priests Fingers; who*  
*took it of the People, and put it into the Chest*  
*which was in their Court, where the People could*  
*not come at it. But the Money not coming in so fast*  
*as was expected, this way; he removed the Chest, or*  
*made another, and set it without the Court, at the*  
*entrance of it, where every one might have access un-*  
*to it. And he proclaimed through all the Country*  
*they should bring in their Money thither: Which*  
*came in so plentifully, that there was enough for*  
*the repair of the House, and for other uses also.*

*And the Priests that kept the Door, put therein all*  
*the Money brought into the House of the LORD.]*  
There was a Proclamation made, that all the People  
should bring in their half Shekel, which Moses com-  
manded every one of such an Age to pay: And they  
brought

Chapter XII. brought it to the Priests who stood at the Door, that let into their Court, and saw them put it into the Chest, 2 Chron. XXIV. 9.

Verse 10. Ver. 10. *And it was so, when they saw there was much Money in the Chest, that the King's Scribe, and the high Priest came up, and they put up in Bags, and told the Money that was found in the House of the LORD.]* The high Priest would have a Witness of his Actions, lest he should be suspected of any Fraud, as perhaps others had been; and would not open the Chest without the Assistance of the King's Secretary of State: Nor would he open it in the Temple, but had it brought by the Levites into the King's Office: And there the Secretary and the high Priest, or any Officer of his, emptied the Chest, and told the Money, and then put it up in Bags, which it is likely they sealed: And then they sent the Chest into its place again. This they did every Day, as we read 2 Chron. XXIV. 11.

Verse 11. Ver. 11. *And they gave the Money, being told, into the hand of them that did the Work, and had the Oversight of the House of the LORD.]* These Bags of Money were delivered (by the King and Jehojada, 2 Chron. XXIV. 12.) not to the Priests, whom the King had found tardy, and perhaps faulty in converting the Money to their own Uses; But to some select Persons who had this peculiar Business committed to them, to see the Reparation, and to employ good Workmen, and to pay them their Wages.

*And they laid it out to the Carpenters, and Builders that wrought upon the House of the LORD.]* To buy Materials for the Work, as it follows in the next Verse.

Verse 12. Ver. 12. *And to Masons, and Hewers of Stone, and to buy Timber, and hewed Stone, to repair the Breaches of the House of the LORD: and for all that was laid*  
out

out for the House to repair it.] For all other things, of what kind soever they were, which they found necessary for the Reparation. Chapter XII.

Ver. 13. *Howbeit there were not made for the House of the LORD Bowls of Silver, Snuffers, Basons, Trumpets, any Vessels of Gold, or Vessels of Silver, of the Money that was brought into the House of the LORD.]* Though these were wanting, yet the Money was limited to the Reparations of the House: And the King ordered that no Vessel of any sort should be bought for the Temple, till the Temple it self was put into a good Condition. So the LXX. render it, *there shall not be made for the House any Vessel, &c.* (that is, he commanded there should be none made) but all given to the fore-named Workmen, as long as there needed any Reparations. So it follows in the next Verse. Verse 13.

Ver. 14. *But they gave that to the Workmen, and repaired therewith the House of the LORD.]* The Masons and Carpenters, and such like Workmen, had all the Money to be laid out, according to their Discretion, upon the Reparation of the Temple alone, till the Work was finished. And then they gave an account of what Money remained in their hands, and that was laid out to purchase such Vessels as are before-mentioned, for the Service of the Temple, 2 Chron. XXIV. 14. Verse 14.

Ver. 15. *Moreover, they reckoned not with the Men, into whose hands they delivered the Money to be bestowed on Workmen: for they dealt faithfully.]* They were so confident of the Honesty of the Overseers, that they took no account of the Money they had paid the Workmen: Who were also Men of such clear Reputation, that what they laid out was not questioned. This was a rare Example of Fidelity, in managing the Verse 15.

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the publick Money: And there was one Man in Greece, *Aristides*, who was so trusty in the Opinion of all the People.

Verse 16.

Ver. 16. *The Trespass-Money, and the Sin-Money was not brought into the House of the LORD: it was the Priests.*] This Money was not applied to the afore-said Use; But put into the hands of the Priests, that Sacrifices for Trespases, and Sins might be offered for those that gave it.

Verse 17.

Ver. 17. *Then Hazael King of Syria, went up and fought against Gath, and took it.*] This was a City of the *Philistines*, but taken by King *David*, and added to the Dominion of *Israel* (*1 Chron. XVIII. 1. 2 Sam. VIII. 1.*) and now taken from them by *Hazael*.

*And Hazael set his Face to go up to Jerusalem.*] Having made himself Master of this Place, he plainly declared, by the Disposition of his Affairs, that he intended to make an attempt upon *Jerusalem*. This fell out after *Jeboass* had forsaken God, and fall'n to Idolatry: As appears by the Book of the *Chronicles*: Where a much different Relation is made of the Expedition of the *Syrians*. Insomuch that *Abarbinel* thinks (which is approved by several Christian Writers) there were two Expeditions. In the first of which *Hazael* came up in Person against them, as is here related; but they purchased Peace of him. And then in the end of the Year, after they had killed *Zachariah* the War was renewed: Though *Hazael* did not come himself, but sent a small Army, which they were not able to oppose, which destroyed a great many of the Princes of the People, and sent great Spoils to *Damascus*, *2 Chron. XXIV. 23, 25.*

Verse 18.

Ver. 18. *And Jeboass King of Judah took all the hallowed things that Jehoshaphat, and Ahaziah his Fathers, Kings of Judah, had dedicated, and his own hallowed*



*ballowed things, and all the Gold that was found in the House of the LORD, and in the King's House, and sent it to Hazael King of Syria: and he went away from Jerusalem.]* The Preservation of his Kingdom he thought warranted this: But he had brought these Dangers upon himself, by his Apostacy from God.

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Ver. 19. *And the rest of the Acts of Joash, and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah?* Verse 19.

Ver. 20. *And his Servants arose, and made a Conspiracy, and slew Joash, in the House of Millo, which goeth down to Silla.]* The Syrians had left him labouring under great Diseases at this Place, called Millo: Where his Servants slew him in his Bed, as we read 2 Chron. XXIV. 25. There was another place called Millo hard by the King's Palace at Jerusalem: Therefore to distinguish this from that, this is called Millo that goeth down to Silla; as Abarbinel thinks.

Ver. 21. *For Jozachar the Son of Shimeah.]* He was called by another Name also, viz. Zabad. Verse 21.

*And Jehozabad the Son of Shomer.]* This was his Father's Name, it is likely, and his Mother was called Shimrith, who was a Moabites; as Shimeah was an Ammonites, 2 Chron. XXIV. 26.

*His Servants, smote him, and he died.]* They were Friends of Jehojada (as Josephus thinks) who took this Revenge upon Joash, for the Death of Zachariah the Son of Jehojada, as is expressly noted 2 Chron. XXIV. 25.

*And they buried him with his Fathers in the City of David.]* But not in the Sepulchre of the Kings, 2 Chron. XXIV. 25. For though they did him so much Honour as to bury him in the Royal City, yet not

all the Honour that was usual: Because he had forsaken God, and slain one of his Prophets.

*And Amaziab his Son reigned in his stead.]* His Servants did not kill him, for they had no Intention to usurp the Kingdom: But only to revenge the Blood of *Zachariab*. For they suffered his Son to succeed *Joash* peaceably, who slew those that had slain his Father, 2 *Chron.* XXV. 3.

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C H A P. XIII.

Verse 1.

Verse 1. **I**N the three and twentieth Year of *Joash* the Son of *Ahaziab* King of *Judah*, *Jeboahaz* the Son of *Jehu* began to reign over *Israel* in *Samaria*, and reigned seventeen Years.] Some have raised a doubt about this account, because *Joash* began to reign in the seventh Year of *Jehu* (XII. 2.) who reigned but twenty eight Years (X. 36.) from whence if seven Years be deducted, there remains no more than one and twenty, not three and twenty Years, as is here said. To which *Kimchi* and *Abarbinel* answer; there were two incomplete Years; for when it is said *Joash* reigned in the seventh Year of *Jehu*, it must be understood of the beginning of his seventh Year: And in like manner, when he speaks here of the three and twentieth Year of *Joash*, it must be understood of the beginning of the same Year. And so they are called three and twenty, when they were but one and twenty perfect Years: But it is better to say (as my worthy Friend *Dr. Alix* thinks) that there was an *Interregnum* of a Year between the Death of *Jehu* and the first of *Jeboahaz*.

Ver. 2.

Ver. 2. *And he did that which was evil in the sight of the LORD, and followed the sins of Jeroboam, who made Israel to sin: he departed not there from.]* Was not reclaimed by the severe Punishments God inflicted on him. Chapter XIII. Verse 2.

Ver. 3. *And the Anger of the LORD was kindled against Israel, and he delivered them into the hand of Hazael King of Syria, and Benhadad the Son of Hazael, all their Days.]* The word *their*, is not in the Hebrew; so that it may be translated all *his* Days, as it is explained, v. 22. Verse 3.

Ver. 4. *And Jehoahaz besought the LORD, and the LORD hearkned unto him.]* Not for his sake, but for the sake of the pious Ancestors of this People: With whom he had made a Covenant of great Mercy to be showed to their Posterity; which in their great Distress he now afforded them. See v. 23. Verse 4.


*For he saw the Oppression of Israel, because the King of Syria oppressed them.]* Intending their utter Ruin, which God would not yet permit. But bear longer with them.

Ver. 5. *And God gave Israel a Saviour, so that they went out from under the hand of the Syrians.]* Some understand by this Saviour, an extraordinary Captain, whom God raised up to fight their Battles, with great Success. But it being said, that while Hazael lived he oppressed them, v. 22. it is more reasonable to understand by this Saviour, the Son of Jehoahaz: Who when Hazael was dead, delivered them from their Bondage, v. 25. And perhaps he did this in his Father's Life time; who made him joynt Sovereign with himself. Verse 5.

*And the Children of Israel dwelt in their Tents, as aforetime.]* They lived quietly and securely, not only

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in their fortified Towns ; but in the Villages and the Fields.


 Verse 6.

Ver. 6. *Nevertheless they departed not from the Sins of the House of Jeroboam, who made Israel to sin, but walked therein.*] Neither their Miseries, nor God's Mercies to them made any Alteration in them: But they continued in those Sins; which had ruined the House of Jeroboam, and many of his Successors.

*And there remained the Grove also in Samaria.*] We read of a Grove which Ahab planted in Honour of Baal, 1 Kings XVI. 33. But his Worship being utterly destroyed by Jehu, I cannot but think that he cut down that Grove. And therefore the Grove here mentioned had in it the Image of some other God.

## Verse 7.

Ver. 7. *Neither did he leave of the People to Jehoabaz but fifty Horsemen, and ten Chariots.*] With the Men belonging to them.

*And ten thousand Footmen.*] This explains what he means by *the People* in the foregoing words; not all the People of Israel, but the Soldiers, or Men of War; Of which there were no more left, than this small Number.

*For the King of Syria had destroyed them.*] God left them in his hand, to make this Destruction among them, Killing some, and carrying others captive.

*And had made them like the Dust by thrashing.*] By perpetual Wars and Captivities; which made very great Depopulations.

## Verse 8.

Ver. 8. *Now the rest of the Acts of Jehoabaz, and all that he did, and his Might, are they not written in the Book of the Chronicles of the Kings of Israel.*] The Judgments of God upon him were the more remarkable, because he was a *Man of Might*: And was so far from being able to stand before the *Syrians*, that he beat him to Dust.

Ver. 9. *And Jehoahaz slept with his Fathers, and they buried him in Samaria, and Joash his Son reigned in his stead.*] Called in the next Verse *Jehoash*. Chapter XIII.

Ver. 10. *In the thirty seventh Year of Joash King of Judah, began Jehoash the Son of Jehoahaz to reign over Israel in Samaria, and he reigned sixteen Years.*] A Difficulty seems to arise, by comparing this Verse with he first. Where it is said, *Jehoahaz King of Israel began to reign in the twenty third Year of Joash King of Judah, and reigned seventeen Years*: From whence it follows, that *Jehoash* began to reign not in the thirty seventh, but in the thirty ninth, or the fortieth Year of *Joash King of Judah*. Verse 9. Verse 10.

But this only shows the Truth of what I said upon, v. 5. that he reigned with his Father three Years: After God was so gracious as to raise up a Deliverer to them; who was his Son of his, by whom Peace was restored to them. This we note in the Margin, he reigned in Consort with his Father, XIV. 1.

Ver. 11. *And he did that which was evil in the Sight of the LORD; he departed not from all the sins of Jehoaham the Son of Nebat, who made Israel to sin, but he walked therein.* Verse 11.

Ver. 12. *And the rest of the Acts of Joash and all that he did, and his Might wherewith he fought against Amaziah King of Judah, are they not written in the Book of the Chronicles of the Kings of Israel.*] They were all recorded in the Book so often mentioned (See 1 Kings XI. 41.) and his Fight with *Amaziah* is particularly related, and set down at large in 2 Chron. XXV. 17, 18, &c. Verse 12.

Ver. 13. *And Joash slept with his Fathers, and Jehoaham sat upon his Throne.*] From whence some of the Jewish Doctors gather, that he reigned with his Father, at least one Year: Though *Abarbinel* denies it, but without reason. Verse 13. And

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*And Joash was buried with his Fathers in Samaria, with the Kings of Israel.]* He doth not here conclude this History of *Joash*; for he afterwards relates great things done by him. But being to speak of the Death of *Elisba*, upon which those things depended, he interposes that, before he proceed further to relate his Acts.

Verse 14. Ver. 14. *Now Elisba was fallen sick, of his Sickness whereof he died.]* This was in the tenth Year of *Joash*, as they say in *Seder Olam Rabba*, Cap. XIX. And from thence gather how long *Elisba* continued a Prophet in *Israel*, viz. from the nineteenth Year of *Jesbo- phat*, till this time: Which was sixty five Years.

*And Joash the King of Israel came down unto him, and wept over his Face.]* This was no sign of his hearty Affection to him (for he would not hearken to his word) but he bewailed himself, and his People, who were in Danger shortly to lose so great a Defender.

*And said, my Father, my Father, the Chariot of Israel and the Horsemen thereof.]* They are the words of *Elisba* concerning *Elijah*, when he was taken up to Heaven (11. 22.) signifying the great Authority he had maintained among them (which is included in the Word *Father*) and that by his Counsel, and Prayers they had obtained Glorious Victories over their Enemies.

Verse 15. Ver. 15. *And Elisba said unto him, take Bow and Arrows: and he took unto him Bow and Arrows.]* This was to represent the Wars he was to have with the *Syrians*.

Verse 16. Ver. 16. *And he said to the King of Israel put thy hand upon the Bow, and he put his hand upon it: and Elisba put his hands upon the King's hands.]* This was to represent that they were not to trust in their Arms, and

and their Valour: But in God alone, who would give them the Victory.

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Ver. 17. *And he said, open the Window Eastward; and they opened it.*] Part of Syria lay East or North-East from Judæa: And the Syrians also had possessed themselves of all the Land of Israel Eastward (X.33.) from whence he signified, by what follows, *Joash* should expel them.

Verse 17.

*Then Elisha said, shoot, and he shot: and he said, he Arrow of the LORD's Deliverance, the Arrow of Deliverance from Syria.*] A Sign the LORD would wound the Syrians by the Arms of the Israelites: And give them a Glorious Deliverance from their Tyranny.

*For thou shalt smite the Syrians in Aphek.*] In the Territories belonging to it, of which see 1 Sam. IV. 1. XXIX. 1. The Syrians had taken Gath; and Aphek, (take it, was not far from it: So that it was as much as to say, they should drive them out of the Country; as it follows.

*Till thou hast destroyed them.*] Not all the People of Syria, but all their Forces wherewith they infested Israel.

Ver. 18. *And he said, take the Arrows, and he took them: and he said unto the King of Israel, smite upon the ground; and he smote thrice, and stayed.*] That which he represented before by the shooting of an Arrow, he represents again by smiting upon the Ground with the Arrows, viz. Victory over the Syrians, whom he should overthrow and cast down to the Ground in Battle.

Verse 18.

Ver. 19. *And the Man of God was wroth with him, and said, thou shouldst have smitten five or six times: then shouldst thou have smitten Syria till thou hadst consumed them: whereas now thou shalt smite Syria but thrice.*

Verse 19.

By

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By the former Sign the King of *Israel* might have understood, that this was intended to signify the same thing: And I suppose the Prophet spake so, as to give him to understand he would have him smite a good many times. And he was angry at his Sloth and Unbelief, which made him stop at the third stroke: For if he had done it oftner, he should have utterly disabled them. He had before represented great Victories which he should obtain: But not till now, how often he should overcome: Which he was admonished by God to let him know by this Sign. And it is probable, the Prophet himself did not know, till he saw how often he smote on the Ground.

Verse 20. Ver. 20. *And Elisha died, and they buried him: and the Bands of the Moabites invaded the Land at the coming in of the Year.*] Which was the usual time when People went out to War, as I have shown upon 2 *Sam.* XI. 1. See there: But whether it was the next Spring after his Death; or some Years after, is doubted. But the words seem plainly to import it was the next Spring.

Verse 21. Ver. 21. *And it came to pass, as they were burying a Man.*] Carrying him to his Grave.

*They spied a Band of Men.*] A Party of the *Moabites*, who were coming towards the Place, where they were to lay the Corps.

*And they cast him into the Sepulchre of Elisha.*] Which being near to the place where they then were, they rolled away the Stone, and laid the Body by *Elisha's*: For fear, if they proceeded to the Sepulchre prepared for this Man, they should fall into the hand of the *Moabites*.



And when the Man was let down, and touched the Bones of Elisha.] From hence some conclude, that this Invasion of the Moabites was some Years after Elisha's Death; when his Flesh was consumed, and only his Bones remained.

That he revived and stood upon his Feet.] By which Miracle God did the highest Honour to his Prophet, and confirmed, both the Truth of what he had promised the King; and the Belief of a future Life. For this was something more than he had done in Elisha's Life-time, when he could not without many Prayers, and stretching himself, with great Application, upon the Body of the Child, raise it to Life again: Whereas now upon touching of his dead Body only, God restored a Man, in an instant, to perfect Health; for he stood upon his Feet, and it is likely, walked home with those that brought him to be buried. It is a poor Conceit of Abarbanel and others, that he was a wicked Man whom God rather would raise to Life again, than suffer his dead Body to rest by such an holy Person as Elisha. It had been enough, if this had been the reason, to have thrown this dead Body out of Elisha's Sepulchre, and let it lie upon the Ground.

Ver. 22. But Hazael King of Syria oppressed Israel all the days of Jehoahaz.] None of these things which Elisha promised, were accomplished while Hazael lived: But after his Death Joash the Son of Jehoahaz (as it here follows) vanquished Ben-hadad the Son of Hazael.

Ver. 23. And the LORD was gracious unto them, and had Compassion upon them, and respect unto them, because of his Covenant with Abraham, Isaac and Jacob.] For whose sake he spared them, and would not let

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the Oppression of the *Syrians* continue so long, as to ruin them.

*And would not destroy them, neither cast them out of his Presence as yet.]* But allowed them a longer space for Repentance.

Verse 24. Ver. 24. *So Hazael King of Syria died, and Ben-hadad his Son reigned in his stead.]* The Name of Ben-hadad had for a long time been common to the Kings of Syria: And now was renewed in another Family.

Verse 25. Ver. 25. *Jehoash the Son of Jehoahaz took again out of the hand of Ben-hadad the Son of Hazael, the Cities which he had taken out of the hand of Jehoahaz his Father by War.]* He took all the Country on the other side of *Jordan* in the Days of *Jehu*, X. 33. Besides which he made further Conquests on this side *Jordan*, in the Days of *Jehoahaz*: Whether *Jehoash* recovered all is not certain, but what his Father lost, it is here said he regained.

*Three times did Joash beat him, and recovered the Cities of Israel.]* It is not recorded where these three Battles were fought, but the Success of them was so great, that he retook all that his Father had lost.

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## C H A P. XIV.

Verse 1. Verse 1. **I***N the second Year of Joash the Son of Jehoahaz King of Israel, reigned Amaziab the Son of Joash King of Judah.]* This was, as Dr. Lightfoot observes, the thirty eighth Year of his Father *Joash* King of *Judah*: Three Years current before his Death. For his Father had thrown himself into such a mise-

a miserable Condition, by his Apostacy, and his Murder of *Zachariah* (XII. 17, 18.) that he was become unfit to manage the Kingdom. See *Harm. of the Evang. Proleg. Cap. VI.* Chapter XIV.

Ver. 2. He was twenty five Years old when he began to reign, and reigned twenty nine Years in Jerusalem, and his Mother's Name was *Jehoaddan of Jerusalem.*] *Joash* King of Israel reigned sixteen Years (XIII. 10.) therefore *Amaziah* reigned fourteen Years while he lived: And after his Death fifteen Years: Which make twenty nine. See v. 17. Verse 2.

Ver. 3. And he did that which was right in the Sight of the LORD, yet not like David his Father: He did in all things according as *Joash* his Father did.] For both of them in the beginning of their Reigns did very well: But both in their latter end fell into Idolatry. Both of them also, as *Abarbanel* observes, contemned God's Prophets, who spake to them in the Name of the LORD. Verse 3.

Ver. 4. Howbeit, the high Places were not taken away, for yet the People did sacrifice and burn Incense on the high Places.] Even in the best part of his Reign, before he fell to Idolatry, this License continued; which had been long practised, against the Law of God. In this he imitated his Father, XII. 3. Verse 4.

Ver. 5. And it came to pass, when the Kingdom was confirmed in his hand, that he slew his Servants, which had slain the King his Father.] He durst not venture upon this piece of Justice, presently, till he was well settled in his Authority; and had divested those of all Power, who were the Friends of those Murderers. Who seem to have continued still at Court; for they are called *his Servants.* Verse 5.

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Verse 6.

Ver. 6. *But the Children of the Murderers slew he not; according to that which is written in the Book of the Law of Moses, wherein the LORD commanded, saying, the Fathers shall not be put to Death for the Children; nor the Children for the Fathers: But every Man shall be put to Death for his own sin.*] In this he acted like a good Man, and was not moved to cut off the Children, contrary to Law, for fear they should make a Faction against him, and take revenge for their Father's Death.

Verse 7.

Ver. 7. *He slew of Edom.*] He alone, and the Men of Judah made the following Slaughter: Having, at the command of a Prophet, abandoned the Help of the Israelites: Though he had purchased it with a great Sum of Money, 2 Chron. XXV. 7, 8, 9, 10. The Edomites had revolted from Judah in the Days of Joram, VIII. 10. and now Amaziah indeavours to reduce them.

*In the Valley of Salt.*] A place mentioned, 2 Sam. VIII. 13. where see what I have observed concerning the Reason of this Name.

*Ten thousand.*] And he took as many Captives. See 2 Chron. XXV. 12.

*And he took Selah by War.*] The Metropolis of Arabia Petraea; which took its Name from hence: For Selah is the same with the word Petra, a Rock; upon which the City stood. From this Rock he seems to have thrown down the ten Thousand, whom he took alive, and broke in pieces, as is said in the fore-named Place, 2 Chron. XXV. 12. Hagar signifies the same, as Bochartus observes, by which Name the Arabians call it, from the Rocky Mountain which hang'd over this place, which St. Paul calls by the Arabick Name Hagar.

And called the Name of it *Joktheel* unto this Day.] Chapter  
Which Name imports, *Obedience of God, or to God.* XIV.

Because, having taken it, he settled, as some imagine, the Laws and Statutes of *Moses* in this Place, or rather, he acknowledged, by giving it this Name, that the Possession of this Place, was a Reward of his Obedience to the Man of God, who required him to dismiss all the Forces he had hired of the *Israelites*,  
2 Chron. XXV. 10.

Ver. 8. Then *Amaziah* King of *Judah* sent a Messenger to *Jeboash* King of *Israel*, saying, Come, let us look one another in the Face.] Being flushed with his great Victory over the *Edomites*, and incensed by the Damages the *Israelites* had done him (2 Chron. XXV. 13.) he sent this Challenge to the King of *Israel*, saying, Let us set our Armies in Battle array one against the other, and try our Strength. Which some think he did only to try their Military Skill and Prowess; not to revenge Injuries, or get his own again. Which if he had intended, he would have assaulted the *Israelites* on a sudden: And not given them such fair warning to stand upon their Defence. But it is more probable, that being encouraged, as I said, by his late Victory, he resolved to be revenged for the Slaughter of his Ancestors by *Jehu* (Chap. IX.) and for the late Spoil the *Israelites* had made in his Country (2 Chron. XXV. 10, 13.) but he resolved to have Satisfaction, in a fair and honourable way, and not by Suprize. And the words may be thus understood; *Either give me Satisfaction, or let us try it out in a Battle.* It is probable also, he might think of conquering the Kingdom of *Israel*, if he did not satisfy him, and bring it back to the House of *David*: For so *Jeboash* understood him, as *Josephus* thinks, and the sequel shows.

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Verle 9.

Ver. 9. *And Jehoash King of Israel sent to Amaziah King of Judah, saying, the Thistle that was in Lebanon sent to the Cedar that was in Lebanon.*] He compares himself to a Cedar, and *Amaziah* to a Thistle: Which is a poor Shrub, not worthy of that Name; but having drawn Blood on some poor Traveller, and sorely afflicted him (as *Amaziah* had done the *Edomites*) grew very proud and would be no longer one of the Shrubs, but equal to the most goodly Trees.

*Saying, give me thy Daughter to my Son to Wife.*] Make an Affinity with me, and let us be one Kingdom. So some understand it, that *Jehoash* thought he would have him joyn his great Kingdom, which was ten Tribes; unto his poor one of two Tribes: That being united there should be but one King over them all: And they should try their Fortune in a pitcht Battle, which of them two should be the King. But this seems to be too much strained. He only intimates, that if he should desire a friendly Alliance with him, he despised it as below him, as much as a Thistle is below a Cedar.

*And there passed by a wild Beast that was in Lebanon, and trod down the Thistle.*] This represents how easily his Soldiers (who are compared to wild Beasts) would repress his Insolence.

Verle 10.

Ver. 10. *Thou hast indeed smitten the Edomites, and thine heart hath lifted thee up.*] This hath made thee proud.

*Glory in this, and tarry at home.*] Be content with the Honour thou hast won: And be quiet.

*For why shouldst thou meddle to thine hurt, that thou shouldst fall, even thou, and Judah with thee?*] He admonishes him to desist from this needless Provocation of his Neighbours: Which might end in his Ruin.

Ver. 11:

Ver. 11. *But Amaziah would not hearken: Therefore Jehoash King of Israel went up, and he and Amaziah looked one another in the face.]* Encountred one another in a Fight. Chapter XIII.

Verse 11.

*At Beth-shemesh, which belongeth to Judah.]* See I Sam. VI. 12.

Ver. 12. *And Judah was put to the worse before Israel, and they fled every Man to their Tents.]* So their Houses were called from their having no other Habitations for a long time in the Wilderness: And in Caanan many continued in such Dwellings. *Josephus* saith the People of *Judah* did not strike a Stroke, but being possessed with a panick Fear, when they saw a formidable Army set in Battle array against them, ran away. Verse 12.

Ver. 13. *And Jehoash King of Israel, took Amaziah King of Judah, the Son of Jehoash, the Son of Ahaziah at Bethshemesh.]* I suppose his Ancestors are mentioned, to show, that this was the greater Disgrace to him: Being descended from a Race of Kings, which *Jehoash* was not. Verse 13.

*And came to Jerusalem.]* Bringing *Amaziah* with him: And letting the Inhabitants know (as *Josephus* saith) that he would slay him before their Eyes, if they did not immediately open their Gates unto him: Which was accordingly done.

*And broke down the Wall of Jerusalem from the Gate of Ephraim, unto the corner Gate, four hundred Cubits.]* That the City might lie open to his Invasion, if they would break the Conditions he imposed upon them.

Ver. 14. *And he took all the Gold and Silver, and all the Vessels that were found in the House of the LORD, and in the Treasures of the King's House, and Hostages.]* The Sons, I suppose, of the principal Persons of the City; Verse 14.

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City ; for a Security that they would be quiet, and give him no Disturbance.

*And returned to Samaria.]* For he had enough to do to defend himself from the *Syrians* ; and therefore did not intend a Conquest of the Kingdom of *Judah*, nor set a Garrison in *Jerusalem*. But contented himself with the Spoil of it ; and perhaps made them Tributaries to him. This was an heavy Punishment upon *Amaziah*, for going after other Gods, 2 *Chron.* XXV. 20.

Verse 15. Ver. 15. *Now the rest of the Acts of Jehoash which he did, and his Might, and how he fought with Amaziah King of Judah, are they not written in the Book of the Chronicles of the Kings of Israel ?]* There were many other things, which happened in this War, as *Abarbinel* observes, besides these here compendiously related : For which he refers to a Record which was very well known in those Days ; but now is lost.

Verse 16. Ver. 16. *And Jehoash slept with his fathers, and was buried in Samaria, with the Kings of Israel, and Jeroboam his Son reigned in his stead.*

Verse 17. Ver. 17. *And Amaziah the Son of Joash King of Judah, lived after the Death of Jehoash the Son of Jehoahaz King of Israel fifteen Years.]* But in no great Credit with his People, for *Rashi* thinks he lived most of his time in *Lachish*, whether he was forced to fly (as it follows) by reason of a Conspiracy against him in *Jerusalem*.

Verse 18. Ver. 18. *And the rest of the Acts of Amaziah, are they not written in the Book of the Chronicles of the Kings of Judah ?]* He mentions nothing of his Might which he shewed ; being a weak Prince, who lost the Reputation of his Country.



Ver. 19. *Now they made a Conspiracy against him in Jerusalem.]* Their City having been exposed to Reproach by the great Breach made in their Wall, and spoiled of its best Ornaments, and some of their Children carried away as Hostages for their good Behaviour, he became very odious to the great Men of the City: All this being brought upon them by his Pride and Rashness, and Apostacy from God, 2 Chron. XXV. 27. Chapter XIV.  
Verse 19.

*And he fled to Lachish.]* The Conspiracy it seems grew so strong, that he could not resist it; but was forced to seek for Safety by Flight, in a fortified City upon the Borders of the *Philistines.*

*And they sent after him to Lachish, and slew him there.]* They sent to have him privately murdered (as *Josephus* reports it) which some undertook and effected.

Ver. 20. *And they brought him on Horses.]* In a Chariot. Verse 20.

*And they buried him in Jerusalem with his Fathers in the City of David.]* They did him some Honour when he was dead, though they hated him when he was alive.

Ver. 21. *And all the People of Judah took Azariah.]* Called *Uzziah* in the next Chapter, v. 30. and in 2 Chron. XXVI. 1. Both signify the same thing: One being as much as *the Help of God*, the other *the Strength of God.* Verse 21.

*Which was sixteen Years old, and made him King instead of his Father Amaziab.]* But this was twelve Year after *Amaziab's* Death: For he was made King in the twenty seventh Year of *Jeroboam* (See upon XV. 1.) who began to reign in the fifteenth of *Amaziab*, v. 23.

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Ver. 22. *He built Elath.*] Repaired it.

*And restored it to Judah.*] It was a City belonging to Edom, II. Deut. 8. 2 Chron. VIII. 17. which King David, I suppose, took when he conquered this Country: But in the Days of *Joram* the *Edomites* revolted and recovered *Elath*.

*After that the King slept with his Fathers.*] It is a probable Opinion of *Abarbinel*, that the King his Father, after the great Slaughter of the *Edomites* mentioned in the foregoing Chapter, took this place: But did not annex it to the Kingdom of *Judah*, by reason of his succeeding Troubles. Which *Azariah* did, by building a Wall about it, and fortifying it: Whereby he secured the Possession of it.

Verse 23. Ver. 23. *In the fifteenth Year of Amaziah King of Judah, Jeroboam the son of Joash King of Israel began to reign in Samaria, and reigned forty and one Years.*] Which was much longer than any of the Kings of *Israel*: *Jehu* himself the first of his Family reigning but twenty eight Years, which was longer than any before him, as I observed X. 36.

Verse 24. Ver. 24. *And he did that which was evil in the sight of the LORD: he departed not from all the Sins of Jeroboam the Son of Nebat, who made Israel to sin.*] As he had the Name, so he trod in the steps of him, who first corrupted *Israel* with Idolatry.

Verse 25. Ver. 25. *He restored the Coast of Israel from the entering of Hamath to the Sea of the Plain.*] As *Joash* his Father had restored many Cities which *Ben-hadad* had taken: So *Jeroboam* restored a large Territory, which other Kings had taken from them, viz. all the Country from *Libanus* on the North, to the Lake *Asphaltites* on the South.

According

According to the Word of the LORD God of Israel, which he spake, by the hand of his servant Jonah the son of Amittai the Prophet, which was of Gath-hepher.]

The Prophet Jonah encouraged them to this War, promising them Success in it. Whose words are not here set down: But this place shows, that God was very merciful to them, though a very wicked People, still in continuing Prophets among them, when *Elisha* was dead. And this Prophet, the Jews fancy was the Son of the Woman of *Sarepta*, whom *Elijah* raised from the dead. For which I cannot find they have any ground, but this poor Conceit, that he is called the Son of *Amittai*, i. e. of Truth say they: Because his Mother said to the Prophet when he restored her Son to her, now I know the word of God in thy Mouth is Truth, 1 Kings XVII. 24. But this is fully confuted from this single Observation that he is said to be of *Gath-hepher*, which was far from *Sarepta*, towards *Tiberias* in the Tribe of *Zebulun*, as *Hierom* tells us.

Ver. 26. For the LORD saw the Affliction of Israel, Verse 26. that it was very bitter.] He showed them this Favour, not for any Goodness that was in them: But in Compassion to their Misery, which was greater than could be expressed.

For there was not that was shut up, or any left.] Men of all sorts were destroyed: Or, as some interpret it, they had lost all they had in their Houses, and all that was in the Field. But see of this Phrase, 1 Kings XIV. 10. XXI. 21.

Nor any helper in Israel.] None to relieve, much less to deliver them.

Ver. 27. And the LORD said; not that he would blot out the Name of Israel from under Heaven: but he saved them by the hand of Jeroboam the son of Joash.]

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But since the LORD had not yet decreed to root them out of their own Land; Therefore he saved them, even by this wicked Prince, for the present from their Enemies; who would otherwise have made an utter end of them.

Verse 28. Ver. 28. *Now the rest of the Acts of Jeroboam, and all that he did, and his Might, how he warred, and how he recovered Damascus, and Hamath which belonged to Judah, for Israel, &c.]* Or rather by Israel, as Abarbanel expounds it: By the Hand or Power of Israel they were restored. For when David fought against the Syrians, and brought them in Subjection to him, he put Garisons into *Damascus*, and *Hamath*, 2 Sam. VIII. 6, &c. Which the Syrians afterward recovered when they rebelled against Judah: But Jeroboam possessed himself of them again, and by his Valour made them as Subject to Israel, as they had been to Judah.

Verse 29. Ver. 29. *And Jeroboam slept with his Fathers, even with the Kings of Israel, and Zachariah his son reigned in his stead.]* He was the third King of Israel of Jehu his Race, and so might be said to sleep with his Fathers the Kings of Israel.

Chapter  
XV.

## C H A P. XV.

## Verse 1.

Verse 1. **I**N the twenty seventh Year of Jeroboam King of Israel began Azariah son of Amaziah King of Judah to reign.] Here is a great Difficulty in the solving of which Interpreters much vary: For Amaziah the Father of Azariah lived but fifteen Years after the beginning of Jeroboam's Reign, XIV. 17. therefore

therefore *Azariah* began his reign, not in the ~~Seventy~~ seventh, but in the beginning of the seventeenth of *Jeroboam*. Some think *Jeroboam* reigned with his Father eleven Years: Others that there was an *Interregnum*, that is, the Throne was vacant eleven, or rather twelve Years, between the Death of *Amaziah*, and the Inauguration of *Azariah*: Dr. *Lightfoot* makes no doubt of the Truth of this: That *Azariah* being but sixteen Years old in the seven and twentieth of *Jeroboam*, he was but four Years old at his Father's Death: And the Throne being empty for eleven or twelve Years, the Government was managed by some of the Grandees in his Minority. But *Rablag* will have these twenty seven Years of *Jeroboam* not to be those which were past, but those which were to come: And the meaning is, *Azariah* was made King when *Jeroboam* had yet twenty seven Years to reign; before the Family of *Jehu* came to an end. For after his *Jeroboam* reigned twenty six Years, and his Son six Months, which make twenty seven imperfect Years: This *Abarbinel* thinks is the literal Sense. But the other is more agreeable to the constant account of the Reigns of other Kings. See Mr. *Whiston* in his late View of the Chronology of the Old Testament, p. 91.

Ver. 2. Sixteen Years old was he when he began to reign, and he reigned fifty two Years in Jerusalem: and his Mother's Name was *Jecoliah* of Jerusalem: In which time, which was longer than any King of *Judah* or *Israel* reigned; he did many great things: Which are recorded in 2. *Chron.* XXVI: from v. 5. to the 16th.

Ver. 3. And he did that which was right in the sight of the LORD, according to all that *Amaziah* his Father had done.] He governed well in the former part of

Chapter of his Reign, and was prospered by God (2 Chron. XV. XXVI. 5.) but offended in the latter end of it, as *Amaziah* his Father had done.

Verse 4. Ver. 4. *Save that the high Places were not removed: the People sacrificed and offered Incense still in the high Places.*] Which was a common Error (as I have often observed) which continued through the Reign of the best of their Kings, till the time of *Hezekiah*.

Verse 5. Ver. 5. *And the LORD smote the King, so that he was a Leper to the day of his Death; and he dwelt in a several House.*] The Cause of this Stroke is related at large in 2 Chron. XXVI. 16, &c. And by a *several House* the *Jews* understand, an House in the Country, which was *Domus libera*: Where, he might have Liberty to take his Pleasure: But not to meddle with publique Affairs.

*And Jotham the King's son was over the House, judging the People of the Land.*] Over the King's House, as it is in 2 Chron. XXVI. 23. That is, he lived in the Palace, and managed all the Affairs of the Court, and of the Kingdom. This was in the seven and twentieth Year of *Azariah*, when he was smote with the Leprosy (as *Rasi* makes account) and he continued a Leper twenty five Years, during which time *Jotham* took upon him the Administration of the Government, his Father being incapable of it.

Verse 6. Ver. 6. *And the rest of the Acts of Azariah, and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah?*

Verse 7. Ver. 7. *And Azariah slept with his Fathers, and they buried him with his Fathers in the City of David, and Jotham his son reigned in his stead.*] He was not buried in the very City of David, but in the Field of the *Burial* which belonged to the Kings, 2 Chron. XXVI. 23. In which Field, it is probable, the Sepulchre of the Kings

Kings was: Wherein they would not bury *Azariah*, Chapter because he was a Leper; but yet very near to the Sepulchre, where his Ancestors lay interred. **XV.**

Ver. 8. *In the thirty eighth Year of Azariah King of Judah, did Zacharia the son of Jeroboam reign over Israel in Samaria six Months.*] Some are confident the Throne was vacant two and twenty Years between the Death of *Jeroboam* and the Inauguration of his Son; either through Wars from abroad (which *Jeroboam* might have provok'd against his House, by the Conquest of *Hamath* and *Damascus*) or through War at Home, which appears they think from the disastrous End of *Zachariah*, v. 10. See Dr. *Lightfoot* in his *Prologomena* to his *Harmony of the Evangelists*, Sect. VI. But there are few that follow this Opinion, though one most learned in these; as well as other things (*Dr. Alix*) thinks there was an *Interregnum* of twenty four Years. If there be any Difficulty in this account, most think it is sufficiently solved, by saying, that it was the thirty eighth Year, from the time that *Azariah* began to reign with his Father. **Verse 8.**

Ver. 9. *And he did that which was evil in the sight of the LORD, as his Father had done: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.*] Therefore God cut him off speedily: The time approaching, when he intended to put an end to the Kingdom of Israel. **Verse 9.**

Ver. 10. *And Shallum the son of Jabesh conspired against him, and smote him before the People, and slew him, and reigned in his stead.*] It is uncertain who this *Shallum* was, or what was the Pretence of his Conspiracy, and of his possessing himself of the Throne: But it is pretty plain, I think; that he laid his Treason privately and secret (v. 15.) and then made: **Verse 10.**

Chapter XV. made an open Assault upon the King's Person in the Face of all the People.

Ver. 11. *And the rest of the Acts of Zachariah, behold they are written in the Book of the Chronicles of the Kings of Israel.*] We read of nothing that he did; therefore the meaning is, that his Behaviour in the six Months time wherein he reigned, how he managed things, and provoked this Conspiracy, are recorded elsewhere: The Author of this Book intending only to give a Brief account of the remaining Kings of Israel.

Verse 12. Ver. 12. *This was the Word of the LORD which he spake to Jehu, saying, thy Sons shall sit on the Throne of Israel unto the fourth Generation. And so it came to pass.*] How unfaithful soever they proved to God, he faithfully kept his Promise which he made to Jehu: Whose Sons *Jehoahaz, Jehoash, Jeroboam, and Zachariah*, succeeded him in the Throne of Israel. But this *Shallum* put an end to that Family, and fulfilled the Prophecy of *Hosea*, I. 4. *I will avenge the Blood of Jezreel upon the House of Jehu, and will cause to cease the Kingdom of the House of Israel.* For though *Jehu* had a command from God to destroy the House of *Abab*, yet he did it with such ill Affections, and for such wrong Ends, that God avenged that Blood, by this Man, who slew *Zachariah*, and the rest of his Posterity, if there were any. At least, he made the Kingdom to cease in this Family, and not long after in all *Israel*; who were rooted out, and never restored to their Country, as *Judah* was.

Verse 13. Ver. 13. *Shallum the son of Jabesh began to reign in the nine and thirtieth Year of Uzziab King of Judah, and he reigned a full Month in Samaria.*] We are not told how he reigned, but it is likely he followed the Steps of *Jeroboam*, who made *Israel* to sin.

Ver. 41.



Ver. 14. For Menabem the son of Gadi went up from Chapter  
Tirzah, and came to Samaria, and smote Shallum the XV.  
son of Jabeſh in Samaria, and ſlew him, and reigned in  
his ſtead.] *Joſephus* thinks *Menabem* was General of Verse 14.  
the Army of *Iſrael*, which beſieged *Tirzah* when *Za-  
chariah* was ſlain. And he hearing what *Shallum* had  
done, came and ſerved him in his kind, and made  
himſelf King.

Ver. 15. And the reſt of the Acts of *Shallum*, and the Verse 15.  
Conſpiracy which he made, behold, they are written in the  
*Book of the Chronicles of the Kings of Iſrael*.] A larger  
account was given of his Conſpiracy, and the occa-  
ſion of it, and his Succeſs in it, in that Book: Where  
ſome other memorable Acts, which it ſeem he did in  
a Month's time, were recorded.

Ver. 16. Then *Menabem* ſmote *Tiphſah*, and the Coaſts Verse 16.  
thereof from *Tirzah*; becauſe they opened not to him,  
therefore he ſmote it.] Some take this *Tiphſah* to be the  
ſame with that mentioned in the 1 *Kings* IV. 24. But  
that lay upon the River *Euphrates*, whereas this  
was near to *Tirzah*: Which was once the Royal  
City of *Iſrael*. To the Siege of which, *Joſephus* thinks  
*Menabem* returned after the Slaughter of *Shallum*:  
Not as General of the Hoſt, but as their King. But  
they knowing he had no Title to the Kingdom,  
would not open their Gates to him. Therefore he  
took it by Force, and ſpoiled it, and all the Territory  
about it, till he came to *Tiphſah*, which he uſed more  
cruelly.

And all the Women therein, that were with Child, he  
ript up.] By which Barbarity he thought to terrify  
the whole Kingdom, that none might dare to with-  
ſtand him.

- Chapter XV. Ver. 17. *In the thirty ninth Year of Azariah King of Judah began Menahem the son of Gadi to reign over Israel, and reigned ten Years in Samaria.*] He seems to have reigned with such Fury, that none durst oppose him: But he possessed the Throne ten Years before God cut him off.
- Verse 17. Ver. 18. *And he did that which was evil in the sight of the LORD: He departed not all his days from the sins of Jeroboam the son of Nebat, who made Israel to sin.*
- Verse 19. Ver. 19. *And Pul the King of Assyria came against the Land.*] That is, the Land of Israel. He was Governour of Babylon, who together with Arbaces the Mede, slew Sardanapalus the last of the Assyrian Kings: And translated the Empire to the Chaldeans. For he reigned over Babylon and Nineveh: And Arbaces over the Medes and Persians. He was the first King of Assyria that invaded Israel; and began their Transportation out of their own Country; as Abarbinel gathers from *1 Chron. V. 28.* And this is the first time that we find any mention of the Kingdom of Assyria; since the Days of Nimrod, who erected a small Kingdom here, *X. Gen. 11.* And they were no great People; one would think, when the *LXXXIII. Psalm* was penned; where they are reckoned as Auxiliaries to the Children of Lot, against the Israelites, together with other small Nations: But now they had a great and powerful Empire.
- And Menahem gave Pul a thousand Talents of Silver, that his hand might be with him, to confirm the Kingdom in his hand.*] By this great Present he not only turned away the Army of Pul from him: But purchased his Friendship; so that he helpt to establish his Authority. Which was very tottering, by reason he was not only an Usurper, but had exercised ex-

tream great Cruelty upon his People, which no doubt made him extreamly hated, v. 10. Chapter XV.

Ver. 20. *And Menabem exacted the Money of Israel, even of all the mighty Men of Wealth, of each fifty Shekels of Silver, to give to the King of Assyria.* ] By this means, I suppose, he thought to ingratiate himself with the common People; upon whom he laid no Tax: but charged only the Rich, according to the Proportion of their Wealth. For the Hebrew words do not import, that he made every rich Man in Israel pay fifty Shekels: But that he gave to the King of Assyria, so many Shekels for every Man, that is, for every one in his Army. So they run exactly, *to give to the King of Assyria fifty Shekels of Silver, for each Man.*

So the King of Assyria turned back, and stayed not there in the Land. ] At that time he departed: But it is likely he afterward returned, in the Reign of Pekah; and made the Deportation before-mentioned.

Ver. 21. *And the rest of the Acts of Menabem, and all that he did, are they not written in the Book of the Chronicles of the Kings of Israel?* Verse 21.

Ver. 22. *And Menabem slept with his Fathers, and Pekahiah his son reigned in his stead.* ] This shows him to have been a mighty Man, that notwithstanding his Violence and Cruelty, he left the Kingdom in his Family: Which the two foregoing Kings could not do. But it is evident, there was an *Interregnum* of a Year between the Reign of Menabem and Pekahiah. For Pekahiah did not begin his Reign till the fiftieth Year of Azariah (as it here follows) and Menabem died the Year before, for he began to reign in the thirty ninth of Azariah (v. 17.) and reigned but ten Years. Verse 22.

Ver. 23. *In the fiftieth Year of Azariah King of Judah, Pekahiah the son of Menabem began to reign over* Verse 23.

Chapter XV. *Israel in Samaria, and reigned two Years.]* His Reign was short: Both because he himself was wicked, and his Father also was an Usurper.

Verse 24. Ver. 24. *And he did that which was evil in the sight of the LORD: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.]* He was the wicked Son of a wicked Father: And so perished (as it here follows) by such a Conspiracy as his Father made against *Shallum*.

Verse 25. Ver. 25. *And Pekah the son of Remaliah, a Captain of his, conspired against him, and smote him in Samaria, in the Palace of the King's House, with Argob and Arieah.]* These were two valiant Men, who some think were in the Conspiracy with him against *Pekahiah*. But *Abarbinel* rather thinks they were two eminent Courtiers, who were always about the King.

*And with him fifty Men of the Gileadites.]* Who were his Guards, and perhaps assisted him in his Treason.

*And he killed him, and reigned in his stead.]* He was a great Commander under *Pekahiah*, for the Hebrew word *Shalish* signifies more than a bare Captain. Therefore *Josephus* calls him a *Chiliarch*, or an Officer over a thousand Men. And the word carrying in it the Notion of *three*, some later Writers have therefore thought him to be the third Person in the Kingdom, next the King. No question he was some considerable Person, who had Soldiers at his Command to execute his Designs.

Verse 26. Ver. 26. *And the rest of the Acts of Pekahiah, and all that he did, behold, they are written in the Book of the Chronicles of the Kings of Israel.*

Verse 27. Ver. 27. *In the fifty second Year of Azariah King of Judah, Pekah the Son of Remaliah began to reign over Israel in Samaria, and reigned twenty Years.]* This is the fifth King that reigned over Israel during the Reign of *Azariah* King of Judah.

Ver. 28.

Ver. 28. He did that which was evil in the sight of **Chapter**  
 the LORD : he departed not from the sins of Jeroboam **XV.**  
 the Son of Nebat, who made Israel to sin.

Ver. 29. In the days of Pekah King of Israel.] In **Verse 28.**  
 the last Year of his Reign, as the Jews say in **Verse 29.**  
*Seder Olam Rabba.*

*Came Tiglath-Pileser King of Assyria.]* He was the  
 Son of Pul, and is called by other Authors Pul, or  
 Phul-Assur, and here Tiglath-Pul-Assur : The former  
 part of this Name being taken from the River Tigris ;  
 which is called by the Inhabitants Diglito. From  
 whose Borders this King came.

*And took Ijon, and Abel-bethmaacah.]* Two strong  
 Towns mentioned, **1 Kings XV. 20.** See there.

*And Janoah, a City in the Tribe of Ephraim.]* **XVI.**  
**Josh. 6.**

*And Kedesh, and Hazor.]* Which were in the Tribe  
 of Naphtali, **XII. Josh. 22. XIX. 36.**

*And Gilead.]* Which was on the other side Jordan.

*And Galilee, all the Land of Naphtali.]* The upper  
 Galilee ; which was possessed by this Tribe, and by  
 Zebulun.

*And carried them captive to Assyria.]* This was the  
 second Deportation of the ten Tribes : The first be-  
 ing made by Pul, as I said before, who carried away  
 the two Tribes and half beyond Jordan ; and this  
 second was made by his Son, who carried away  
 two other Tribes. Then nine Years after, followed  
 a third in the Days of the next King (**XVIII. 9.**)  
 when the Remainder of the ten Tribes were carried  
 away from their own Land. The Tribe of Judah  
 still remained, but about eight Years after the former,  
 part of that was carried away by Senacherib, when he  
 took all their fenced Cities, **XVIII. 13.** which with  
 respect to the whole Country, the Jews call the fourth  
 Depor-

Chapter XV. Deportation. Then a fifth followed, XXIV. 15. and a sixth, XXV. 1, &c. The last is mentioned, XXV. 25. Thus they are reckoned up by *Abarbinel*: And in this second (the Jews say in *Seder Olam Rabba*) *Tiglath-Pileser* carried away the Golden Calf which was in *Dan*. But see a more exact account of *Judah's Captivity* in Mr. *Whiston's* learned *Chronology* of the Old Testament, p. 52.

Verse 30. Ver. 30. *And Hoshea the Son of Elah made a Conspiracy against Pekah the Son of Remaliah.*] Who *Hoshea* was, or what was the ground of his Conspiracy is not recorded. But we may suppose it to have been, because he governed ill, and by his cruel War with *Judah*, had brought the King of *Affyria* upon his own Kingdom (2 *Chron.* XXVIII. 16.) and thereby lost a great part of it.

*And smote him, and slew him.*] As *Pekah* had served *Pekahiah*.

*And reigned in his stead, in the twentieth Year of Jotham the King of Judah.*] These words create a Difficulty: For it is said, v. 33. that *Jotham* reigned but sixteen Years. Which *Seder Olam Rabba* thus reconciles (for none can think any Writer whatsoever would so soon contradict himself) that this Conspiracy was begun in the latter end of *Jotham's* Reign, but not put in execution till four Years after his Death. So that these words are to be understood as if he had said, *Twenty years after Jotham began to reign over Judah Pekah was slain.* Dr. *Lightfoot* gives another account of it; that the Wickedness of *Abaz* was so great, that the holy Writer would not mention him on this occasion, but rather speaks of his good Father, as if he were yet alive in which he follows *R. Solomon Jarchi*. But this hath no shew of Truth in it; since so much is said of *Abaz* in the following

lowing part of this History. A late very Learned Chapter Writer (in his *Short View of the Chronology of the Old Testament*, p. 47.) hath given a better account of it in these words, *Because there had been yet no mention made of Abaz's Reign, therefore the old Epocha of his Predecessor Jotham, is still made use of.* But the plain truth is, that *Jotham* reigned four Years with his Father *Azariah*.

Ver. 31. *And the rest of the Acts of Pekah, and all that he did, behold they are written in the Book of the Chronicles of the Kings of Israel.* In that Book which is now called by the Name of *Chronicles* his War with *Judah* is recorded, 2 *Chron.* XXVIII.

Ver. 32. *In the second Year of Pekah the Son of Re- maliah King of Israel began Jotham the Son of Uzziab King of Judah to reign.* Why he should be all along called *Azariah*, and here only *Uzziah* and v. 34. no account can be given: Unless it were to show he had two Names, as I observed, v. 1. And it appears by the Book of *Chronicles* that *Uzziah* was as much used, when that Book was written, as the other.

Ver. 33. *Twenty five years old was he when he began to reign.* Alone by himself; for he reigned some time with his Father during his Leprosy. See Dr. Lightfoot in his *Prolegom.* to the *Harm. of the Evang.* Sect. VI.

*And he reigned sixteen Years in Jerusalem, and his Mother's Name was Zerusha, the Daughter of Zadok.* It is not said of what place, as is usual: This *Zadok* being so well known, that there was no need to set down his dwelling.

Ver. 34. *And he did that which was right in the sight of the LORD.* εδερμίας ἀρετῆς ἀπεδείπετο, he wanted no Vertue belonging to a good Prince, as *Josephus* writes (Lib. IX. *Antiq.* Cap. XI.) being, saith he,

pious.

Chapter *pious towards God, just towards Men, and studious of*  
 XV. *the publique good.*

*He did according to all that his Father Uzziab had done.] That is, according to all the good he had done: But did not imitate him in invading the Priest's Office.*

Verse 35. *Ver. 35. Howbeit, the high places were not removed, the People sacrificed and burnt Incense still in the high places.*

*He built the high Gate of the House of the LORD.] Which was between the House of the King, and the House of the LORD, XXIII. 20. It was built by Solomon; but this King added a noble Structure to it.*

Verse 36. *Ver. 36. Now the rest of the Acts of Jotham, and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah?] See 2 Chron. XXVII.*

Verse 37. *Ver. 37. In those days the LORD began to send against Judah Rezin King of Syria, and Pekah the Son of Remaliah.] These two King's entred into a Confederacy against Judah; and made Preparations for War before Jotham died: But he was so happy as to be laid in his Grave in Peace; their Design being not executed till the Reign of the next King.*

Verse 38. *38. And Jotham slept with his Fathers, and was buried with his Fathers, in the City of David his Father; and Abaz his Son reigned in his stead.*



## C H A P. XVI.

Chapter  
XVI.

Verse 1. **I**N the seventeenth Year of Pekah the Son of Remaliah Abaz the Son of Jotham King of Judah began to reign.

Ver. 2. Twenty Years old was Abaz when he began to reign, and reigned sixteen Years in Jerusalem.] He was a little more than twenty Years old. See upon XVIII. 2.

And did not that which was right in the sight of the LORD his God, like David his Father.] As might have been expected from the good Education, which, no doubt, so pious a Man as Jotham his Father gave him: Who left him an excellent Example.

Ver. 3. But he walked in the ways of the Kings of Israel; yea, and made his Son to pass through the Fire, according to the Abominations of the Heathen, whom the LORD cast out before the Children of Israel.] He was far worse than any of the preceding Kings of Israel; for he imitated those abominable Idolaters, whom God rooted out of the Land of Canaan. Who it is most certain, sometimes burnt their Children in the Fire, as sacrifices to their Gods, XII. Deut. 31. and the Children of Israel it is as certain imitated them, XVI. Ezek. 20, 21. XXIII. Ezek. 37. and 39. But whether Abaz did that, or only made his Son pass through the Fire by way of Lustration (as they called it) cannot be determined. It is no Argument that he did not offer him as a burnt Sacrifice, because Hezekiah out-lived him; for he had more Sons, it is likely, than him. See concerning this horrible Im-

Chapter XVI. piety, what I have noted upon XVIII. *Levit.* 21. and upon XVIII. *Deut.* 10.

Verle 4. Ver. 4. *And he sacrificed and burnt Incense in the high Places, and on the Hills, and under every green Tree.*] He added this to all his other Sins (of consecrating his Son to *Moloch* by passing him through the Fire, if not offering him in Sacrifice) that he himself sacrificed in high Places, and on Hills, and under every green Tree: By his Example encouraging this Practice, which other Kings had only tolerated. So we read, that People sacrificed in high Places, even in good Kings Reigns, XII. 3. XIV. 4. XV. 4, &c. But as they sacrificed to God in those Reigns, so we never read till now that any of those Kings sacrificed there themselves, as this King did; Who not merely suffered this, but gave Countenance to it by his own Practice, and thereby strengthened this License of private sacrificing, contrary to the Law of God: And which was worst of all, sacrificing to other Gods; it being very probable that he fancied some Deity to inhabit under every well spread flourishing Tree.

Verle 5. Ver. 5. *Then Rezin King of Syria, and Pekah Son of Remaliah King of Israel came up to Jerusalem to War, and they besieged Abaz; but could not overcome him.*] This seems not to agree with 2 *Chron.* XXVIII. 5, &c. where these two Princes are represented as getting great Victories over him. To which *Abarbinel* answers, that these things hapned at different times. For the Wars mentioned in the Book of *Chronicles* were made severally, by these two Kings, wherein they prospered; Being the Ministers of Divine Providence. But when now they joyned their Forces together, and not only came against other Cities, but against

against Jerusalem, God was pleased to make them miscarry. Chapter

XVI.

Ver. 6. *And at that time Rezin King of Syria.*] When he broke up the Siege of Jerusalem, upon Intelligence he received that Tiglath-Pileser was coming to its Relief. Verse 6.

*Restored Elath to Syria.*] This was a considerable Port upon the Red Sea.

*And drove the Jews from Elath; and the Syrians came to Elath, and dwelt there to this day.*] This City had been recovered to the Dominion of Judah by Azariah, XIV. 22. who took it from the Syrians; Who now took it from them again, that they might not quite lose the Fruit of their Expedition against Jerusalem.

Ver. 7. *So Abaz sent Messengers to Tiglath-Pileser King of Assyria.*] There is a learned Man of our own, who hath lately given another Account of the Name of Pileser, than that above-mentioned, XV. 29. For he thinks it is compounded of the Names of two of their Gods; *Pil* being the same with *Bel*, and *Azer* or *Azar* was the Name of a Planet worshipped by the Persians, viz. *Mars*: And they much affected to have the Name of their Gods in their own Names; which was a common thing also among the Jews: For which reason the Name of *Tiglath* was added, which was the Name of *Tygris* (as I observed before) which; as all great beneficial Rivers, Mountains, and Trees, were accounted sacred among the Heathen. See Dr. Hyde *Hystor. Relig. Vet. Persar. Cap. 3.* Verse 7.

*Saying, I am thy servant, and thy son, come up, and save me out of the hand of the King of Syria, and out of the hand of the King of Israel, which rise up against me.*] He not only put himself, and all he had into his Protection; but made himself his Subject, to hold

Chapter all he had of him by his Favour. For that is the  
 XVI. meaning of *I am thy servant and thy son*; that is, he  
 was content to be his Vassal, if he would be his Pro-  
 tector.

Verse 8. Ver. 8. *And Abaz took the Silver and the Gold that was found in the House of the LORD, and in the Treasures of the King's House; and sent it for a present to the King of Assyria.*] These Treasures had been sent some Years ago, by *Jehoash* to the King of *Syria*, XII. 18. but it seems they were well replenished again by the Piety of his Successors, *Amaziah*, *Azariah*, but especially *Jotham*.

Verse 9. Ver. 9. *And the King of Assyria bearkned unto him: for the King of Assyria went up against Damascus and took it.*] It is very uncertain, when King *Abaz* sent to desire this Help. If it was when they were preparing to besiege *Jerusalem*, it was the Effect of his great Infidelity: For God had been so gracious to him, as to promise by the Prophet *Isaiah*, that those Kings should do him no hurt (VII. *Isa.* 4.) giving him a Sign also to strengthen his Faith. Others think, it was after the King of *Syria*, and the King of *Israel* had miserably harazzed *Abaz* his Country, though they could not take *Jerusalem*, as we read 2 *Chron.* XXVIII. 5, 6, &c. Whensoever it was, the King of *Assyria* gave a powerful Diversion to the King of *Syria*: Invading his Country, and besieging the chief City of it, of which he made himself Master.

*And carried the People of it captive to Kir.*] A Place in the Country of the upper *Media*, as *Josephus* tells us: From whence he brought some People, to plant in *Damascus*.

*And slew Rezin.*] Who was the last of their Kings, for the *Syrians* never got up again, as the *Jews* observe in *Seder Olam Rabba*, Cap. XX. Whether he

was

was legal Successor to *Ben-hadad* the Son of *Hazael*, Chapter  
or an Usurper is not certain. XVI.

Ver. 10. *And King Abaz went to Damascus to meet Tiglath-Pileser King of Assyria.*] To complement him upon his Success; and perhaps to do him Homage, and to request him to do as much against *Pekah*, as he had done against *Rezin*. For some think that after this he went and took all those Places from *Israel*, which are mentioned in the foregoing Chapter, v. 29. And after all he fell upon *Judah* it self, and made great spoil there also: As is suggested in 2 *Chron.* XXVIII. 20, 21. Verse 10.

*And he saw an Altar that was in Damascus.*] A beautiful Altar both for the Matter, and Form of it.

*And King Abaz sent to Urijah the Priest the Fashion of the Altar, and the pattern of it, according to all the Workmanship thereof.*] Not only the Height, and Breadth, and Shape of it: But all the Carvings, I suppose, with the Figures and Images wherewith it was adorned.

Ver. 11. *And Urijah the Priest built an Altar, according to all that King Abaz had sent from Damascus: so Urijah the Priest made it against the King came from Damascus.*] He took care to have it done exactly according to the Pattern; directly contrary to the Command of God, who had appointed what kind of Altar he would have (XXVII. *Exod.* 1, 2, &c.) and that no other should be made of any Matter or Figure whatsoever. But there are always some Men to be found, that will comply with the most wicked Commands. Verse 11.

Ver. 12. *And when the King was come from Damascus, the King saw the Altar.*] That is, liked it and approved of it, as perfectly made agreeable to his Mind. Verse 12.

And

Chapter XVI. *And the King approached to the Altar, and offered thereon.]* The Morning Sacrifice: Which he was so presumptuous, perhaps, as to offer himself. But not to God: For we are told expressly, 2 Chron. XXVIII. 23. that he sacrificed to the Gods of *Damascus*. A wonderful Blindness! To worship those Gods, and expect Help from them, who could not preserve their own Country from Ruin.

Verse 13. Ver. 13. *And he burnt his burnt Offering.]* Some understand it, that he burnt it with Spices.

*And his Meat-offering, and poured his Drink-offering, and sprinkled the Blood of his Peace-offerings upon the Altar.]* These were all prescribed by the Law of *Moses*: But offered them in a wrong Place, and unto other Gods.

Verse 14. Ver. 14. *And he brought also the brazen Altar that was before the LORD, from the Forefront of the House; from between the Altar and the House of the LORD: and put it on the North-side of the Altar.]* By these words, it is plain that *Urijah* had a little more Modesty than *Abaz*: For he had placed *Abaz*'s Altar behind the Altar of the LORD, between it and the East-gate of the Court of the Priests. But when *Abaz* came, he removed *Solomon*'s Altar out of its place, which was before the Sanctuary, and set it toward the North-side of the Court; That he might bring up his own, and set it there, where the Altar of the LORD had stood. See Dr. *Lightfoot* of the Temple, Chap. XXXIV. latter end.

Verse 15. Ver. 15. *And King Abaz commanded Urijah the Priest, saying, upon the great Altar.]* Which he had now erected in the Place of God's Altar.

*Burn the Morning Burnt-offering, and the Evening Meat-offering, and the King's Burnt-sacrifice, and his Meat-offering, with the Burnt-offerings of all the People*

of the Land, and their Meat-offerings, and their Drink-offerings, and sprinkle upon it all the Blood of the Burnt-offering, and all the Blood of the Sacrifice.] He makes a solemn Injunction, that all the publique Sacrifices, of what sort soever they were, whether made by himself, or by the People, should be constantly offered upon his Altar. Which he calls *the great Altar*, because it was much bigger, I suppose, than the Altar of God.

*And the brazen Altar shall be for me to enquire by.*] He would not have it thought, that he intended wholly to lay aside the Altar made by *Solomon*: But rather to do it great Honour, by reserving it for his own private Use; when he pleased to enquire of God by it. But there being no mention of the Name of God, of the *LORD*, some think the meaning is no more, but that he would have it stand where he had set it, till he considered what to do with it: And they fancy that he made the famous Dial of *Abaz*, with the Brass of it. So they understand the *Hebrew* words *li lebaker*, I will take care of it, and order what shall be done with it. And therefore according to this Interpretation, he laid it quite aside. But the other seems more agreeable to the *Hebrew* Phrase, *it shall be to me to enquire, or seek, or pray*: A private Altar for his proper Use: Whereby he pretended to have still some regard to it; though he had degraded it.

Ver. 16. *So did Urijah the Priest according to all Verse 16. that King Abaz commanded.*] Whatsoever good Inclinations he had, they were all over-ruled by the Commands of the King, with which he intirely complied.

Ver. 17. *And King Abaz cut off the Borders of the Bases.*] See *1 Kings VII. 28, 29.*

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XVI.

And removed the Border from off them, and took down the Sea from off the brazen Oxen that were under it, and put it upon a Pavement of Stones.] This was done out of Contempt, that the Sea might not appear so great, and stately; nor be so useful to the Priests, as it was before. For he intended quite to abolish, and only to deface the Service of God at the Temple. So we read in 2 Chron. XXVIII. 24. that he shut up the doors of the House of God, that none should worship there.

Verse 18. Ver. 18. *And the Covert for the Sabbath that they had built in the House.*] There is a vast Variety of Opinions concerning this *Musach* (which we translate *Covert*) and why it is called the *Covert for the Sabbath*. The most probable is, that it was a covered Place, where the King sat in the Porch of the Temple, or at the entrance of it, upon the *Sabbath*, or other great Solemnities, which were called by that Name. Thus *Procopius Gazens*. This *Abaz* took away, intending not to trouble himself to come to the Temple; but to sacrifice any where: In every Corner of *Jerusalem*, and in the several Cities of *Judah*; which he would have be thought as holy as *Jerusalem*, 2 Chron, XXVIII. 24, 25. And it is a probable Conjecture of a very Learned Man of our own, that *Abaz* did this to express his Hatred and Contempt of the *Sabbath*: For the Worship of Idols, and Violation of the *Sabbath*, are frequently joyned together in Scripture, especially in *Ezekiel* XX. 16. XXII. 8, 9. XXIV. 37, 38. and in a remarkable place in the *Maccabees*, I. I. 44. See *Spencer de Leg. Hebraeor. Lib. I. Cap. XII.*

*And the King's entry without turned he from the House of the LORD.*] The Passage through which the King came from his own House to the Temple, he turned another way.



For the King of Assyria.] That he might ingratiate himself with him, by contemning his own Country Religion, and approaching nearer to his. But *Procopius* takes it the quite contrary way, that he did this, for fear of the King of Assyria. Which moved him to make a shorter Passage into the House of the LORD, that he might flee thither instantly for Safety, in case of any Danger. Which is not probable, because he profaned it, and shut up the Doors of it.

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XVI.

Ver. 19. Now the rest of the Acts of Abaz which he did, are they not written in the Book of the Chronicles of the Kings of Judah? Verse 19.

Ver. 20. And Abaz slept with his Fathers, and was buried with his Fathers in the City of David: and Hezekiah his Son reigned in his stead. Verse 20.

C H A P. XVII.

Chapter  
XVII.

Verse 1. **I**N the twelfth Year of Abaz King of Judah, began Hoshea the Son of Elah to reign in Samaria, over Israel nine Years.] This doth not agree with XV. 30. where it is said he began to reign in the twentieth Year of Jotham, which was the fourth of Abaz. To this *Rabag* thinks it sufficient to say, that till the twelfth Year of Abaz he was but a Servant of the King of Assyria; nor was reputed a King but only a Governour under him. And so *Abarbinel*. And it is no improbable Conjecture of *Dr. Lightfoot's*, that Abaz gave him a great deal of trouble, after the Death of Pekah, in revenge of the Slaughters he had made in Judah: So that he kept Hoshea out of the Throne

Chapter XVII. a great while, and upon this account is called the King of *Israel* (2 *Chron.* XXVIII. 19.) as well as because he walked in the ways of those Kings. Our Learned Chronologer Mr. *Whiston*, thinks there was an *Interregnum* for the space of full twelve Years, from the Death of *Jeroboam* the second. Which he takes to be most probable, and almost certain, from those words of *Hosea*, who prophesied in that King's time, *Now, (or ere long) they shall say, we have no King, because we feared not the Lord, What then should a King do to us?* X. *Hosea* 3. See his short View of the Chronology of the Old Testament. p. 48.

*And he reigned in Samaria over Israel nine Years.]* Viz. after his peaceable Possession of the Throne. For from the time that he pretended to it, upon the Slaughter of *Pekah*, he reigned seventeen or eighteen Years, viz. twelve in the time of *Abaz*, who reigned sixteen Years; and six in the time of *Hezekiah*, XVIII. 10.

Verse 2. Ver. 2. *And he did that which was evil in the sight of the LORD, but not as the Kings of Israel that were before him.]* For he did not hinder his People from going to worship at *Jerusalem*: But, as the Hebrew Doctors say, took away the Guard that *Jeroboam* set in the Passage, to keep Men from going to the solemn Feasts there. And one of the Golden Calves being carried away captive, his Devotion, it is likely, was not great for the other remaining. And yet notwithstanding, God exterminated *Israel* in his days: To show (saith *Seder Olam Rabba*, Cap. XXII.) that it was not merely for the sake of their Kings, upon whom the *Israelites* cast all the Blame of their Depravation, that they were carried captive. See v. 17, 18, 19, &c.

Ver. 3. *Against him came up Shalmaneser King of Assyria.*] Some take this to be but another Name for **Chapter XVII.**  
*Tiglath-Pileser.* For which I find no ground, and rather think *Shalmaneser* was his Son, and Successor in the Kingdom of *Assyria*. Verse 3.

*And Hoshea, became his Servant, and gave him Presents.*] Made himself a Tributary to him: And presented him with Gifts in token of his Subjection to him, and as an earnest of his future Obedience.

Ver. 4. *And the King of Assyria found Conspiracy in Hoshea; for he had sent Messengers to So King of Egypt, and brought no Presents to the King of Assyria, as he had done Year by Year.*] He designed to shake off his Yoke, and be no longer his Subject, As he found by two undeniable Evidences. First, that he had sent to treat with the King of *Egypt*: And denied him the usual Tribute, which he was bound to pay him every Year. *St. Hierom* calls this King of *Egypt*, *Sua*, and *Josephus* calls him *Soan*, and the **LXX.** *Segor*, who is the same with the famous *Sabacon*, an *Ethiopian* mentioned by *Diodorus Siculus*, and *Herodotus*. See *Sir J. Marsham*, *Can. Chron. Sec. XVI.* and our famous *Ciffer* in his *Annals*, vid. A. 3989. Verse 4.

*Therefore the King of Assyria shut up, and bound him in Prison.*] He first besieged *Samaria*, and when he had taken it, made him a close Prisoner; The History of which follows.

Ver. 5. *Then the King of Assyria went up throughout all the Land.*] He first possessed himself of the Country of *Moab* (as the same great *Primate* observes) that he might leave no Enemies at his Back; and destroyed their two chief Cities, *Ar* and *Kir-hares*, according to the Prediction of *Isaiab*, **XVI. v. 1.** and the last: And then he invaded the Kingdom of *Israel*, and possessed himself of it. Verse 5.

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XVII.

*And went up to Samaria, and besieged it three Years.]* Josephus rightly observes, two Expeditions of this King against the Land of Israel. First, when he made Hoshea tributary to him: And now when he made himself Master of the whole Country, and besieged the Capital City, L. IX. *Antiq.* Cap. XIII.

Verse 6.

Ver. 6. *In the ninth Year of Hoshea, the King of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah, and in Habor, by the River of Gozan.]* There is no reason that any should imagine these Israelites were carried into Colchis, Iberia, Armenia the less, and the farthest Scythia, when the Scripture saith so expressly, that they were carried into Assyria, and the Cities of the Medes. And when the very Places are to be found into which they are said here to be carried in those Countries, viz. Chalac, and Chabor, and Gozan: For what was Chalac (as Bochartus observes) but Ptolomies Chalachena, on the North of Assyria: And Chabor is plainly enough the same with his *χαβωεας*, a Mountain between Media and Assyria. Between which Mountain, and the Caspian Sea, there is the City Gauzania, that is Gozan, between the two Channels of the River Cyrus.

*And in the Cities of the Medes.]* Whether Tiglath-Pileser had carried others of them out of Galilee.

Verse 7.

Ver. 7. *For so it was, that the Children of Israel had sinned against the LORD their God, which had brought them up out of the Land of Egypt, from under the hand of Pharaoh King of Egypt, and had served other Gods.]* This they had done a long time: For from the beginning of Jeroboam's Schism to the carrying Israel captive was two Hundred and sixty three Years.

Verse 8.

Ver. 8. *And walked in the Statutes of the Heathen, whom God had cast out from before the Children of Israel.]* Of the Amorites and other impious People; whom

whom he expelled from the Land of *Canaan*, to make room for them. Chapter XVII.

*And of the Kings of Israel, which they had made.]* Viz. the Golden Calves, whose Worship the Kings of *Israel* had ordained: To keep them from going up to worship God at *Jerusalem*.

Ver. 9. *And the Children of Israel did secretly those things which were not right against the LORD their God.]* Besides the publick Impiety authorized by their Kings, they privately exercised Idolatry, according to their own Fancy. Verse 9.

*And they built them high places in all their Cities.]* They were not content to worship upon Hills and Mountains, but they raised high Places in all Cities to offer Sacrifice.

*From the Tower of the Watchmen to the fenced Cities.]* In all places, both those that were desert, and those that were inhabited. Or, both in the Country, and in the City. For the *Tower of the Watchmen* are thought to be those little Houses which the Country People built, wherein to watch their Flocks and their Fruits, And preserve them from wild Beasts, or Robbers.

Ver. 10. *And they set them up Images and Groves in every high Hill, and under every green Tree.]* The Hebrew word *Asherim*, which we translate *Groves*, should be rendred Idols of that Name, as *Selden* hath observed, *Syntag. de Diis Syris*, 2. Cap. 2. Where he plainly demonstrates this word doth not signify the Grove, but the *Numen* or *Deity* placed in the Grove. For how should Groves be set under every green Tree? As it is here said the *Asherim* were. And thus *Kimchi* saith in the Root *Ashur*, that every wooden thing that was worshipped, was called *Asherah*. And *Procopius Gazæus* observes, that this word which the LXX. here.

Chapter here translate *ἄλων* Groves, others every where translate *Ἀσαρῶν*, which word saith he, *ἄλλοι τῷ Ἀσάρῳ τῷ Ἀρεθίτῳ*, denotes *Astarte*, that is *Venus*.

Verse 11. Ver. 11. *And there they burnt incense in all the high places, as did the Heathen, whom the LORD carried away before them, and wrought wicked things to provoke the LORD to anger.*] For, as the Son of Syrac expresses it, *they sought out all Wickedness, till the Vengeance came upon them.* See XLVII. *Ecclus.* ult.

Verse 12. Ver. 12. *For they served Idols, whereof the LORD had said unto them, ye shall not do these things.*] They worshipped many other Gods, which were mere Idols, against the express Command of God, XX. *Exod.* 23. IV. *Dent.* 15, 16, &c.

Verse 13. Ver. 13. *Yet the LORD testified against Israel and Judah, by all the Prophets, and by all the Seers.*] I have before noted, that *Abarbinel* in his Commentary on these Books, hath observed one or more Prophets, that were in every King's Reign, both in *Israel* and *Judah*, from the time of *Saul* to *Zedekiah*, in whose time *Jerusalem* was laid desolate. These admonished them of their Duty, as it here follows, and endeavoured to preserve them in God's true Religion, or to recover them when they Apostatized from it, particularly in the days of this very King, when *Israel* was carried captive, they had the Prophets, *Hosea*, *Amos*, *Isaiab*, and *Micah*: And in the days of the last King when *Judah* was carried captive, they had *Jeremiah*, and *Ezekiel*.

*Saying, turn ye from your evil ways, and keep my Commandments, and my Statutes, according to all the Laws which I commanded your Fathers, and which I sent to you by my servants the Prophets.*] As he had given them his Laws by *Moses*: So he continued a Succession

cession of Prophets after him, whom he sent to call upon them to observe these Laws.

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Ver. 14. *Notwithstanding they would not bear, but hardened their Necks, like the Neck of their Fathers.* ] Verse 14.

A Metaphor taken from refractory Oxen, that will not bow down their Necks to the Yoke. Even so, the *Israelites* refused to submit to the Yoke of God's Laws.

*That did not believe in the LORD their God.* ] This was the Original of all the Sins they committed: They did not believe God's Prophets, but hearkned to Deceivers.

Ver. 15. *And they rejected his Statutes, and his Covenant that he made with their Fathers, and his Testimonies which he testified against them.* ] By his Servants the Prophets. Verse 15.

*And they followed Vanities.* ] So Idols are called, which as the Apostle speaks are *nothing*; Having no Power to do either hurt or good.

*And became vain.* ] Like the Idols they worshipped: Senseless, sottish, and good for nothing.

*And went after the Heathen that were round about them, concerning whom the LORD had charged them, that they should not do like them.* ] XXIII. *Exod.* 24, 32. and many other places.

Ver. 16. *And they left all the Commandments of the LORD their God, and made them molten Images, even two Calves, and made a Grove.* ] The making a Grove was a greater Impiety than is commonly imagined. For in their Groves they worshipped *Baalim*, as appears from III. *Judges* 7. that is, Heroes, to whom those Groves were consecrated, being their Sepulchre. And here many filthy Rites were practised, in honour of *Venus*, *Bacchus*, and such like Deities.

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*And worshipped all the host of Heaven, and served Baal.]* They grow worse and worse, not contenting themselves with the Worship of the two Calves, &c. but worshipped the Stars of Heaven (against which Moses had given them a particular Caution IV. Deut. 19.) Saturn, Jupiter, Venus, and the Moon, but especially Baal, which was the Sun.

Verse 17. Ver. 17. *And they caused their sons and their daughters to pass through the Fire, and used Divinations and Inchantments.]* Which were the most abominable sins of the Heathen. See XVIII. Levit. 21. XIX. 26. XX. 2. 3, &c. and XVIII. Deut. 10. and upon v. 3. of the foregoing Chapter.

*And sold themselves to do evil in the sight of the LORD, to provoke him to anger.]* They were so industrious to do wickedly, and so incessant in it, as if they had been Slaves, that were sold to that Druggery.

Verse 18. Ver. 18. *Therefore the LORD was very angry with Israel, and removed them out of his sight.]* From the Holy Land, where his Temple was, in which he dwelt among them.

*Till there was none left, but the Tribe of Judah only.]* Unto whom adhered part of Benjamin and the Levites: Who, as it here follows, imitated the Wickedness of Israel: But yet had some Mixture of good Kings among them. Whereas all the Kings of Israel persisted in the sins of Jeroboam: And therefore, before their Removal out of their Land, they suffered great Calamities, no less than nine of their Kings being killed (as Abarbinel notes) before their last King was carried captive.

Verse 19. Ver. 19. *Also Judah kept not the Commandments of the LORD their God, but walked in the Statutes of Israel which they made.]* Followed the idolatrous Devices



vices of the ten Tribes: As they did most notoriously in the last Reign of Abaz. Whose Son Hezekiah indeed made a noble Reformation: But it lasted no longer than his time: So extremely was the Nation corrupted.

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Ver. 20. *And the LORD rejected.*] With loathing and abhorrence, as the word imports. Verse 20.

*All the House of Israel.*] The whole ten Tribes.

*And afflicted them, and delivered them into the hand of Spoilers, until he had cast them out of his sight.*] See X. 32, 33. XIII. 3, 7.

Ver. 21. *For he rent Israel from the House of David.*] Here was the Foundation of their Ruine. Verse 21.

*And he made Jeroboam the son of Nebat their King, and Jeroboam drave Israel from following the LORD, and made Israel sin a great sin.*] Of which he was the Author; but they were too forward to comply with him.

Ver. 22. *For the Children of Israel walked in all the sins of Jeroboam which he did; they departed not from them.*] They were so inclined to Idolatry, that a long Succession of God's Judgments upon them could not reclaim them. Verse 22.

Ver. 23. *Until the LORD removed Israel out of his sight, as he had said by all his servants the Prophets.*] Unto whose Admonitions and Threatnings they had no regard. Verse 23.

*So was Israel carried away out of their own Land to Assyria, unto this day.*] As they sold themselves to do evil (v. 17.) so God delivered them up to be Slaves to those whose Gods they had worshipped, v. 16, 17.

Ver. 24. *And the King of Assyria brought Men.*] This was not done by Shalmaneser, but by his Son Eser-baddon, IV. Ezra 2. Verse 24.

Chapter XVII. *From Babylon.*] Which was then subject to the King of *Affyria*; but not long after revolted.

*And from Cuthab.*] A City of *Chaldaea*, as *Abarbanel* expounds it. And so doth our *Dr. Hyde* out of several *Persian* Writers, *Hist. Relig. Vet. Pers.* Cap. 2. But it rather here signifies a Country called *Cush* also (which perhaps had its Name from the forenamed City) from whence the greatest part of this Colony being brought, the People in after times were called *Cuthæi*. For the same Author truly observes that the Country called *Cush* was in the *Babylonish* Dialect (afterward called the *Chaldaean*) called *Cush*. For they were wont to change the Letter *Schin* into *Thau*. In this Country, in the Land of *Shinar*, *Cush* first settled; and his Posterity spread it self into *Arabia*.

*And from Ava.*] The *Avites* were a very ancient People, who were driven by the *Caphorim* out of *Hazerim*: And went and settled beyond *Euphrates*. See upon II. *Deut.* 23.

*And from Hamath.*] This was a City of *Syria*, on the Borders of *Canaan*; which was now subject to the King of *Affyria* by a late Conquest of it, XVI. 9.

*And from Sepharvaim.*] There is a City called *Siphara* on the side of which the River *Euphrates* run, not far from the Sea. From this Mixture of Nations, it was, that afterward there hapned such a Confusion of Laws, and Manners, and Rites of Religion, as was in this Country.

*And placed them in the Cities of Samaria, in stead of the Children of Israel, and they possessed Samaria.*] That is, the whole Country, wherein the ten Tribes formerly dwelt.

*And dwelt in the Cities thereof.*] Which were not destroyed, I suppose, but left standing: With a Design to send new Inhabitants into them.

[Ver. 25. *And it was so, at the beginning of their dwelling there, that they feared not the LORD: therefore the LORD sent Lions among them, which slew some of them.*] And did not the Israelites also want the Fear of the LORD, as Abarbanel here notes, and yet were not devoured by Lions? To which he answers, that though the Israelites also served Idols, yet they did not deny the Divine Power and Providence: But imagined these Idols to be the intermediate Causes by which the Divine Influences might be conveyed unto them: For it is plain Jeroboam did not deny the LORD. (1 Kings XIII. 6.) but acknowledged his Power. But these new Inhabitants believed the Idols which they worshipped to be true Gods: And therefore were destroyed by Lions, because they did not acknowledge the Power and Providence of God, over all inferiour Beings: Whose Land this was; and hereby he vindicated his ancient Inheritance, and Possession, to himself.

Ver. 26. *Therefore they spake unto the King of Assyria, saying, the Nations, which thou hast removed, and placed in the Cities of Samaria, know not the manner of the God of the Land; therefore he hath sent Lions among them, and behold, they slay them: Because they know not the manner of the God of the Land.*] They took the God of Israel to be of the same kind with their own, Who affected a particular Country, and People, And would be honoured with peculiar Rites, which were acceptable to him, and none else. The Syrians had the same Conceit of Topical Gods, as I observed upon 1 Kings XX. 23. and see below, XVIII. 35.

Ver. 27. *Then the King of Assyria commanded, saying, carry thither one of the Priests, whom ye brought from thence, and let them go and dwell there, and let*

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*him teach them the manner of the God of the Land.]* The Jews in *Pirke Eliezer*, Cap. XXXVIII. tell the Story thus; that the King of *Assyria* called the Elders of *Israel* together, and said: All the while you dwelt in the Land of *Samaria*, it was not infested with Lions: What is the reason that my People are devoured by them? To which they answered, Our Lord the King, this Land will not receive any uncircumcised Nation: Let two of you go then, replied the King, and circumcise them, and teach them the Book of the Law. So *R. Dositheus*, and *R. Zachariah* were sent, who did the Business. Here they make bold to go beyond the Scripture, in making two great Doctors to have been sent; when there was but one. Though it is very probable there were some Associates who accompanied this principal Priest. For the Text saith, when the King bad them carry one of the Priests thither, he added, and let them dwell there. Which signifies he did not go alone: Though he alone was to teach them, as it follows, the manner of the God of the Land.

Verse 28. Ver. 28. *Then one of the Priests whom they had carried away from Samaria, came and dwelt in Bethel, and taught them how they should fear the LORD.]* That is, how they should worship, and serve him. From whence many learned Men conclude, that he brought the Book of the Law with him, without which he could not fully instruct them, how to worship God, and govern themselves. Which Book they suppose was written in the *Babylonian* Character, because it was to teach a Colony of that Nation: This is opposed by a late Learned Man, who earnestly contends that the Book of the Law was not brought to them, till the time of *Sanballat*, and therefore this Priest instructed them without Book; Only by Tradition.

Which

Which is not probable; for they would have had little regard to him, if he had not produced the Authority of that holy Book delivered to them by that great Law-giver *Moses* the Man of God. For that he taught them the right way of worshipping God, according to the Law, as it was practised in *Judah*, is very likely, Being sensible that God abhorred the other Worship which *Israel* practised; for which he had thrown them out of their Land.

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Ver. 29. *Howbeit, every Nation made Gods of their own, and put them in the Houses of the high places, which the Samaritans had made: every Nation in their Cities wherein they dwelt.* Verse 29. It seems the People of *Israel*, who are here called *Samaritans*, had built little Temples in the high Places: Wherein these new Inhabitants worshipped the Gods of the Country from which they came (that is, the Gods of *Assyria*, XXVII. *Ezek.* 7.) together with the God of *Israel*.

Ver. 30. *And the Men of Babylon made Succoth-benoth.* Verse 30. The *Jewish* Doctors do but trifle in their Exposition in this word, which they say signifies an *Hen* and *Chickens*. The word plainly imports the *Tabernacles of Daughters*, or of young *Maidens*: Who were consecrated to *Venus*, whose Name Mr. *Selden* probably conjectures was derived from *Benoth*. The old Idolaters, it is evident, did prostitute their Daughters in Honour of *Venus*, as not only *Strabo*, *Herodotus*, and other profane Writers testify; but some think is suggested in holy Scripture, XIX. *Lev.* 29. And therefore they of *Babylon* are said to make the *Tabernacles of Daughters*, that is, Chappels wherein their Daughters were prostituted to every one that came to worship *Venus*, as the manner was in *Babylon*, from whence the fore-named Authors testify this Filthiness had

Chapter had its Original. See *Selden de Divis Syris Syntag.* 2. XVII. Cap. 7. And *Vossius de Idolatr.* L. 2. Cap. 22.

And the Men of *Cuth* made *Nergal*.] Which the Jews would have to signify a *Cock*. But their Conjecture is better, who think it signified *Fire*. For the Men of *Cuth* are those that were after ward called *Persians*: Who it is certain anciently worshipped the *Fire*. See *Selden*, Cap. 8. But the famous *Bochartus* ingenuously confesses, he doth not know what *Nergal* was: But that there is a sort of Palm Tree called *Nergil*, by the *Persians*, *Arabians*, and *Indians*, of which they report strange things. From whence perhaps the *Persians* gave the Name of *Nergal* to this Idol, as in *Syria*, their God was called *Rimmon* from the *Pomegranate*. *Hærozoicon.* P. 2. Lib. I. Cap. XVI.

And the Men of *Hamath* made *Ashimah*.] I know no ground the Jews have to say, this word *Ashimah* signifies a *smooth Goat*. Our great *Selden* modestly acknowledges he doth not know what God it was. *Ib.* Cap. IX. But a late Author takes *Ashima* to be the same with *Mars*: Because among the *Ancients* *AS* signified the same with *Aens* among the *Greeks*, and *Schemah* is as much as hearing or obedient, *Jo. Genesius de Victimis Humanis*, P. I. p. 92. And this *AS* he conjectures is the same, whom the *Romans* called *Hesus*, whom *Lucan* mentions in his *Pharsalia*, L. I. v. 443.

—Horrentque feris altaribus Hesus.

But after all, I think my Learned Friend Dr. *Alix* hath made the most Conjecture probable, that *Ashima* is the Name of God, whom the *Hebrews* call *Hashem*, the Name: From whence *Ashima*, I doubt not, is derived. Accordingly *Aben-Ezra* saith in his Preface to the

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Book of *Esther*, that he saw in a *Samaritan Pentateuch*, Chapter *Genesis* I, 1. *Bara Asbima* instead of *Bara Elohim*. Which *Bochart* censures as a Falsity, because no such word is to be found in the whole *Samar. Pentat.* but it might be then in some Paraphrase upon it.

Ver. 31. And the *Avites* made *Nibhaz* and *Tartach*.] Verse 31.  
No body knows what these were: For no Credit is to be given to the *Jews*, who say the former was in the shape of a *Dog*, and the other of an *Ass*. *Selden* thinks they were the same Idol called by different Names; but was not able to give an account of them.

And the *Sepharvaites* burnt their Children in the fire to *Adramelech*, and *Anamelech* the Gods of *Sepharvaim*.] These were the same Gods with *Moloch*: Unto whom the same Sacrifices were offered. The *Jews* after their vain Fancies make one of them to have been in the Form of a *Peacock*, and the other of a *Pheasant*: But in all Probability they were but different Names of *Moloch*, which was the Sun, as is evident from *XXIII. 10, 11*. And the Addition of *Addir*, which signifies magnificent or potent makes *Adramelech*, as much as the mighty *Moloch*. And of *Ana*, which signifies to answer, makes *Anamelech* as much as *Oracular Moloch*. For *Moloch*, and *Melech*, and *Milcom*, are all the very same in the Language of different People, signifying a *King*: The Sun being by them accounted the *King*, as the Moon the *Queen of Heaven*. And there is nothing more known than that the *Gentiles* burnt their Children in Sacrifice to him. But whether these People did so, or only made them pass through the fire to purify them, may be questioned: Though the words seem to import the former: Which was the Practice of the *Phœnicians*, *Syrians*, *Tyrians*, *Carthaginians*, *Cretians*, *Arabians*, and many other Nations:



tions: And is still practis'd by the *Americans*, and other Gentiles.

A Learned Writer of our own Dr. *Hyde*, in the Book before-mentioned, hath a quite different Apprehension of these words. For he will have *Adramelech* to signify *the King of the Flock*, *Adre* being as much as *Grege*: And *Anamelech* he thinks is much of the same Signification, *Ana* being as much as *Pecus* in the *Persian* Language; always signifying collectively in the Plural Number, the lesser Cattle, Sheep and Goats. Of which he imagines these Gods had the Care, and were therefore worshipp'd, the Riches of those People consisting much in Cattle. They were also Cœlestial Constellations (as he there observes) which they imagined promoted the Breeding and Growth of Cattle.

Verse 32. Ver. 32. *So they feared the LORD.*] Worshipp'd the LORD God of *Israel*.

*And made unto themselves of the lowest of them Priests of the high Places, which sacrificed for them in the Houses of the high Places.*] I suppose these Sacrifices were offered to the God of *Israel*, but in high places, and by Priests of their own making. As for their Sacrifices to the Gods of their several Countries, no doubt they brought Priests along with them, to perform the Service belonging to them.

Verse 33. Ver. 33. *They feared the LORD, and served their own Gods; after the manner of the Nations, whom they carried away from thence.*] That is, after the manner of the ten Tribes, who worshipp'd the LORD, and the Golden Calves together with him, and sometimes *Baal*, and other Gods, v. 16.

Verse 34. Ver. 34. *Unto this day they do after the former manners: they fear not the LORD, neither do they after their Statutes, or after their Ordinances, or after the Law*



*Law and Commandment, which the LORD commanded the Children of Jacob, whom he named Israel.]* These, and the following words, give an account of the Children of *Israel*; who being carried captive out of their own Land (as hath been related) were not at all amended thereby; but still neglected all the Laws which God had given them, and did not worship him alone: And therefore in truth *they feared not the LORD.*

Ver. 35. *With whom the LORD had made a Covenant, and charged them, saying, ye shall not fear other Gods, nor bow your selves to them, nor serve them, nor sacrifice to them.]* Whose sins he aggravates (and thereby justifies his severe Proceedings against them) by representing them as a select People, who were in a strict and gracious Covenant with him, Obliging them not to show the least respect to any other God, but himself. Verse 35.

Ver. 36. *But the LORD who brought you up out of the Land of Egypt, with great Power, and a stretched out Arm, him shall ye fear, and him shall ye worship, and to him shall ye do Sacrifice.]* This was a Benefit, one would think, that should never have been forgotten; but eternally engaged them to his Service. Who delivered them from so vile a Slavery. Verse 36.

Ver. 37. *And the Statutes, and the Ordinances, and the Law, and the Commandment, which he wrote for you, ye shall observe to do for evermore, and ye shall not fear other Gods.]* This is repeated again, being so very often mentioned in the Book of the Law, that they should worship no other God. Verse 37.

Ver. 38. *And the Covenant that I have made with you, ye shall not forget, neither shall ye fear other Gods.]* Which was the principal thing in the Covenant. Verse 38.

- Chapter XVII. Ver. 39. *But the LORD your God ye shall fear, and he shall deliver you out of the hand of all your Enemies.*]
- Verse 39. As he did, whensoever they renounced Idolatry, and promised to worship him alone: As we read throughout their whole History in these holy Books.
- Verse 40. Ver. 40. *Howbeit they did not hearken, but they did after their former manner.*]
- Verse 41. Ver. 41. *So those Nations feared the LORD, and served their graven Images; both their Children, and their Childrens Children: as did their Fathers, so do they unto this day.*]
- Just thus did the Nations who came in their room into the Country of *Samaria*: They joined their own Gods with the LORD God of *Israel*, and continued so to do; they and their Posterity, unto the time this Book was written: And long after. For as Mr. *Mede* hath observed, this Medley of Religions lasted above three hundred Years till towards the end of the *Persian* Monarchy. At which time *Manasse*, Brother to *Jadda* the high Priest of the *Jews* (that were returned to their own Land) married the Daughter of *Sanballat* Governour of *Samaria*. And after his Example, other *Jews* of the best Rank having married strange Wives, contrary to the Law, and being loath to leave them, betook themselves thither also; whom *Sanballat* entertained, and made his Son-in-law their Priest. And when *Alexander* the Great subdued the *Persian* Monarchy, he obtained leave of him to build a Temple upon Mount *Gerizim*, where *Manasseh* exercised the Office of high Priest. This was very prejudicial to the *Jews*, and the occasion of a Schism; whilst those who were discontented or excommunicated at *Jerusalem*, were wont to run hither. Yet by this means

the *Samaritans* (having gotten one of the Sons of *Aaron* for their Priest, and so many *Jews* being mingled among them) were brought to throw away all their false Gods, and worship the God of *Israel* only. Yet so, that though they seemed to themselves to be the true Worshippers of God, they retained a smack of Idolatry: Worshipping God under a visible Representation, viz. that of a *Dove*. Just as their Predecessors, the ten Tribes, worshipped the same God under the Similitude of a Calf, *Book I. Discourse XIII.* And indeed this Inclination to have some sensible Representation of God was so Universal: That they who had none, were thought by the Gentile World to worship nothing.

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Verse 1. **N**OW it came to pass in the third Year of *Hoshea*, Son of *Elah* King of *Israel*, that *Hezekiah* the Son of *Abaz* King of *Judah* began to reign.] The third Year of those nine, which are mentioned before, XVII. 1. See there.

Ver. 2. Twenty and five Years old was he when he began to reign, and he reigned twenty and nine Years in *Jerusalem*: his Mother's Name also was *Abi*, Daughter of *Zachariah*.] Unto this it is objected, that *Abaz* lived but thirty and six Years (XVI. 2.) and therefore, according to this account, begat *Hezekiah*, when he was but eleven Years old, which seems incredible. To which *Capellus* in his *Chronologia* answers, that he reigned two or three Years with his Father: Which is not likely, for the Text saith he was twenty Years

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old when he began to reign, after his Father's Death, which is before-mentioned. And the Solution of the *Jews*, mentioned by St. *Hierom*, is not much better, who say, he did not begin to reign presently after his Father's Death, but there was an *Interregnum* for some Years: Because of a Sedition that was in *Jerusalem*. But as there is no Proof of this, so it is improbable that *Hezekiah* was a grown Man, and beloved of the People, should not presently succeed his Father. *Calvisius* his account is still worse, who will have *Hezekiah* to have been only the adopted Son of *Abaz*: Which spoils the Descent of our Saviour from *David*, as *Bochartus* observes. Who therefore plainly admits that he did beget *Hezekiah*, when he was eleven or twelve Years old. For so it may be understood, that he was but just entred upon the twenty fifth Year of his Age, when he began his Reign: And so but twenty four compleat. Therefore his Father begat him about the twelfth Year of his Age. For if from thirty six Years, four and twenty be taken, there remains twelve. And if we suppose, as we may very well, that *Abaz* was near one and twenty Years old when he began to reign, and near seventeen Years older before he died (for the Scriptures, no more than other Writers, do not take notice whether the Year be perfect or imperfect) then he might be near fourteen Years old, when he begat *Hezekiah*. But take it according to the first account, that he was but eleven or twelve Years old, *Bochartus* hath given a vast number of Instances of Persons that procreated Children at that Age. For Ripeness for Procreation is not to be precisely determined, either by *Physicians*, *Philosophers*, or *Lawyers* (who have been pleased to fix the time) but Consideration is to be had of the Climate wherein Men live, of the Temper and Constitution

stitution of their Bodies, of their Diet, and many other things: As he observes in an Epistle to *Nicol. Carbonellus*, in his Additions to the last Edition of his *Phaleg*. p. 920. Chapter XVIII.

Ver. 3. *And he did that which was right in the sight of the LORD, according to all that David his Father did.*] A Character which is not given, I think, to any of the Kings of *Judah*, since the Reign of *Aza*, 1 *Kings* XV. 11. Verse 3.

Ver. 4. *He removed the high places.*] Which none of his Predecessors had the Courage to attempt. But the carrying of the ten Tribes captive, I suppose, mightily awakned both him, and all the People, for the present (while it was fresh before their Eyes) to observe the Law of God very strictly. Verse 4.

*And broke the Images, and cut down the Groves.*] Which his Father *Abaz* had multiplied, XVI. 14. 2 *Chron.* XXVIII. 2, 24, 25.

*And brake in pieces the brazen Serpent that Moses had made.*] Which had been piously preserved as a Monument of God's wonderful Mercy to them in the Wilderness: As *Gideon* intended his *Ephod* should be of another Deliverance, VIII. *Judges* 27. But as they went a whoring after that, so they did after this, as the *Jews* Phrase it in *Avada Zara*. And therefore *Hezekiah* broke it in pieces; that is, as the *Talmudists* there explain it, ground it to Powder, and then scattered it into the Air, that nothing of it might remain to be worshipped as a Relique by Superstitious People. And yet there is a Fable that some Fragments of it did remain till *Josiah's* time: And at this Day, as *Sigonius* relates in his History of the Kingdom of *Italy*, they show this brazen Serpent intire at the Church of *St. Ambrose* in *Milan*. But the wiser *Romanists* are ashamed of it, and acknowledge it is not the

Chapter XVIII. the Serpent made by *Moses* (which being broken in pieces by *Hezekiah* was never restored) but another made in Imitation of it. See *Buxtorf. Histor. Serpentis Aenei*, Cap. 6.

For unto this day, the Children of Israel had burnt incense to it.] When this Superstition began we are not told; But no Body gives a better account of it than *David Kimchi*, whose words are these. From the time that the Kings of *Israel* did evil, and the Children of *Israel* followed Idolatry, until the Reign of *Hezekiah*, they offered Incense to it. For it being written in the Law of *Moses*, whosoever looks upon it shall live, they fancied they might obtain Blessings by its Meditation, and therefore thought it worthy to be worshipped. It had been kept from *Moses* his Days in Memory of a Miracle, just as the Pot of *Manna* also was: And *Asa* and *Jehoshaphat* did not extirpate it when they rooted out Idolatry; because in their Reign they did not observe that the People worshipped this Serpent, or burnt Incense to it, and therefore they left it as a Memorial. But *Hezekiah* thought fit to take it quite away, when he abolished other Idolatry, because in the time of his Father they worshipped it as an Idol. And though pious People among them accounted it only to be a Memorial of a wonderful Work, yet he judged it better to abolish it, though the Memory of the Miracle were lost together with it, than suffer it to remain, and leave the *Israelites* in Danger to commit Idolatry hereafter with it.

And he called it *Nebustan*] Some think *Hezekiah* called it by this Name; others that the *Israelites* called it so: The words signifying indifferently it was called *Nebustan*, viz. by way of Contempt and Scorn. For the Letter *Nun* at the end of a word, the *Jews* say is added

added by way of Diminution. And *Nechosheth* signifying Brass, this is as much to say, this Serpent was mere Brass or Copper, and had no Power in it, no Profit, no Ability to help, no Divinity; and therefore not to be worshipped with Divine Honour. Thus *Kimchi*, it being called by this Name signified as much as if *Hezekiah* had said, *How could it come into any Man's Heart to think, that this Serpent could do any thing, which is mere Brass? Or, as Ralbag expounds it; this Serpent hath no more Vertue in it, than the common Brass in their Houses.* For he takes an in the end of the word to be the same with *am, ipsorum*. But there is a great and good Man of our own, who having indeavoured to show that the Destruction of the old Serpent the Devil, was fore-shaddowed by the lifting up the Brazen Serpent in the Wilderness, concludes that *Hezekiah* was moved with the greater Indignation against the Worship of it, because in truth it never was a Type of our Saviour and Redeemer, but a Figure of his grand Enemy. This made him express such Detestation of it, as is imported he thinks in the word *Nehushtan*. The Signification of which is not to be found in our *Lexicons*: For though *Nechosheth* signify no more than Brass, yet *Nehushtan* imports no less than our English words, *foul Fiend, the old Dragon, or Satan*. See Dr. *Jackson, Humiliation of the Son of God*, Chap. XXXI. Paragr. 6.

Ver. 5. *He trusted in the LORD God of Israel.*] Verse 5. And not in the help of foreign Forces, as his Father *Ahaz* did (XVI. 7.) nay, which that good King *Asa* called into his Assistance, 1 Kings XV. 18, 19.

*So that after him was none like him among all the Kings of Judah, nor any that was before him.*] Since the time that the Kingdoms of *Judah* and *Israel* were divided.

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Verse 6.

Ver. 6. *For he clave to the LORD, and departed not from following him: but kept his Commandments, which the LORD commanded Moses.*] He continued to observe God's Laws through the whole Course of his Reign, to the Conclusion of it: And did not like some of his Predecessors, who began well, but fell off in the end of their days, as *Joash*, and *Amaziah* did, XII. 2. XIV. 3. 2 *Chron.* XXIV. 2, 19. XXV.

14.

Verse 7.

Ver. 7. *And the LORD was with him, and he prospered whithersoever he went, and he rebelled against the King of Assyria and served him not.*] His prosperous Success in all his Enterprizes, which were visible Tokens of God's Presence with him, emboldned him to throw off the Yoke of the King of *Assyria*, to which *Abaz* had basely submitted, XVI. 7. which was not properly *Rebellion* in *Hezekiah*; for *Abaz* could not subject his Kingdom to the *Assyrian* Monarch, but only for his own time: His Son was not bound to be his Slave. Therefore the meaning is, he owned not the Authority of the *Assyrian* King over him, but looked upon himself as a free Sovereign in his own Kingdom, independant upon him. In this perhaps he was a little too forward, being very much lifted up by his Victories: But it is plain was not able to maintain himself free from all Subjection to the King of *Assyria*, v. 14.

Verse 8.

Ver. 8. *He smote the Philistines even unto Gaza, and the Borders thereof, from the Tower of the Watchmen, to the fenced Cities.*] We had this Phrase before XVII. 19. See there. "And these words seems to signify that he smote them all the Country over, and recovered from them more than his Father had lost, 2 *Chron.* XXVIII. 18. According to the Prophecy of *Isaiab*, XIV. 18. where he bids the *Philistines* not to rejoyce, because



because the Rod that smote them was broken (that is, *Uzziah* was dead who had sorely afflicted them, *2 Chron. XXVI. 6, 7.*) for out of his Root should come another, that would more grievously gall them, which was *Hezekiah*. Chapter XVIII.

Ver. 9. *And it came to pass in the fourth Year of King Hezekiah (which was the seventh Year of Hoshea, Son of Elah King of Israel) that Shalmaneser King of Assyria came up against Samaria, and besieged it.]* We had an account of the taking of *Samaria* before; and therefore the mentioning of it here again may seem needless. But as now the Year of *Hezekiah's* Reign is set down wherein it was taken: So *Abarbinel* thinks the Intention of the Divine Writer was to connect these two Histories together; the taking of *Samaria*, and the Ascent of *Senacherib* against *Jerusalem*; who eight Years after the Destruction of the former, with great Pride and Confidence imagined he should do as much by the latter. Verse 9.

Ver. 10. *And at the end of three Years they took it, even in the sixth Year of Hezekiah (that is the ninth Year of Hoshea) Samaria was taken.* Verse 10.

Ver. 11. *And the King of Assyria did carry away Israel into Assyria, and put them in Halah, and in Habor by the River of Gozan, and in the Cities of the Medes.]* As was before related (*Chap. XVII. 6.*) but could not be too oft repeated, to make Posterity dread the Judgments of God, that were fallen upon them for their Sins: As it follows again in the next words. Verse 11.

Ver. 12. *Because they obeyed not the Voice of the LORD their God: but transgressed his Covenant, and all that Moses the Servant of the LORD commanded, and would not hear them, nor do them,* *XVII. 34,*

35.

Chapter XVIII. Ver. 13. *Now in the fourteenth Year of King Hezekiah, did Senacherib King of Assyria.*] He was the Son of *Shalmaneser*, and succeeded him in his Kingdom after his Death: As we read in the Book of *Tobit*, I. 15.

Verse 13

*Come up against all the fenced Cities of Judah, and took them.*] That is, took a great many of them, 2 *Chron.* XXXII. 1.

Verse 14. Ver. 14. *And Hezekiah King of Judah sent to the King of Assyria to Lachish.*] This shows he had not taken all the fenced Cities, for *Lachish* was a City of *Judah*, XV. *Josh.* 39. which is mentioned before in this Book, XIX. 19. and was not yet taken, though Siege was laid to it. Which when he had taken, he intended to go up against *Jerusalem*, 2 *Chron.* XXXII. 2. which moved *Hezekiah* to divert him from his purpose, by begging his Pardon, as it here follows, for what he had done in shaking off his Yoke.

*Saying, I have offended thee.*] In denying to be subject to him, which no doubt was the reason of this Invasion.

*Return from me; that which thou puttest upon me, I will bear.*] Though he had made great Provision against him, as we read 2 *Chron.* XXXII. 3, 4, &c. yet he durst not venture to abide a Siege; But chose rather to divert him, by submitting to such Conditions as he would impose upon him.

*And the King of Assyria appointed to Hezekiah three hundred Talents of Silver, and thirty Talents of Gold.*] This was a great Burden, though it was not a Yearly Tribute, but only a present Payment: Which his Weakness forced him to submit unto.

Verse 15. Ver. 15. *And Hezekiah gave him all the Silver that was found in the House of the LORD.*] Which in publick Necessities they thought it was lawful to make use

use of, for their Preservation. Yet the *Talmudists* reckon this one of the three ill things that *Hezekiah* did, in cutting off the *Golden Plates*, mentioned in the next Verse. See *Selden de Synedr.* Lib. 2. Cap. 1. N. IV. Chapter XVIII.

*And in the Treasures of the King's House.*] Which had been so exhausted before, that he was forced to raise the Money by other means, as it follows, v. 16.

Ver. 16. *At that time did Hezekiah cut off the Gold from the Doors of the Temple of the LORD, and from the Pillars which Hezekiah King of Judah had overlaid, and gave it to the King of Assyria.*] It is very probable, that when *Abaz* defaced the Temple, and shut up the Doors of it (XVI. 17. 2 *Chron.* XXXIII. 24.) he cut off this Gold; which *Hezekiah* took care to repair: But was now constrained to cut off himself. Upon which words *Procopius Gazans* seems to me to have very well observed: That *Hezekiah* finding he had not sufficient Treasure of his own, to answer the Imposition laid upon him, was driven by Necessity to make use of things sacred; lest the Enemy should burn the City and the Temple. But what was thus employed, pious Kings were wont to restore as soon as they were able, out of the Spoils of War, when it was ended. Verse 16.

Ver. 17. *And the King of Assyria sent Tartan, and Rab-saris, and Rab-shakeb from Lachish to King Hezekiah, with a great Host against Jerusalem; and they went up and came to Jerusalem.*] Some of the Jews think, that *Senacherib* having received the Tribute from *Hezekiah*, went to his own Land: But because *Hezekiah* did not continue to send it every Year, after some time returned to *Judæa* again, and besieged *Jerusalem*. But there is not a word of this either in

Chapter XVIII. this Book, or the *Chronicles*, or in the Prophet *Isaiab*. Therefore it is more probable, that having received the Money he demanded, he made his Expedition into *Egypt*, of which *Herodotus* and others, and some think *Isaiab* also speaks, as Sir *John Marsham* observes, X. *Isaiab* 26, 28. But as he was the first King of *Assyria* that invaded *Egypt*, so he went no further than to the Entrance of it, to *Pelufium*, Which he could not take, and so at his return broke his Faith with *Hezekiah*, and notwithstanding his Present, wherewith he pretended to be satisfied, laid siege to *Jerusalem*.

*And when they were come up, they came and stood by the Conduit of the upper Pool, which is in the high way of the Fullers Field.]* They took up their head Quarters, as we now speak, by the Conduit or Canal, into which Water was derived from the upper Fish-pond, or Pool: Which was in the high way to the Field; where the Fullers, after they had washed their Clothes in that Pool, were wont to spread them.

Verse 18. Ver. 18. *And when they had called to the King.]* They were so bold as to demand Audience of the King himself; that they might treat with him in Person for a Surrender.

*There came out to them Eliakim the Son of Hilkiab, which was over the Household, and Shebna the Scribe, and Joab the Son of Asaph the Recorder.]* Though he would not vouchsafe to go himself, yet he sent his Major Domo, as they now speak, and his Secretary, or a Principal Doctor of the Law, and the Master of the Requests. For since the King of *Assyria* sent three Messengers, he thought fit to send as many. *Isaiab* indeed mentions only *Rab-shakeh*, as sent by the King of *Assyria*: Which *Seder Olam Rabba* thinks is meant of the first Legation: But in the second when he besieged.

fieged *Libnah* (XIX. 8.) he joyned *Tartan*, and *Rab-saris* with him. It is very uncertain what Officer *Shebna* was; for he is said, XXII. *Isa.* 15. to be over the House, and the LXX. sometime make him *Treasurer*, sometime *Scribe*, and Mr. *Selden* thinks he might be *praefectus pratorio*. *Lib. de Success. in Pontif.* p. 142.

Ver. 19. *And Rab-shakeh said unto them.*] He was the chief Speaker, being an Eloquent Man: And as the *Hebrew* Doctors will have it (whom *Procopius* follows) an *Apostate Jew*. Which is not altogether improbable; both because he could speak readily in the *Hebrew* Tongue, and when he blasphemed the Divine Majesty, the King and his Nobles rent their Clothes: Which was not usual, unless he that uttered such Blasphemous Words was an *Israelite*. Some think his Name imports that he was the principal Cup bearer to the King of *Affyria*. Verse 19.

*Speak ye now to Hezekiah, saying, thus saith the great King, the King of Affyria.*] He assumed to himself the Stile of the *Great King*, because of his great Conquests, and large Dominions.

*What Confidence is this wherein thou trustest?*] As much as to say, it was the greatest Folly to think any Body could defend him from so great a King.

Ver. 20. *Thou sayest (but they are but vain words) I have Counsel, and strength for the War.*] In reason, he thought *Hezekiah* should not stand out against his Master, unless he had all things necessary for his Defence: But he did delude his People, if he told them, that he wanted neither Skill to manage a War; nor Power to execute good Counsels. Verse 20.

*Now on whom dost thou trust, that thou rebellest against me?*] He derides him as full of vain Hopes: And upbraids him with his Rebellion. Of which he was thought:

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thought formerly to be guilty, but could not now be justly accused of it, when he had submitted to him with such a great Present. These are therefore words of the highest Pride and Insolence.

Verse 21. Ver. 21. *Now behold thou trustest upon the Staff of this bruised Reed, even upon Egypt.*] He thought it probable he would seek for Succour from *Egypt*, being a neighbouring Country; Which would be ready to assist him, that they might be revenged of the King of *Assyria* for his late Invasion. But represents *Egypt* as very weak, and utterly unable to help him: Being sorely crushed, though not destroyed, by *Sena-cherib*.

*On which if a Man lean, it will go into his hand and pierce it: so is Pharaoh King of Egypt unto all that trust on him.*] He represents the Power of *Egypt* to be as brittle as the Cane, or Reeds that grow on the Banks of *Nile* (to which he seems to allude) on which if a Man leaned, they brake, and the Splinters run into his hand. Such is *Pharaoh*, saith he, a Man gets no Help, but Mischiefe by relying upon him: As he doth, who takes one of those Canes for his Staff to support him.

Verse 22. Ver. 22. *But if ye say unto me, We trust in the LORD our God, is not that he whose high Places and Altars Hezekiah hath taken away: and hath said to Judah and Jerusalem, ye shall worship before this Altar in Jerusalem?*] This weak arguing proceeded from his Ignorance of that God, and his Law, in whom *Hezekiah* trusted. Which made him call those Crimes which were his greatest Vertues: In prohibiting their offering Sacrifice in any other place, but that which God appointed.

Ver. 23. *Now therefore I pray thee, give Pledges to my Lord the King of Assyria, and I will deliver thee two thousand Horses, if thou be able on thy part to set Riders upon them.*] He seems to challenge him to come out, and fight with his Master: And if he could give Security to make that use of them, he would furnish him with two thousand Horses: Provided he was able to find so many Men upon them. Which are words of the highest Contempt, and undervaluing of his Power. Or, the meaning may be, he would lay a Wager with him, he could not find Men to sit upon so many Horses: For few were good Horsemen in *Judæa*, where Horses were scarce.

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Verse 23.

Ver. 24. *How then wilt thou turn away the face of one Captain, of the least of my Master's Servants?*] Much less stand before his whole Army.

*And put thy trust in Egypt for Chariots, and Horsemen.*] With which *Egypt* abounded above most other Countries; who sometimes furnished the *Israelites* with Horses, but none like *Egypt*. For which reason *Moses* forbids them to multiply Horses, lest it should cause them to return to *Egypt*, XVII. *Dent.* 16. and the Prophet reproves them severely for going to *Egypt* for help, and staying upon Horses, &c. XXXI. *Isa.* 1. 3.

Ver. 25. *Am I now come up without the LORD against this place to destroy it? the LORD said unto me, Go up against this Land and destroy it.*] If he had not been a *Jew*, yet he had learnt the Name of their God: And pretended his Master was come up against *Jerusalem*, by a Commission from him. Which were vain Words (as he calls *Hezekiah's*, v. 20.) for there was none of his Prophets among the *Assyrians*. But perhaps he concluded from what the *Assyrian King* had done:

Verse 24.  
Verse 25.

Chapter done to Samaria God intended he should do so to  
XVIII. Jerusalem.

Verse 26. *Ver. 26. Then said Eliakim the Son of Hilkiab, and Shebna, and Joab, unto Rab-shakeh, saying, Speak I pray thee unto thy Servants in the Syrian Language, for we understand it: and speak not with us in the Jews Language, in the Ears of the People, that are on the Wall.]* I suppose Eliakim perceived the People to be frightened with his big words, and therefore intreated him, in the Name of the other Commissioners sent to treat with him, to speak no longer in the Jews Language, but in his own: For he was not sent to treat with the People, but with them, who understood the Syrian Tongue very well.

Verse 27. *Ver. 27. But Rab-shakeh said unto them, Hath my Master sent me to thy Master, and to thee to speak these words? Hath he not sent me to the Men that sit on the Wall, that they may eat their own Dung, and drink their own Piss with you?]* To make them know, that he will reduce them to the greatest Extremity, if they do not submit unto him. For it is an Hyperbolical Speech, importing such straits as were never known.

Verse 28. *Ver. 28. And Rab-shakeh stood and cried with a loud Voice in the Jews Language, and spake saying; Hear the words of the great King, the King of Assyria.]* He seems to have raised both himself, and his Voice higher; that he might be better heard by all.

Verse 29. *Ver. 29. Thus saith the King, let not Hezekiah deceive you, for he shall not be able to deliver you out of my hand.]* He repeats with the greatest Assurance, the Power of his King, and the Weakness of Hezekiah: Representing from thence, how they were deluded with empty Promises, if he perswaded them he should be able to preserve them.



Ver. 30. Neither let Hezekiah make you trust in the LORD, saying, the LORD will surely deliver us, and this City shall not be delivered into the hand of the King of Assyria.] This was the highest Presumption, to persuade them not to place their Hope in God: As if his Master was stronger than he.

Verse 30.

Ver. 31. Harken not to Hezekiah, but make an Agreement with me by a Present; and come out to me, and then eat ye every Man of his own Vine, and every one of his Fig-tree, and drink ye every one the Waters of his Cistern.] Having represented to them the Miseries unto which a Siege would reduce them, he invites them to a Surrender, upon advantageous Conditions.

Verse 31.

Ver. 32. Until I come, and take you away to a Land like your own Land, a Land of Corn and Wine, a Land of Bread and Vineyards, a Land of Oyl-olive, and of Honey; that ye may live and not die: and hearken not to Hezekiah, when he perswadeth you, saying, the LORD will deliver us.] If they would seek the Favour of the King of Assyria, by making him a Present, and delivering themselves up to his Mercy; he promises they should be transported to a better Country, than that to which the Israelites were carried: And in the mean time, every one enjoy his own Possessions. But he was afraid Hezekiah's avowed Confidence in God, would prevail with them, to trust to him for Deliverance, which make him so often desire them not to depend upon that.

Verse 32.

Ver. 33. Hath any of the Gods of the Nations delivered ~~not~~ all his Land, out of the hand of the King of Assyria? He argues very popularly and strongly, if his Supposition had been true: That the God of Israel, the God of the whole Earth (yea, of Heaven and Earth) was like those of all other Nations, who presided only over one Country, or City.

Verse 33.

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XVIII.

Ver. 34. *Where are the Gods of Hamath, and Arpad?*] Those were Cities or Countries, which the King of *Affyria* had conquered.

Verse 34. *Where are the Gods of Sepheruaim?*] Mentioned before, XVII. 31.


*Hena, and Ivab?*] Some think there were the Gods of *Sepharvaim*: Which is confuted by the place before named. They were rather Cities whose Gods could not protect them.

*Have they delivered Samaria out of my hand?*] That is, have the Gods of *Samaria* been able to do more than the rest?

Verse 35. Ver. 35. *Who are they among all the Gods of the Countries, that have delivered their Country out of my hand, that the LORD should deliver Jerusalem out of my hand?*] He desires an instance of one God, that had been able to save his Country, when his Master invaded it: And therefore it was best for them to yield their City up to him, since God himself could not preserve it, unless he could do more than any other had done, which he concluded was unlikely. It must be acknowledged that *Rab-shakeb* was an excellent Orator, as well as a Soldier: Not inferiour in Eloquence to *Julius Cæsar*.

Verse 36. Ver. 36. *But the People held their Peace, and answered him not a word: For the King's Commandment was, saying, Answer him not.*] This was a very wise Order, because he might have made some Advantage, by a sudden Answer; and it was no less pious: For *Hezekiah* believed God would answer for himself, not in words, but in such Deeds, as would demonstrate he was above all Gods.


Verse 37. Ver. 37. *Then came Eliakim the Son of Hilkiab which was over the Household, and Shebna the Scribe, and Joab the Son of Asaph the Recorder to Hezekiah with their Clothes.*

*Clothes rent: and told him the words of Rab-shakeb.]* Chapter XVIII. 

It was the Custom of the Jews to rend their Clothes, when they heard a Man blaspheme God's Name. And if we will believe them, when the Witnesses of a Blasphemy did but repeat the words before the Judges; they rent their Clothes. Accordingly *Hezekiah*, when his Commissioners gave an account of *Rab-shakeb's* words to him, he did so XIX. 1. But they have determined, that they were not bound to rend their Clothes, unless he were an *Israelite* that blasphemed. Therefore they have resolved, as I said before, that *Rab-shakeb* was an *Apostate Israelite*. And this Custom was common to all Nations (as appears from *Homer*, *Herodotus* and *Virgil*) who expressed great Grief in this manner.

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CHAP. XIX.

Chapter XIX. 

Verse 1. **A**ND it came to pass when King *Hezekiah* heard it, that he rent his Clothes.] See the last Verse of the foregoing Chapter.

*And covered himself with Sackcloth, and went into the House of the LORD.]* He fasted and mourned, and went into the Temple to pray. Sometimes they put on Sackcloth next to their Skin, instead of a Shirt: But here it seems to signify only, that he was clothed in this vile Habit, in token of his great Trouble and Sorrow.

Ver. 2. *And he sent Eliakim which was over the Household, and Shebna the Scribe.]* See XVIII. 18.

*And the Elders of the Priests.]* The principal Persons among the Priests.

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*Covered with Sackcloth to Isaiah the Prophet, the Son of Amoz.]* In the same mournful Habit, to beg his Prayers to God for them.

Verse 3.

Ver. 3. *And they said unto him, Thus saith Hezekiah, this day is a day of Trouble, and of Rebuke, and Blasphemy.]* They represent to him the great Straits in which they were, and the Reproaches cast upon them: And (which was worst of all) the Blasphemy they had heard against God.

*For the Children are come to the Birth, and there is not Strength to bring forth.]* And the present Danger wherein they were of perishing, unless speedily relieved: Like that of a Woman, whose Child being fallen down, after many throws, to the Place of Birth; she was so spent, that she had no Strength left to bring it forth. Or, as *Procopius Gazæus* expounds it, *We are in pain to hear such Blasphemous Words, and have no Power to punish those wicked Wretches as they deserve.*

Verse 4.

Ver. 4. *It may be the LORD thy God will hear the words of Rab shakeh.]* So as to take notice of them, and punish him.

*Whom the King of Assyria hath sent to reproach the living God: and will reprove the words, which the LORD thy God hath heard.]* Reprove him for the words (as the *Targum* expounds it) which he had spoken against God. But *Lud. de Dieu* following *R. Solomon Jarchi*, thinks that word we translate *reprove*, signifies to prove, and by Arguments to demonstrate. And so refers it to *Rab-shakeh* in this manner. *It may be the LORD will hear all the words of Rab shakeh, whom the King of Assyria hath sent to reproach the living God: and that openly with a bold Face, fearing nothing, because all things succeed according*

ding to their Hearts desire. And he saith he shall wonder if this Sense displease any Body. Chapter XIX.

Wherefore lift up thy Prayer for the remnant that is left.] That Judah might not be carried captive, as Israel had been.

Ver. 5. So the Servants of King Hezekiah came to [Isaiab] And delivered the foregoing Message to him. Verse 5.

Ver. 6. And Isaiab said unto them, Thus shall ye say to your Master, Thus saith the LORD, be not afraid of the words which thou hast heard; with which the Servants of the King of Assyria have blasphemed me. Verse 6.

Ver. 7. Behold, I will send a blast on him.] A Pestilential Blast, which destroyed his Army in one Night, v. 35. Others translate it a Spirit; which is the same: For God sent an Angel, who smote them with that Pestilence. Verse 7.

And he shall hear a Rumour, and shall return to his own Land.] The Report perhaps was renewed after that Stroke, that Tirhakah (of whom he had heard before, v. 9.) was coming against him; Which made him haste away, with the small remains of his Army, to his own Country.

And I will cause him to fall by the sword in his own Land.] Which was fulfilled, v. 37.

Ver. 8. So Rabshakeh returned.] Not with the Host that he brought with him (XVIII. 17.) but he himself returned to give his Master an account of what he had done: And left Rab-saris to carry on the Siege, and straiten the City, till he could come with the whole Army against it. Verse 8.

And found the King of Assyria warring against Libnah: for he had heard that he was departed from Lachish.] Being unable, I suppose, to make himself Master of it.

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Verse 9.

Ver. 9. *And when he heard say of Tirhakah King of Ethiopia, he is come out to fight against thee.*] Whether he fought with *Tirhakah*, or no; and what the Success was doth not appear. But it is to be noted, that there were two Countries called *Cush* (which we translate *Ethiopia*) one in *Africa* beyond *Egypt*: The other in *Arabia*, which is the *Ethiopia* here meant. For the King of the other was far off, and must have marched through *Egypt* before he could come to fight with *Senacherib*. But this was near, and was able to raise a powerful Army, as appears by the vast Forces which *Zarab* brought against *Afa*, 2 *Chron.* XIV. 9. And thus the 2 *Chron.* XXI. 16. as *Bochartus* observes, must necessarily be understood, where the *Arabians* whom God stirred up against *Jehoram*, are said to be near to the *Ethiopians*: Which cannot be true of those beyond *Egypt*. See his *Phaleg*, Lib. IV. Cap. 2.

*He sent Messengers again to Hezekiah, saying.*] Among which *Rab-shakeb* was the chief.

Verse 10.


Ver. 10. *Thus shall ye speak to Hezekiah King of Judah, saying.*] They could not come to the Speech of him: But sent him a Letter containing the words following, v. 14.

*Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the King of Assyria.*] He had heard, I suppose, that *Hezekiah* declared he trusted in the LORD, and had Assurance from him, that he the King of *Assyria* should not prevail against him.

Verse 11.

Ver. 11. *Behold thou hast heard what the King of Assyria hath done to all Lands, by destroying them utterly.*] This Letter is of the same import with the former Message, presuming the God of *Israel* was like the Gods of other Countries, and had no more Power than they to preserve his Worshipers.

And

And shalt thou be delivered?] Such Questions im- Chapter  
ply a strong Denial: And therefore it is as much as XIX.  
to say, thou shalt be delivered no more than they were. 

Ver. 12. *Have the Gods of the Nations delivered them which my Fathers have destroyed?* Verse 12.  
He argues from the long Successes his Ancestors had enjoyed: None of the Gods, whose Countries they had destroyed, making Opposition to them, for some Ages.

*As Gozan, and Haran, and Rezeph, and the Children of Eden which were in Thelasar.*] These were places well known in those Days: There was a Gozan, and Hara in Media as Bochartus observes (*Lib. III. Phaleg. Cap. XIV.*) Where Rezeph was is uncertain, but Ptolomy mentions such a City in Syria. Where St. Hierom places Thelasar: And there were more Cities than one, in those Countries, called Adana, which is the same with Eden.

Ver. 13. *Where is the King of Hamath, and the King of Arpad, and the King of the City of Sepharvaim, of Hena, and Ivah?* Verse 13,  
Places before-mentioned; XVIII.  
34. Nothing can be further observed of this, but that the Fury of Rab-shakeb increased: So that what he had uttered in words, he now more deliberately set down in Writing: Affirming boldly, that their God was a Deceiver, if he promised them Deliverance.

Ver. 14. *And Hezekiah received the Letter of the hand of the Messengers, and read it: and Hezekiah went up into the House of the LORD, and spread it before the LORD.* Verse 14.  
] He could approach no nearer than to the outward Court of the Temple: Where at the Entrance of the Priests Court, he looked toward the Sanctuary,

Chapter Sanctuary God's Dwelling-place, and laid this Letter  
XIX. before him.

Verse 15. *Ver. 15. And Hezekiah prayed before the LORD and said, O LORD God of Israel, which dwellest between the Cherubims, thou art the God, even thou alone of all the Kingdoms of the Earth, thou hast made Heaven and Earth.]* Here he directly thwarts the blasphemous Opinion of the *Affyrians* before-mentioned (XVII. 27. XVIII. 35.) that the God of *Israel* was but the particular Lord of that Country: Not the Universal Sovereign; which *Hezekiah* acknowledged him to be; because the Creator of the whole World?

Verse 16. *Ver. 16. LORD bow down thine Ear and hear, open LORD thine Eyes and see, and hear the words of Sennacherib, which hath sent him to reproach the living God.]* That is, sent *Rab-shakeb*. He speaks in such Language as Men use, when they earnestly beseech others not to neglect their Supplication; but vouchsafe to attend, and to give a gracious Answer to them.

Verse 17. *Ver. 17. Of a truth, LORD, the Kings of Assyria have destroyed the Nations, and their Lands.]* Do not boast of more than they have done.

Verse 18. *Ver. 18. And have cast their Gods into the fire: for they were no Gods, but the Work of Mens hands, Wood and Stone; therefore have they destroyed them.]* They had prevailed, he acknowledges, over their Gods, as well as over Men: But it was because they were not so good as Men; being mere Wood and Stone.

Verse 19. *Ver. 19. Now therefore, O LORD our God, I beseech thee, save thou us out of his hands, that all the Kingdoms of the Earth may know that thou art the LORD God, even thou only.]* He beseeches him to distinguish himself from those Idols; by giving them such a Deliverance as might demonstrate to all the World that he was the *Living God* (as he oft calls them) Superior



riour to all others, who were not able to save their Worshippers. Chapter XIX.

Ver. 20. *Then Isaiah the Son of Amoz sent to Hezekiah, saying, Thus saith the LORD God of Israel, that which thou hast prayed to me against Sennacherib King of Assyria, I have heard.*] He knew by the Spirit of Prophecy, that Hezekiah had represented his case to God in the Temple: Who bid *Isaiah* assure him his Petition was granted. Verse 20.

Ver. 21. *This is the Word that the LORD hath spoken concerning him; the Virgin the Daughter of Sion hath despised thee, and laughed thee to scorn; the Daughter of Jerusalem hath shaken her head at thee.*] These words comprehend the whole City. For by *the Daughter of Sion* he means the People that inhabited the upper part of the City, where the King's Palace stood: And by *the Daughter of Jerusalem*, the People of the lower part of the City; and all that was not comprehended under the Name of *Sion*. They *shaken their heads at him*; which is the same with *despising*, and *laughing him to scorn*. For *shaking the Head* is the Posture of those that mock at others, XXII. Psalm 7. XXVII. S. Matth. 39. He calls *Sion* a *Virgin*; because this Fortrefs since *David* conquered it, had remained inviolable; and had never been taken by any Enemy. *Joash* indeed, King of *Israel*, took *Jerusalem*, and brake down the Wall of it (XIV. 13, 14.) but I think the Fort of *Sion* had never been taken. Verse 21.

Ver. 22. *Whom hast thou reproached, and blasphemed, and against whom hast thou exalted thy Voice?*] So *Rabshakeh* did, XVIII. 28. Verse 22.

*And lift up thine eyes on high?*] As those do, who have haughty Thoughts of themselves: And overlook others with Contempt and Scorn, XXI. Prov. 4.

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*Even against the Holy One of Israel.*] God is called *the Holy One*, with respect to his Peerless Perfections: And *the Holy One of Israel*, as having a peculiar respect to them above all People, who therefore should be defended by his Almighty Power.

Verse 23. Ver. 23. *By thy Messengers thou hast reproached the LORD, and hast said, with the Multitude of my Chariots I am come up to the height of the Mountains, and to the sides of Lebanon; and will cut down the tall Cedars thereof, and the choice Fir-trees thereof: and I will enter into the Lodgings of his Borders, and into the Forest of his Carmel.*] This is an admirable Description of the Boastings of a King puffed up with great Success: And is as much as if he had said, What Place is there into which I cannot make my way? When I have gone, even with my Chariots in great number to the top of high Mountains: To *Lebanon* it self, through the most difficult Passages, which I have opened and plained for them? Who shall hinder me from cutting down its tallest Cedars and Fir-trees (perhaps he means their Princes and great Men) and when I have done, from marching and taking up my Quarters in the extreamest Borders of the Land, climbing up to the top of *Carmel* (which was towards the Mediterranean Sea) or entering into all the fruitful Places of the Country, by making an entire Conquest of it. For so *Carmel* often signifies not a Mountain, but a fruitful Field in the Language of this Prophet, X. *Isaiah* 18. XVI. 10.

Verse 24. Ver. 24. *I have digged, and drunk strange Waters.*] He brags that he had marched with his vast Army through strange Countries, and in the driest Places: Where it was thought his Army would die with Thirst; but he digged till he found Water.

And with the soles of my Feet have I dried up all the Rivers of besieged Places.] This is commonly thought to signifie, that he had gone dry-shod with his whole Army over great Rivers; whose Streams he turned another way: And so had taken the strongest Fortresses, surrounded with deep Waters, and great Ramparts. But *Bochartus* hath made a plainer Paraphrase upon these words, which he thus translates, *I have dried up the Rivers of Egypt.* As much as to say, *I will enter as easily into Egypt, in which you confide, as if, when I come thither, all the Rivers wherewith it is environed should be dried up.* See his *Hiero-zoicon*, P. 2. Lib. V. Cap. XV. For the Hebrew word *Masor* (which we translate every where *besieged Places*, or *Defences*, or *Fortresses*) should rather be taken for the singular Number of *Mesoraim*, which by Contraction is called *Mitzraim*, that is, *Egypt*. And if this be allowed, the Sense then here is as I said before, *I have dried up all the Rivers of Egypt*: Which was the highest Vaunt he could make of his Power, and numerous Forces. Thus XIX. *Isaiah* 6. *The Brooks of Defences shall be dried up*, is interpreted by *Kimchi*, *the Rivers of Egypt shall be emptied and dried up.* And more plainly, VII. *Micah* 12. where *from the Fortress to the River* is so obscure, that it is not to be understood, but *from Egypt to Euphrates* is such clear Sense, that one cannot but think, it should be so translated: For those were the Bounds of the Land of *Canaan*.

Ver. 25. *Hast thou not heard long ago how I have done, and of ancient times that I have formed it?* Verse 25. These are the Words of God, in answer to those empty Boasts. But what is this to what I have done? Hast thou not heard how I brought my People dry-shod through the red Sea? How in ancient times, I

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say, long before thou or thy Ancestors were born, I did this by my own Strength alone, without the help of Nature or Art? For so the word *Jatzar*, which we translate *formed*, is used II. Gen. 8. and other Places.

*Now I have brought it to pass, that thou shouldst be to lay wast fenced Cities into ruinous heaps.]* And it is I that have now brought thee to do all these things of which thou braggest. Thou couldst not have done one of them without my leave: Who therefore permitted it, that I might punish those Cities by thy hand, which I had devoted to Destruction. See X. *Isaiab* 5, 6, 13, 14, 15.

Verse 26. Ver. 26. *Therefore were their Inhabitants of small Power: they were dismayed and confounded; they were as the Grass of the Field; and as the green Herb; and as the Grass on the House tops, and as Corn blasted before it be grown up.]* This was the reason, that the People of those Cities whereof thou speakest (v. 12, 13.) were so very feeble, and unable to oppose thee: Because I delivered them into thy hand.

Verse 27. Ver. 27. *But I know thy abode, and thy going out, and thy coming in, and thy Rage against me.]* As much as to say, there are none of thy Motions hidden from me. For before thou camest from thy own Country, I knew with what Design thou marchedst out, and what thou hast done since wheresoever thou hast entred: And understand with what Rage and Fury thou art come up to destroy my Dwelling-place.

Verse 28. Ver. 28. *Because thy Rage against me, and thy Tumult is come up into my Ears.]* I have heard the Noise thou makest with thy furious Threatnings, and with thy great Army which hath entred *Judea*.

*Therefore:*

*Therefore will I put my Hook in thy Nose, and my Bridle in thy Lips, and I will turn thee back by the way that thou camest.*] He compares his absolute Power over him, to that of a Fisherman, who, let a Fish tumble ever so much in the Water, hath it fast by a Hook he hath fixed in his Nose: Or to a Man upon a Horse or a Mule, whom he can turn which way he please, when he hath a Curb in their Mouth. Even so saith God will I do with thee, draw thee back, press thou ever so much to compass thy Designs, into thy own Country, without any Success.

Ver. 29. *And this shall be a sign unto thee.*] This is Verse. 29. spoken to *Hezekiah*.

*Ye shall eat this Year such things as grow of themselves, and in the second Year that which springeth of the same: and in the third Year, sow ye and reap, and plant Vineyards, and eat the Fruit thereof.*] This was not a sign of the Truth of his Prophecy, because it was to come after that was fulfilled: But a token of God's extraordinary Favour and Love to them, when *Senacherib* was gone; and they were in fear of another Enemy, *viz.* a grievous Famine. For though he had trodden down or eaten up all the Corn with his Army, yet they should find sufficient left to maintain them this Year, which was the fourteenth of *Hezekiah*. And though the next were the *Sabbatical* Year, in which they were to let the Land rest, and neither sow nor reap: Yet he promises enough should grow up of it self to sustain them, without any Culture, out of the Corn scattered in the former Year. And then in the sixteenth Year God assures them of Liberty to till their Land as they were wont, and that they should sow and reap, as in a time of Peace, when no Enemy appeared, nor there was any fear

Chapter of any. But until the Corn sprung up and was ripe  
 XIX. that Year, they lived upon what grew of it self in  
 the *Sabbatical Year*, without Tillage. Which demon-  
 strates the wonderful Providence of God over this  
 People, in taking care they should want nothing in  
 those Years, without any care of their own, if they  
 believed in his word. See XXV. *Leviticus*, where  
 the Precept about this *Sabbatical Year* is delivered ;  
 and was observed by this People, from the first Con-  
 quest and Division of the Land of *Canaan* XLVII.  
 Years after the coming out of *Egypt*. See Dr. *Alix*  
*Reflections* on the Old Testament, Part 2. Chap. 1.

Verse 30. Ver. 30. *And the remnant that is escaped of the  
 House of Judah, shall yet again take root downward,  
 and bear Fruit upward.*] He pursues the Metaphor from  
 Corn that is sown in the Ground : Signifying, that  
 they should have firm Possession of their own Coun-  
 try; and therein increase, and multiply, and flou-  
 rish exceedingly.

Verse 31. Ver. 31. *For out of Jerusalem shall go forth a remnant,  
 and they that escape, out of Mount Zion.*] For they  
 who were now shut up in *Jerusalem* should be at Li-  
 berty: And they who escaped the Enemies Fury in  
 the Country, and fled thither for Refuge, should go  
 out of *Mount Zion*, to their own Possessions.

*The Zeal of the LORD of Hosts shall do this.*] His  
 great Love to his own Honour, and to his People,  
 shall do these Wonders: To vindicate his Glory  
 from that Contempt which was cast upon it by *Se-  
 nacherib*.

Verse 32. Ver. 32. *Therefore thus saith the LORD, concerning  
 the King of Assyria, He shall not come into this City,  
 nor shoot an Arrow there, nor come before it with Shield,  
 nor cast a Bank against it.*] He promises the King of  
*Assyria* should be so far from possessing himself of the  
 City

City at this time, that he should not assault it, by shooting so much as an Arrow into it: No, nor appear with his Army against it, or raise Bulwarks to besiege it. Or, as the *Hebrews* understand it, they should not cast a Stone out of their Engines against it. *Rab-saris*, I observed, *v.* 8. continued the Siege; but whatsoever he did before, after this Message of *Isaiab* he made no Attempt upon them.

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Ver. 33. *By the way that he came, by the same way he shall return; and he shall come into this City, saith the LORD.*] He confirms what he said before, *v.* 28.

Verse 33.

Ver. 34. *For I will defend this City to save it.*] To preserve it from Destruction.

Verse 34.

*For my own sake, and for my Servant David's sake.*] Upon which account he had formerly spared them, when they deserved to be punished, *I Kings XI. 12, 13.*

Ver. 35. *And it came to pass that Night.*] The *Jews* in the *Gemara Sanhedrim* (Cap. XI. N. 20.) say, that in the very Night after they set down before *Jerusalem*, and were so weary that they made no attempt upon the City, this which follows fell out. Others think it was the same Night, that *Hezekiah* received *Senacherib's* railing Letter. Which is more probable than the Opinion of our *Dr. Jackson*, who will have it, that it was the same Night, about two Years after. See upon *the Attributes*, Sect. III. Cap. 26. However it was, the Blow was the more remarkable, because it was given in that very Night, wherein he had lifted up himself against the God of Heaven: As *Belshazzar* afterwards did, and had his fatal Stroke given him in like manner. See *V. Daniel 30.*

The Angel of the LORD went out, and smote in the Camp of the Assyrians, an hundred fourscore and five thousand Men: and when they arose in the Morning, behold, they were all dead Corpses.] By a Pestilential Disease, as *Josephus* calls it, λοιμικὸν νόσον, such a vast Number were suddenly cut off. It is a Question, whether this Destruction was made in the Army that besieged *Libnah*, or in that Host which *Rab-shakeb* brought up against *Jerusalem*. *Josephus* thinks the later, for it is probable *Rab-shakeb* was come with his whole Host against *Jerusalem*, which before was straitned by *Rab-saris*; and κατὰ τὴν πρώτην ἡ πολιορκίας νύκτα, the first Night after they had begirt the City (as the *Jews* say I observed in *Sanhedrin*) the Angel of the LORD made this great Slaughter among them. L. X. *Antiq.* Cap. 2. where a little before, in the end of the first Chapter, he takes notice of an horrible Lye which *Herodotus* reports from the *Egyptians*: Who say their King, being also a Priest, by his Prayers to his God, brought this Destruction upon the *Assyrians*, as they lay before *Pelusium*: A great Army of *Rats* coming in the Night, and gnawing all their Bow-strings in pieces, so that they could not fight. So studious they were to pervert the Truth, and corrupt the Sacred Story.

Verse 36. Ver. 36. So *Senacherib* King of *Assyria* departed, and went, and returned, and dwelt at *Nineveh*.] Being afraid that *Tirhakah* should come and destroy the Remainers of his broken Army, v. 9.

Verse 37. Ver. 37. And it came to pass, as he was worshipping in the House of *Nisroch* his God.] The LXX. here call this God *Nesorach*, and upon *Isaiab*, where this Story is again told, *Asarach*. But what any of these Names signify, Mr. *Selden* acknowledges he cannot tell, having in all his reading, never met with any thing that



that might explain it. But *Kircher* adventures to say it was the Image of a *Ship*, representing the Ark of *Noah*: the Reliques of which, *Josephus* tells us, some reported were in his time, in the neighbouring Mountains of *Armenia*. And a later Writer *Beyerus* (in his Additions to *Selden de Diis Syris*) thinks it signifies as much as the *bird of Noah*, that is, a Dove, which was worshipped by the *Affyrians*: Or, as others conjecture (for they can do no more) this Word is derived from *Nes*, which in *Chaldee* signifies a Province, and *Rac*, which signifies a King: that is, *Jupiter* the King, and Conservator of that Province.

*That Adrammelech and Sharezer his Sons smote him with the Sword.*] Which they might the more easily do, when he suspected no Danger. The Reason of it was, because in his danger (we may suppose) he had vowed that he would offer them up unto his God. Therefore they Sacrificed him, to prevent being Sacrificed themselves. One of them seems to have been called after the Name of a God Worshipped in those Countries. XV. 11. 31.

*And they escaped into the Land of Armenia.*] Which was not far off; and where there were Mountains of very difficult Ascent, and inhabited by a Warlike People.

*And Esarhaddon his Son reigned in his stead.*] Who was the King that sent a Colony to People the Country of *Samaria* (as I observed before from IV. *Ezra* 2.) and the rather, because he feared *Hezekiah* might take possession of it, after such a Defeat as his Father *Senacherib* had received. His Name is curtailed several ways. For in the Book of *Tobit* he is called *Sar-chedon* I. 21. the first Syllable of his Name being cut off: and the LXX. cut off the next,

calling him *Afer-dan*: and *Isaiab* cuts off both, calling him *Sargon*, XX. *Isaiab* 1.

Chapter  
XX.

C H A P. XX.

Verse 1. Verse 1. **I***N those Days was Hezekiah Sick unto death.*] This is set down after the Death of *Sennacherib*: but with this general note only of the Time, wherein this Sickness fell out, *in those days*. Which, as *Primate Usher* observes in his *Annals*, doth not relate to what went just before (to the time when the King of *Assyria* invaded the Land) as is evident from v. 6. of this Chapter. Where he promises to add Fifteen Years to his Life, and also to deliver him from the King of *Assyria*. Which deliverance therefore was after this Sickness, which was in the latter end of his Fourteenth Year: To which if we add Fifteen, they make up the whole Twenty nine Years of his Reign.

*And the Prophet Isaiab the Son of Amoz, came to him, and said; Thus saith the LORD, set thy House in order, for thou shalt die and not live.*] That is, his Disease was in its own Nature Mortal, and could not be cured by any Humane Remedy. Therefore he wisht him to settle his Estate, and, as we speak, to make his Will; how all things in his House should be disposed, when he was dead.

Verse 2. Ver. 2. *Then he turned his Face unto the Wall, and prayed unto the LORD, saying.*] That is, toward the Wall of the Sanctuary, as the *Targum* expounds it. See Dr. *Hammond* upon X. *Acts. Annot. b.* He thought as it was not beyond the Power of God to re-

restore him, so he had not peremptorily decreed that he should die: But there was a tacit Condition in the Message (as in other Cases, III. *Jonah* 4.) otherwise he would not have prayed to be spared.

Ver. 3. *I beseech thee, O LORD, remember how I have walked before thee in Truth, and with a perfect Heart, and have done that which is good in thy Sight.* ] Verse 3.  
He was not Conscious to himself that he had omitted any thing which was to be done for the restoring the true Worship of God. In which he had been so exact, as to take away the High Places, which had continued ever since the time of *David*, and none durst remove them. And therefore he presumed to beg that he might live to settle, and establish what he had begun to do.

*And Hezekiah wept sore.* ] One reason was, as many think, that he had not as yet a Son to succeed him on the Throne. For he lived after this Fifteen Years; and when he died *Manasseh* was but Twelve Years Old, who therefore was born after this Sicknes.

Ver. 4. *And it came to pass afore Isaiah was gone out into the middle Court, that the Word of the LORD came unto him, saying.* ] Verse 4.  
It is doubtful whether we are to understand the middle of the Court of the *King's House*, or the middle of the *City*: for the one is in the Text; the other in the Margin of the Hebrew Bibles. But it is not material which we follow, for the meaning is, that he was not gone far; before he was ordered to go back and carry a New Message, that his Prayer was heard:

Ver. 5. *Turn again, and tell Hezekiah, the Captain of my People, Thus saith the LORD, the God of David thy Father, I have heard thy Prayer, and seen thy Tears, behold I will heal thee: on the Third Day thou shalt go up unto the House of the LORD.* ] Verse 5.  
Recover his strength

Chapter so fast, as to be able in three days time to go to the  
XX. Temple, and give God Thanks for his Cure. Which  
appears by this to have been Miraculous.

Verse 6. *Ver. 6. And I will add unto thy Days Fifteen Years.]*  
More than he could have lived according to the  
course of Nature.

*And I will deliver this City out of the Hand of the  
King of Assyria, and I will defend this City for my own  
sake, and for my Servant David's sake.]* For this  
Sickness was that Year when he threatned to destroy  
it. See upon, v. 1. It was a great Incouragement to  
faithful Obedience, that God so often mentions *Da-  
vid's* Services, with such a kind Remembrance of  
them.

Verse 7. *Ver. 7. And Isaiah said, take a lump of Figs. And  
they took, and laid it on the Boil, and he recovered.]*  
There might be some natural Vertue in this Cataplasm,  
to soften and ripen an hard Humour, as this seems to  
have been ( some think a Plague sore ) but it was a  
Supernatural Power, which made so speedy a Cure:  
of which God used this a Sign.

Verse 8. *Ver. 8. And Hezekiah said unto Isaiah, what shall be  
the Sign, that the LORD will heal me, and that I shall  
go up into the House of the LORD the third Day? ]* He  
did believe, no doubt, what the Prophet said: o-  
thewise he would have been sharply reprov'd. But  
he made bold to desire a Confirmation of his Faith,  
as Good Men had done in other Cases: Particularly  
*Gideon*, who threw down the Altar of *Baal*, and cut  
down the Grove at God's command, and blew the  
Trumpet, and gathered an Army, which were Ar-  
guments of a strong Faith; and yet, after all this,  
desired a Sign from God, that God would deliver *Is-  
rael* by his Hand. VI. *Judges* 25, 34, 36, 37, &c.

Ver. 9. *And Isaiab said, this Sign shalt thou have of the LORD, that the LORD will do the thing that he hath spoken. Shall the Shadow go forward ten Degrees, or back ten Degrees?* ] Sometimes God who is a Free Agent, intending to convince Men by great Wonders that he is to be believed, is so graciously condescending, as to give them leave to chuse what they would have him do, or when: That his Power may be the more notorious, and no room left for doubting. So he did with Pharaoh, VIII. Exod. 9, 10. and with Abaz. VII. Isaiab II. And here with his Son Hezekiah.

Chapter XX.

Verse 9.

Ver. 10. *And Hezekiah said, it is a light thing for the Shadow to go down ten Degrees: Nay, but let the Shadow return backward ten Degrees.* ] It was comparatively small, because to go forward was the natural Course of it: but to return back was a Miracle, both in the Thing, and in the manner of it.

Verse 10.

Ver. 11. *And Isaiab the Prophet cried unto the LORD, and he brought the Shadow ten Degrees backward, by which it had gone down in the dial of Abaz.* ] It is observed by many Modern Interpreters, that there is not a Word here spoken concerning the Sun's going back; but only of the Shadow upon the Dial: which might by the Power of God go either forward or backward, the Sun still holding its Course, as it was wont to do. And the Degrees or Lines in the Dial may signifie other Hours, or half Hours, or as some think, Quarters. See *Vossius de Orig. & Progressu Idol.* Lib. II. Cap. IX. Now the going back being three times mentioned in this Chapter, and always spoken of the Shadow; therefore they conclude the Miracle was wrought upon the Dial only; not upon the very Body of the Sun. It is said indeed, in the XXXVIII. Isaiab 8. *So the Sun returned*

Verse 11.

turned

Chapter turned ten Degrees: but they think that may be  
 XX. meant of the *Shadow of the Sun* (as it goes before).  
 ~~~~~ God so disposing the Rays of the Sun, and ordering  
 the Light that no Shadow should be projected, but
 where the Prophet foretold. This I thought fit to
 represent; but must add that the antient Jews and
 Christians too, took the Words of *Isaiab* to signify
 that the Sun it self went back, and not merely the
 Shadow. Whom Primate *Usher* in his *Annals* fol-
 lows, whose Words are these, *The Sun and all the*
Heavenly Bodies went back; and as much was detracted
from the next Night as was added to this day. A. M.
 4001. Which was done, I suppose on a sudden, by
 the Power of God, and lasted not long before all
 was restored again to their usual place: so that no
 change was made in the state of the Heavenly Bodies.
 But that there was some Change for the present, was
 observed both in the Northern Part of the World at
Babylon (from whence *Merodach Beladan* sent to en-
 quire about this Wonder, *2 Chron. XXXII. 31.*) and
 also in the Southern, in the Land of *Egypt*. As we
 may gather from a remarkable Passage in *Herodotus*,
 who tells us in his *Euterpe*, Cap. CXLII. that the *E-*
gyptians had observed strange Alterations in the Mo-
 tion of the Sun: so that it had risen Four times
 ἐξ ἠθέρων out of its usual Course ἐπέσθεν ἕξ κατα-
 δύεται, ἐπέσθεν δις ἐπαντάλα, &c. it rising twice
 where it now sets, and setting twice where it now
 rises: and yet, ἐδὲν τῶν κατ' Αἰγυπτίων ὑπὸ ταῦτα ἐτε-
 ποιῶσθαι; And yet no change at all made among the
Egyptians, by these things neither in the Earth, nor
 the River, nor any thing else. This is a plain Evi-
 dence that their Neighbours (and many others its
 like) had heard of the unusual Motions of the Sun
 (though without any alteration in the Heavenly Bo-
 dies,

dies, which were soon returned to their former Station) but had not a perfect Knowledge of them, or had corrupted their Knowledge: for to these two mentioned in Scripture, in the time of *Josua* and *Hezekiah*; the *Egyptians* added two more, and make them to have been near the same time. But the Jews themselves have been thus fabulous, who say in the Chapter *Chelek*, that the Day on which *Abaz* died was but two Hours long: but now when *Hezekiah's* Life was prolonged, God restored those Ten Hours which were then wanting, and so brought time even. See *Schichard* in his *Bechinah Happeruschim*, p. 122. They also believe this Miracle was wrought a little before Sun-set: but that excellent Person, whom I have often mentioned (*Dr. Alix*) thinks it evident it was before Noon, about our ten of the Clock.

Ver. 12. At that time *Berodach-Baladan*, the Son of *Baladan* King of *Babylon*.] Who is called *Merodach Baladan* in XXXIX. *Isa. 1.* *Merodach* was the name of an Idol among the *Babylonians*, as *Baal* or *Bel* was another; together with *Adan* or *Adonis*, as *Sir J. Marsham* observes. *Josephus* calls him *Bzλάδας*, and so doth *Berosus*. He was but a Tributary to the King of *Affyria*, till *Nebuchadnezzar* came to Reign, who cast off the Yoke of *Affyria*, and made that Monarchy subject to him.

Sent Letters.] Some think to make a League with him against the King of *Affyria*: and it is likely to enquire about the Wonder done in the Land, 2 Chron. XXXII. 31.

And a Present unto Hezekiah.] As the manner was when they sought any ones Friendship.

For he had heard that Hezekiah had been Sick.] And therefore in these Letters, I suppose he also congratulated his Happy Recovery to Health.

Chapter XX. Ver. 13. *And Hezekiah bearkned unto them.*] He gave them a friendly and benign Audience (as *Abarbinel* explains it) being glad at their coming, as *Isaiab* tells us (XXXIX. 2.) because he knew them to be Enemies to *Senacherib*. And the Words seem to import that they came about some weighty Business, to which he consented.

And showed them all the House of his precious Things, the Silver, and the Gold, and the Spices, and the precious Ointment, and all the House of his Armour, and all that was found in his Treasures.] He was so pleased, or rather transported with Joy, at the Honour the King of *Babylon* had done him, that he not only gave them a gracious Audience, as was said before, but ordered his Officers to show them all the Rarities he had in his Treasures. For though his Country had been lamentably haraced by the King of *Assyria*, and he had endeavoured to appease him with great Gifts (XVIII. 14, 15.) yet there were many good Things remaining in *Jerusalem*: and great Presents had been made to *Hezekiab*, since the Stroke from Heaven upon *Senacherib's* Army. 2 *Chron.* XXXII. 23. The precious Ointment here mentioned, is called by *Kimchi*, and other *Hebrew* Doctors *Apharsemon*: which they say was the true *Balsam*; not to be found any where, but near to *Jericho*.

There was nothing in his House, nor in all his Dominions, that Hezekiab shewed them not.] There were other valuable Things in other Parts of the Realm, besides those in his own Palace at *Jerusalem*: which he thought worth their seeing; and therefore ordered his Officers to shew them to these *Embassadors*.

Verse 14. Ver. 14. *Then came Isaiab the Prophet unto King Hezekiab, and said unto him; what said these Men, and from whence came they unto thee? And Hezekiab said, they*

they are come from a far Country, even from Babylon.] Chapter
 He answers to the last part of *Isaiab's* Question, but XX.
 not a Word of the first, what their Business with him was? And he calls that a far Country from whence they came (though it was not very remote) to express the great Honour that was done him, by a Prince at such a Distance from him.

Ver. 15. *And he said, What have they seen in thy House ?*] He knew well enough what they had seen; but had a mind to hear whether *Hezekiah* would confess the Truth, or excuse his Folly.

And Hezekiah answered, all the things that are in my House have they seen: there is nothing among my Treasures, that I have not shewn them.] He honestly relates the Truth: being insensible of how dangerous a piece of Vanity he had been guilty; in shewing Strangers those Treasures, which he might well think would invite them to endeavour to make themselves Masters of them.

Ver. 16. *And Isaiab said to Hezekiah, Hear the Word of the LORD.*] How he resents this Action. Which was the more blamable, because he had lately received such great Benefits from God, and seen such an astonishing Wonder as he wrought for the confirmation of his Faith; Whereby he should have been moved not to glory in any thing, but the goodness of God to him; nor confide in the Friendship of great Princes, but only in the Power of the Almighty.

Ver. 17. *Behold the Days come, that all that is in thine House, and that which thy Fathers have laid up unto this Day.*] There had been several great Kings in *Judab* who had overcome many Enemies, and got great Spoils: some Remainders of which were still in their Stores: But *Isaiab* foretels, should all be carried
 C c c c away

Chapter away to that very place, from whence he had been
XX. complemented by those Embassadors.

Shall be carried unto Babylon: nothing shall be left saith the LORD.] The most pertinent Observation that I can make upon these Words, is that of Dr. Jackson (in his *Answer to John's Question*) where he saith, that whosoever will consider the State of things in this time, and the small Power which the *Babylonians* now had, in respect of their mighty Neighbour the King of *Assyria* (whom the *Jews* had reason to fear above all other Princes) the accomplishment of this Prophecy of *Isaiab*, was according to Humane Conjecture far more unlikely and improbable; than if a Man should in the last Age, have taken upon him to foretel, that the Duke of *Saxony*, or some such Prince in *Germany* should conquer *France* and *Spain*, and lead them Captive to *Dresden*. But the Word of the LORD stands fast for ever: and *Isaiab* was proved an Hundred and Twenty Five Years after to be a true Prophet.

Verse 18. Ver. 18. *And of thy Sons that shall issue from thee, which thou shalt beget, shall they take away.*] That is, his Posterity descended from him.

And they shall be Eunuchs in the palace of the King of Babylon.] Wait upon him, as his Servants. XXIV. 15. This was partly fulfilled in *Daniel* and his Companions, I. *Dan.* 1.

Verse 19 Ver. 19. *Then said Hezekiab unto Isaiab, good is the Word of the LORD which thou hast spoken. And he said, is it not Good, if Peace and Truth be in my Days?*] As if he had said, Thanks be to God, it is no worse: let him do his Pleasure. Have I not reason to be thankful, if according to his Promise he deliver me from the King of *Assyria* (v. 6.) and not only prolong my Days, but let me enjoy firm Peace,

Peace, and true Religion as long as I live? Some take this to be a careless Speech, as if he did not concern himself what became of Posterity: so he himself did but live happily. But this is inconsistent with such a pious Mind, as he had; which, no doubt, was sensible of the Vanity and Pride for which the Prophet reprov'd him; and submitted to the Punishment of it: which might have been immediately inflicted, if God had not been very merciful unto him.

Ver. 20. *And the rest of the Acts of Hezekiah, and all his might, and how he made a Pool, and a Conduit, and brought Water into the City.*] Verse 20. If he brought Water into the City by private Passages, whereby the Enemy was deprived of the Benefit of it, while the City enjoyed it (as *Grotius* understands it) it was certainly a Work of admirable contrivance. See 2 *Chron.* XXXII. 3.

Are they not written in the Book of the Chronicles of the Kings of Judah?] The same great Person here observes, that the Book of *Chronicles* spoken of here, and in other Places, were *Journals*, as these Books were *Annals*. Out of which *Journals* *Ezra* took many more Passages, in his Book of the *Chronicles*, not omitting what he had written in these *Annals*.

Ver. 21: *And Hezekiah slept with his Fathers, and Manasseh his Son reigned in his stead.*] Verse 21. Here is no mention of his Burial with his Fathers in the City of *David*: But *Ezra* in the 2 *Chron.* XXXII. 33. tells us they buried him, *in the chiefest of the Sepulchres of the Sons of David*, and that all the People did him Honour at his Death.

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Verse 1. Verse 1. **M** *Anasseh was twelve Years old when he began to reign, and he reigned fifty and five Years in Jerusalem; and his Mothers Name was Hephzibah.*] The Years wherein he was Captive in Babylon (2 Chron. XXXIII. 11.) must be comprehended in this number.

Verse 2. Ver. 2. *And he did that which was Evil in the sight of the LORD, after the Abominations of the Heathen, whom the LORD cast out before the Children of Israel.*] He set up the Gentile Worship again: For being Young, he was easily drawn aside by the Princes and Nobles, who never heartily joyned in Hezekiah's Reformation: but were, in all probability, displeased at it: and so revolted as soon as he was dead. For one cannot conceive how such a suddain change should be made in Religion, and such gross Idolatry restored, but from the general Corruption of the Great Men, who had the Management of this Young King.

Verse 3. Ver. 3. *For he built up the High Places, which Hezekiah his Father had destroyed, and he reared up altars for Baal, and made a Grove, as did Ahab King of Israel, and worshipped all the Hosts of Heaven, and served them.*] The Sun, the Moon, and the Stars, as *Procopius Gazæus* explains it.

Verse 4. Ver. 4. *And he built Altars.*] To the Gods of the Neighbouring Nations.

In the House of the LORD.] In the very Sanctuary Chapter
it self: for the outward Courts are mentioned in the next Verse. XXI.

Of which the LORD said, in Jerusalem will I put my Name.] Where God appointed, that he himself alone should be Worshipped, 2 Sam. VII. 13.

Ver. 5. *And he built Altars for all the Host of Heaven, Verse 5.*
in the two Courts of the House of the LORD.] The inner Court, which was that of the Priests; and the outward, which was that of the People, were profaned, together with the Sanctuary.

Ver. 6. *And he made his Son pass through the Fire.]* Verse 6.
In the 2 Chron. XXXIII. 6. it is said he caused his Children to pass through the Fire; which was a most abominable practice, strictly forbidden by Moses upon pain of Death, XVIII. Levit. 21. XX. 2, 3.

And observed times, and used Inchantments.] See XIX. Levit. 21. XVIII. Deut. 10, 11.

And dealt with familiar Spirits, and Wizzards.] See XIX. Levit. 31.

He wrought much Wickedness in the Sight of the LORD, to provoke him to Anger:] For there were none before him, who committed such things as these: which were the highest Provocations of God's Displeasure.

Ver. 7. *And he set a Graven Image of the Grove Verse 7.*
which he had made in the House.] The Hebrew Words in this place are *Pesel haasherab*. Which our Selden hath well resolved (by comparing this with other Texts) signifies a Wooden Image of *Ashtaroth*, or *Astarte*. Syntagm. 2. de *Diis Syris*. Cap. 2. For *Baal* and *Astarte* were chief Gods of the *Sidonians*, whose Worship was introduced by *Ahab*: whom *Manasseh* imitated, v. 3..

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Of which the LORD said unto David, and to Solomon his Son, in this House, and in Jerusalem, which I have chosen out of all the Tribes of Israel, will I put my Name for ever.] I observed before what God said to David: and what he said to Solomon is recorded, 1 Kings VIII. 29. IX. 3. But Manasseh endeavoured to make the Name of the God of Israel to be forgotten; by placing other Gods in his House.

Verse 8. Ver. 8. *Neither will I make the Feet of Israel move any more, out of the Land which I gave their Fathers: only if they will observe to do according to all that I have commanded them, and according to all the Law that my Servant Moses commanded them.]* This Promise was included in the choice God made of Jerusalem to fix his dwelling Place there: Which was a security to them against all their Enemies, if they proved obedient to him.

Verse 9. Ver. 9. *But they hearkned not.]* They had always been a Rebellious People.

And Manasseh seduced them to do more Evil, than did the Nations whom the LORD destroyed before the Children of Israel.] But in his Reign their Wickedness was grown to such an heighth, that it exceeded all that the People of Canaan had done; whom God expelled to make Room for the Israelites. For he broke all the Laws of Moses; and worshipped more Idols than they did. We never read of Horses consecrated to the Sun till his time (See XXIII. 11.) who in all Probability brought in that Idolatry.

Verse 10. Ver. 10. *And the LORD spake by his Servants the Prophets, saying,]* Abarbinel makes account that Hosee, Joel, Nahum and Habakkuk, all Prophefied in his Days. And some think Obadiab also, and Isaiah: who, as the Jews say, was sawn asunder by him.

Ver. 11. *Because Manasseh King of Judah hath done these Abominations, and hath done wickedly, above all that the Amorites did, which were before him:]* The whole People of Canaan are comprehended under the Name of *Amorites*: who were the most eminent of all the *Seven Nations*. See XV. *Gen.* 16. Chapter XXI. Verse 11.

And hath made Judah also to sin with his Idols.] They were too much inclined to Idolatry, by the long Corruptions that had been among them: but he made them far worse than otherwise they would have been. For as *Jeremiah* charges them, in the next Reign but one, according to the number of their Cities were their Gods, and according to the number of the Streets of *Jerusalem*, they set up Altars to that shameful thing, to burn incense to *Baal*. XI. *Jerem.* 13.

Ver. 12. *Therefore thus saith the LORD God of Israel, behold, I am bringing such Evil upon Jerusalem and Judah, that whosoever heareth of it, both his Ears shall tingle.]* The Report of it shall strike Terror, and Horrour into Men, as *Procopius Gazæus* expounds it. See I *Sam.* III. 11. Verse 12.

Ver. 13. *And I will stretch over Jerusalem the line of Samaria.]* A Metaphor from those who set out Mens Lots and Portions, by drawing a Line to divide them. And is as much as to say, he would give to *Jerusalem* the same Measure that he had done to *Samaria*. That is, pull it down to the Ground; consume some of them by Famine, others by the Sword, and carry the rest into Captivity, as the same *Procopius* glosses. Verse 13.

And the Plummets of the House of Ahab.] As they imitated his Sin, so they should have his Punishment: whose House was utterly destroyed. It seems to be a Metaphor from Builders, who measure with a Line and a Plummets what part of a Building shall stand, and what be demolished.

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And I will wipe Jerusalem, as a Man wipeth a Dish, wiping it, and turning it upside down.] That is, leave no more People in it, than you see in any thing in a Dish after it is emptied, and wiped, and turned upside down: as the manner is when it is perfectly cleansed. So the meaning is, I will cleanse her of all her Inhabitants, and leave none remaining. The Hebrew Word which we translate *Dish*, the LXX. Translate $\delta \alpha \lambda \beta \alpha \sigma \tau \epsilon \rho \epsilon \varsigma$, an Alabaſter Box of precious Ointment, as the Chaldee translates it *Selucta*, in which the Greek Word $\lambda \acute{\iota} \nu \delta \alpha$ lurks (as the illustrious *Spanhemius* observes upon *Callimachus* his *Hymn in Pallad.* v. 13.) signifying that *Jerusalem* was once in high esteem with God, like a pretious Ointment; but having lost its Savour, he would reject her as a Man doth such Ointment, when it is nothing worth.

Verse 14. Ver. 14. *And I will forsake the Remnant of mine Inheritance.]* That is, *Judah*, who alone was left when the ten Tribes were gone.

And deliver them into the Hands of their Enemies, and they shall become a Prey, and a spoil unto all their Enemies.] As their Brethren, the Children of *Israel*, had been.

Verse 15. Ver. 15. *Because they have done that which was Evil in my Sight, and have provoked to Anger from the day that their Fathers came out of Egypt, even unto this day.]* God now intended to punish them for all their former Rebellions, ever since they were a People, Which *Manasseh* had compleated, whose Sin was so great that it is sometimes mentioned as the sole Cause of their Captivity. See XV. *Jerem.* 4.

Verse 16. Ver. 16. *Moreover Manasseh shed innocent Blood very much.]* Upon which Words *Procopius Gazens* thus glosses, *He chiefly destroyed those who opposed themselves to his Impiety, and denounced the divine An-*

ger against him (that is, the Prophets) They say he caused the Prophet *Isaiah* to be sawed in sunder. So the Jews say in the *Babylonian Talmud*, in the Treatise *Jebamoth*, and *Justin Martyr* in his Dialogue with *Trypho* the Jew, and *St. Hierom* upon *XX. Isa. 27.* Nay, the Words of the Apostle *XI. Heb. 37. επελαδν-εαν* are commonly referred to this, as *Primate Usher* observes in his *Annals.* ad A. M. 3306.

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Till he had filled Jerusalem from one end to another.] Top full as we speak. For it is a Metaphor from Measures wet or dry, when they are filled up to the Brim.

Beside his Sin wherewith he made Judah to Sin, in doing that which was Evil in the sight of the LORD.] That is, besides his abominable Idolatry.

Ver. 17. Now the rest of the Acts of Manasseh, and all that he did, and his Sin that he sinned, are they not written, in the Book of the Chronicles of the Kings of Judah?] All that he did in his Captivity, and after, were written in the *Journals*, from whence *Ezra* took what we find in *2 Chron. XXXIII. II, &c.* Verse 17.

Ver. 18. And Manasseh slept with his Fathers, and was buried in the Garden of his own House, in the Garden of Uzza: and Amon his Son reigned in his stead.] Some think this was the place where *Uzziah* was buried, *2 Chron. XXVI. 23.* and that he chose to be buried here, as unworthy because of his manifold Sins (of which he repented) to be laid in the common Sepulchre of the Kings of *Judah.* Verse 18.

Ver. 19. Amon was Twenty and Two Years Old when he began to reign; and he reigned Two Years in Jerusalem.] Which is the Number of Years to which the Sons of those Kings arrived, who provoked God to Anger: as some of the Jews observe in the Son of

Chapter Jeroboam, the Son of Baasha, and the Son of Abab.
XXI. 1 King. XV. 25. XVI. 8. XXII. 51.

And his Mothers Name was Meshullemeth, the Daughter of Haruz of Joiab.]

Verse 20. Ver. 20. *And he did that which was evil in the sight of the LORD, as his Father Manasseh did.]* He imitated him in all things, but in his Repentance, as is observed, 2 Chron. XXXIII. 23.

Verse 21. Ver. 21. *And he walked in all the Ways that his Father walked in, and served the Idols that his Father served, and worshipped them.]* For he was bred up in Idolatry, and solemnly consecrated by his Father to the Service of Molech, v. 6.

Verse 22. Ver. 22. *And he forsook the God of his Fathers, and walked not in the way of the LORD.]* As Hezekiah, and Joiab, and others of his Pious Ancestors had done. There are two Doctors also in the Chapter Chelek, the one of which saith, he burnt the Book of the Law: the other that he lay with his own Mother.

Verse 23. Ver. 23. *And the Servants of Amon conspired against him, and slew him in his own House.]* As he forsook God, whose Servant he ought to have been: so his Servants forsook him, and Murdered him in his own Palace.

Verse 24. Ver. 24. *And the People of the Land slew all them, that had conspired against King Amon:]* It was a thing of such pernicious Example to kill their King, though very bad; that the People would not suffer it to go unpunished.

And the People of the Land made Josiab his Son King in his stead.] The common People seem to have been better disposed than the Great Men: who, its probable were engaged in the Conspiracy against Amon. But it is not likely that the Common People took upon

on them to constitute a King, but their Elders and great Men met, together with the People, upon such occasions as this; to consider and declare to whom the right of Succession belonged. Therefore by the *People of the Land*, must be meant the People assembled in the common Council of the Nation.

Ver. 25. *Now the rest of the Acts of Amon, which he did, are they not written in the Book of the Chronicles of the Kings of Judah?*] There is nothing said here of him, but that he was a gross Idolater: which was not the ground of the Conspiracy against him. But it is likely was related in the Book here mentioned.

Ver. 26. *And he was buried in his Sepulchre, in the Garden of Uzza, and Josiah his Son reigned in his stead.*] He was buried either in his Fathers Sepulchre; or in one that he had made for himself in the same Place.

C H A P. XXII.

Verse 1. *Josiah was eight Years Old when he began to Reign, and he reigned Thirty and One Years in Jerusalem: and his Mothers Name was Jedidah, the Daughter of Adaiab of Boscath.*] Who it is likely was a Good Woman, and took care to instil early good Principles into him.

Ver. 2. *And he did that which was right in the sight of the LORD, and walked in all the way of David his Father: and turned not aside to the right Hand or to the left.*] In him was verified the Words of Solomon, XX. Prov. II. *even a Child is known by his Doings, whether his Work be pure, and whether it be right.*] For

Chapter when he had reigned Eight Years, *while he was yet*
 XXII. *Young*, as *Ezra* observes, he began to reform all abu-
 ses in Religion, 2 Chron. XXXIV. 3, &c.

Verse 3. Ver. 3. *And it came to pass in the eighteenth Year of King Josiah, that the King sent Shaphan the Son of Azaliah, the Son of Meshullam the Scribe, to the House of the LORD, saying.*] This was in the Eighteenth Year of his Reign, not of his Age, as we are told, 2 Chron. XXXIV. 8.

Verse 4. Ver. 4. *Go up to Hilkiab the High Priest, that he may sum the Silver which is brought into the House of the LORD.*] He ordered him to give him an exact Account of what Mony had been offered by Pious People, for the reparation of the House of the LORD: as had been done in the Reign of *Jehoash*, XII. 4, &c.

Which the keepers of the Door have gathered of the People.] They were the *Levites*, as we learn from, 2 Chron. XXXIV. 9.

Verse 5. Ver. 5. *And let them deliver it into the Hand of the doers of the Work, that have the oversight of the House of the LORD: and let them give it to the doers of the Work, which is in the House of the LORD, to repair the breaches of the House.*] They intrusted certain with the Mony, who were to oversee the Work (whose Names are recorded in 2 Chron. XXXIV 12.) and they delivered it to the Workmen to buy Materials for the Reparation of the House, as it follows in the next Verse.

Verse 6. Ver 6. *Unto Carpenters, and Builders, and Masons, and to buy Timber, and Hewen Stone to repair the House.*] Builders (as distinguished from Carpenters and Masons) were such as laid the Timber and the Stone together, which the other had prepared.

Ver. 7: *Howbeit there was no reckoning made with them of the Money that was delivered into their Hand, because they dealt faithfully.*] They were Men of such approved Honesty (like those in the Days of *Jehoash XII. 15.*) that there was no need to call them to an account, how they laid out the Money.

Ver. 8. *And Hilkiab the High Priest said unto Shaphan the Scribe, I have found the Book of the Law, in the House of the LORD, and Hilkiab gave the Book to Shaphan, and he read it.*] The Book of *Deuteronomy*, saith *Procopius Gazæus*: But it was rather the whole Book of the Law written by *Moses*: that Authentick Copy which by God's Command was laid up in the most Holy Place, *XXXI. Dent. 24, &c.* About which the Hebrew Doctors made great Difficulties in their Explication of this place, Particularly *R. Lipman* in his *Nitzacon*, out of which *Hottinger* hath alledged a long Passage concerning this Matter in his *Historia Ecclesiastica* N. T. Sec. XVI. Pars. IV. p. 137. Where he justly thinks it a wonder that *Josiah* should so early fear God, and begin to reform Religion; if he had never seen the Book of the Law before this time. And how should the People have kept such a Passover, and the Priests been so well instructed in the Rites of it, this very Year (*2 Chron. XXXIV. 19.*) For the Copies of the Book now found could not be so soon made and dispersed every where, as to teach them these things. It is most likely therefore, nay certain; that though this was the Original Book; yet the Jews had many Copies of the Law among them, though some of them perhaps imperfect, or corrupted. For they report that *Manasseh* blotted the Name of **JEHOVAH** out of all the Books he could find. *Hilkiab* therefore rejoiced that he had found the Original, by which all might be corrected. Which had been hid,

Chapter XXII. it is probable, from the impious Fury of their Idolatrous Kings, in some secret place of the Temple: where it was now found when they were about to repair it: And the finding it, at this very time; when *Josiah* was making a Reformation of Religion, could not but be lookt upon as a remarkable Providence: which very much affected him, as we read afterwards.

Verse 9. Ver. 9. *And Shaphan the Scribe came to the King; and brought the King Word again, saying, thy Servants have gathered the Mony that was found in the House, and have delivered it into the Hand of them that do the Work, that have the oversight of the House of the LORD.]* He gives him an account, that they had executed his Commands given him, v. 4, 5, 6.

Verse 10. Ver. 10. *And Shaphan the Scribe shewed the King, saying, Hilkiab the Priest hath delivered me a Book. And Shaphan read it before the King.]* Some part of it. It is said indeed, in 2 Chron. XXXIV. 30. that they read in the Ears of the People all the Book of the Law. But that was done afterwards, and was done by Parcels, not all at one time. And so it follows here, XXIII. 2. that *Josiah* read, that is, caused some by his order, to read all the Words of the Book of the Covenant that was found in the House of the LORD; in the Ears of all the People.

Verse 11. Ver. 11. *And it came to pass when the King had heard the Words of the Book of the Law, that he rent his Clothes.]* Being very much affrighted when he heard the dreadful Threatnings against the Transgressor of the Law, read out of the Book of *Deuteronomy*. At which the Book opened, either by the special Providence of God; or by the design of *Shaphan*: who had read the Book before he brought it to the King; v. 8. The *Hierusalem Talmud*, and from thence *Abar-*
binel

binel saith that he happned to read the Place, where the Punishment of their King is denounced, XXVIII. *Deut.* 36. or, that he observed the time drew near, when the Punishments God threatned would be inflicted, for their long Offences against this Law. According to what the King himself here saith, *v.* 13. *great is the Wrath of the LORD that is kindled against us, &c.* By all which it is plain, the King had not written a Copy of the Law with his own hand, according to the command, XVII. *Deut.* 8. Disuse often cancels the most excellent Laws. For it is too probable they had a long time neglected also to read the Law Publickly every Seven Year. XXXIV. *Deut.* 9, 10.

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Ver. 12. *And the King commanded Hilkiab the Priest, and Abikam the Son of Shaphan, and Achbor the Son of Micaiah and Shaphan the Scribe, and Asaiab a Servant of the Kings, saying.]* Shaphan was a Servant of the Kings being Secretary, or some such Officer: but Asaiab; I suppose, was one that waited on his Person, and was always about him.

Ver. 13. *Go ye, and enquire of the LORD for me, and for the People.]* Of Jerusalem: Verse 13.

And for all Judah, concerning the Words of this Book that is found: for great is the Wrath of the LORD that is kindled against us, because our Fathers have not hearkned unto the Words of this Book, to do according to all that which is written concerning us.] I suppose he sent them to enquire whether there were any hopes his Anger might be appeas'd; and by what Means.

Ver. 14. *So Hilkiab the Priest, and Abikam, and Achbor, and Shaphan, and Asaiab went unto Huldah the Prophetess, the Wife of Shallum the Son of Tikvah, the Son of Harhas keeper of the Wardrobe.]* It is certain that both Jeremiah and Zephaniah prophesied in the Reign of Josiah:

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Josiah: Therefore it may seem strange that they did not resort to one of them. Of which *Abarbinel* gives this account, that *Jeremiah* was at this time absent from *Jerusalem*, being gone to convert the Ten Tribes; or rather, being at his own House in *Anathoth*. And the same he supposes of *Zephaniah*, that he was not near at Hand: and therefore they went to *Huldah*, who lived at *Jerusalem*; and the rather, as some suppose, because Women are more inclined to Pity and Compassion than Men. But this is an absurd Reason, as *Abarbinel* well observes: For the Prophets did not speak according to their own Inclinations, but as God dictated to them. The Jews have a Tradition in *Massecheth Megillab*, that eight Prophets descended from *Rahab*, whereof *Huldah* was one. And *Kimchi* upon this place saith, Our Doctors write, that three prophesied in the Days of *Josiah*, viz. *Jeremiah* in the Streets or Villages; *Zephaniah* in the Synagogues, and *Huldah* among the Women.

Now she dwelt in *Jerusalem* in the College, and they communed with her.] The Hebrew Word *Mishneh*, which we translate College (and which the *Targum* takes to signify a School) is in the Margin of our Bibles translated the second Part. For there were three Walls about *Jerusalem*, as *Abarbinel* observes. Within the first of which lived Artificers, and the Common People: within the second, the better sort, the Wise Men, Prophets, and Prophetesses lived: and within the third was the Mountain of the LORD, as they speak. Now of the middle part of *Jerusalem* they think the Holy Writer here speaks, in which *Huldah* dwelt.

Verse 15. Ver. 15. And she said unto them, thus saith the LORD God of Israel, tell the Man that sent you unto me:] She speaks

speaks in the Prophetical Stile; and with great Boldness tells him the plain Truth. Chapter XXII.

Ver. 16. *Thus saith the LORD, Behold I will bring Evil upon this place, and upon the Inhabitants thereof: even all the Words of the Book, which the King of Judah hath read.*] All the Plagues threatned in the XXVIII. Deuteronomy, and other Places. Verse 16.

Ver. 17. *Because they have forsaken me, and have burnt Incense unto other Gods, that they might provoke me to Anger with all the Work of their Hands: therefore my Wrath shall be kindled against this Place, and shall not be quenched.*] This was the Answer to the King's Enquiry: that the Decree of God was Peremptory, and irresistible against Judah and Jerusalem, for their Extermination; and he adds the Reason thereof. Verse 17.

Ver. 18. *But to the King of Judah, which sent you to enquire of the LORD, thus shall ye say unto him: Thus saith the LORD God of Israel, as touching the Words which thou hast heard.*] As far as they concerned his Person. Verse 18.

Ver. 19. *Because thy Heart was tender, and thou hast humbled thy self before the LORD, when thou heardest what I spake against this place, and against the Inhabitants thereof, that they should become a Desolation, and a Curse; and hast rent thy Cloaths, and wept before me: I also have heard thee, saith the LORD.*] Here are four tokens, as some observe, of a true Repentance and Conversion unto God. *First*, softness of Heart; which is opposed to that hardness, which arises from Unbelief of God's Threatnings; because Faith makes Men tenderly affected with them. *Secondly*, Great Humility arising from a Sense of his Unworthiness of any Mercy. These two were inward: The other were outward Tokens of this inward Sense; which were rending his Cloaths, and weeping for his own, E e e and

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XXII.

Verse 20.

and for the Publick Offences ; Which moved God to take some Pity upon him, though he resolved to destroy the Nation.

Ver. 20. *Behold therefore, I will gather thee unto thy Fathers.*] The time hastening for their utter Destruction, God would let him live but a short time ; which was a Mercy to him, that he might not see the Miseries that were coming upon them.

And thou shalt go unto thy Grave in Peace, and thine Eyes shall not see all the Evil which I will bring upon this Place.] Though he was slain in Battle (XXIII. 29.) yet he went to his Grave in Peace ; because, as the next Words explain it, he did not live to see the Calamities, which were inevitably threatned to come upon the Nation ; but left his Kingdom in a peaceable Condition. For the *Egyptians*, who slew him, gave them no long disturbance, and the *Babylonians* were not yet ready to come up against them.

And they brought the King Word again.] Who immediately set himself to do all the Good he could for his time : though he could not prevent the Evil that was a coming.

Chapter
XXIII.

C H A P. XXIII.

Verse 1.

Verse 1. **A**ND the King sent, and they gathered unto him all the Elders of Judah, and of Jerusalem.] Whom he acquainted with what he intended to do ; and I suppose had their consent, which gave the greater Authority to what follows.

Ver. 2.

Ver. 2. *And the King went up into the House of the LORD, and all the Men of Judah, and all the Inhabitants of Jerusalem, and the Priests, and the Prophets.*] Chapter XXIII. Verse 25.
Jeremiah and Zephaniah were the principal Prophets: and, it is likely, there were many more who are not mentioned.

And all the People both small and great, and he read in their Ears all the Words of the Book of the Covenant.] He ordered some to read (XXII. 10.) in several places; so that all might hear: for it is not likely that one Man's Voice could reach so great a Multitude.

Which was found in the House of the LORD.] And some of the Jews say, was found lying open, at that very Place, where those Words presented themselves, XXVIII. Dent. 36. which awakned the King to cause all the Law of God to be read to them.

Ver. 3. *And the King stood by a Pillar.*] Unto Verse 26. which his Throne adjoined: wherein the King was placed when he came to the Temple, as the Hebrew Doctors will have it. The King's Seat saith *Jacob Juda Leo*, was in the Court of the *Israelites* at the entrance into the Court of the Priests, by a Marble Pillar. There he sat when he came into the Temple to worship God. There *Joash* was made King by *Jehoiada*; (XI. 14.) there *Hezekiah* read before the LORD the blasphemous Letter which the King of *Affyria* sent him; (XIX. 14.) and there *Josiah* now made a Covenant with God that he would serve him. See *Vitringa Proleg. ad L. de Synag. Veteri. Cap. IV.*

And made a Covenant before the LORD, to walk after the LORD, and to keep his Commandments, and his Testimonies and his Statutes.] That is, all his Laws, of all sorts.

Chapter XXIII. *With all their Heart, and with all their Soul.*] He made this Covenant in his own Name, and in the Name of all the People, whom he engaged faithfully to Gods Service.

To perform the Words of the Covenant, that were written in this Book; and all the People stood to the Covenant.] They gave their consent to the Covenant: standing before the LORD as he did, and not stirring from the place where he propounded it unto them.

Verse 4. Ver. 4. *And the King commanded Hilkiab the High Priest.*] It was very proper to commit the Reformation of the House of God to the High Priest; and those who ministred under him. Some will have *Hilkiab* to be the Father of *Jeremiah* as is asserted by *Greg. Abulpharagius* in his *Histor. Dynastarum*, p. 68. Which is an Error: for *Jeremiah* was a Priest of *Anathoth*, whither *Abiathar* was banished, of the Seed of *Ithamar*, from whom it is likely he was descended, 1 Kings II. 26.

And the Priests of the second Order.] They that were under the High Priest; especially the *Sagan* (as the *Targum* here hath it) who was the Vicar of the High Priest, and stood at his Right Hand when he officiated, as the Jews tell us, in *Jama*, where they say a Man could not be made High Priest, unless he had been first a *Sagan*.

And the keepers of the Door.] Whom the Chaldee call *Amarcelim*; which Word we find, XII. 10. Where the *Targum* expounds it, *Priests that were Treasurers*: That is, such *Levites* as had the Custody of the Sacred Mony, which was for the repair of the Temple. And the Hebrew Phrase is not much different, *the Keepers of the Thresholds*; that is, the Entrance into those Chambers (as *Hottinger* thinks) wherein

wherein were kept such things as were of Publick use in the Temple. Of which there were *seven*: wherein the Priests Garments were laid up, and other such like things. Chapter XXIII.

To bring forth out of the Temple of the LORD, all the Vessels that were made for Baal.] The Word we translate *Vessels* or *Instruments*, signifies all the various Furniture belonging to *Baal*, and the rest of the false Gods, which served either for offering of Incense, or Sacrifices, or the Vestments of the Priests, &c.

For Baal.] Who was the principal Idol, whose Worship *Ahab* first introduced, and *Manasseh* restored after *Jehu* had abolished it; as was said before, XXI. 3.

And for the Grove.] I observed before that by a Grove is meant, the *Image or Idol of the Grove*: which *Ahab* had brought in also. See there XXI. 3, 7. and here below, v. 6.

And for all the Host of Heaven.] That is, the Planets, and the rest of the Stars, which the *Sabeans*, and *Chaldeans*, and other Eastern People worshipped. Whom the Jews impiously imitated, though they had been taught in the very beginning of their Law, that the Sun, the Moon, and all the Stars, were all created by their God.

And he burnt them without Jerusalem in the Fields of Kidron, and carried the Ashes of them into Bethel.] Which place (where as *Kimchà* speaks, was the very *Foundation of Idolatry*) he polluted, and profaned; by casting this Filth there: that they who were wont to worship the Calves in that place, might avoid it, and not come near it.

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Verse 5.

Ver. 5. *And he put down the Idolatrous Priests, whom the Kings of Judah had ordained to burn Incense in the high Places, in the Cities of Judah, and in the Places round about Jerusalem.*] These idolatrous Priests are called *Chemarim* in the Hebrew; because they were Cloathed in Black Garments (as *Kimchi* gives the reason both upon this place, and upon I. *Zephan.* 49. Whereas the Priests of the most High were Cloathed in White: especially those whose Genealogy was not questioned. They indeed who could not make out their Descent, were cloathed in Black Habit, to distinguish them from undoubted Priests: and so were they who had any Defect or Blemish in their Body, as appears from the *Talmud* in *Mid-doth*. And indeed it is certain, that they among the Heathen who sacrificed to the infernal Gods, were cloathed with such Vestments, as appears by *Canidia* in *Horace*, Lib. I. Sat. 8. and *Medea* in *Appollonius Rhodius*, L. 3. v. 861. from whence some think they had the Name of *μελανρόροι* which we find in some antient Inscriptions. And thus the *Egyptians* bewailed *Osiris*, all what was suitable to their mighty Services; wherein they were sad for the absence of the Sun, who was meant by *Osiris*, as *Gilbertus Cuperus* observes in his *Harpocrates*. p. 129. And here now we have found the Original of these *Chemarim*, Priests cloathed in Black. For it was a Black Ox which represented *Osiris* among the *Egyptians*, and it was covered *ιματίω μέλανι βουσίω* with a Black Silk Garment: from whence, in all likelyhood, the Priests came to be so cloathed.

Them also that burnt Incense unto Baal, to the Sun, and to the Moon.] Here *Baal* is distinguished from the *Sun*: and therefore signifies the same with *Belus*, who was a Deified King: And indeed it is highly pro-

probable that not only *Baal*, but *Moloch*, and *Adonis* were the Names only of some very potent Kings, who were adored when they were dead, and in time were thought to be real Gods. Chapter XXIII.

And to the Planets, and to all the Hosts of Heaven.] The Hebrew Word *Mazaloth*, which the LXX. pronounce *Mazuroth*, is thought by *Procopius Gazæus* to be the Name of a Star, and most likely the Evening Star: which others take to signify a *Constellation*, as we translate it in the Margin: or all the Twelve Signs. For the Jewish Astronomers call the *Zodiack*, *Ophan hamazaloth*, the Circle of the Signs.

Ver. 6. *And he brought out the Grove from the House of the LORD, without Jerusalem, unto the Brook Kidron.]* By the Grove, as I have observed before, is meant the *Image of the Grove*, or in plainer Words *Ashtaroth*. For so *Procopius Gazæus* saith, that where the LXX. translate this Word the Grove, others render it *Αστέρα*, or *Αστέρα*, that is, *Αστέρα* or *Venus*. For τῆς Ἀρποδίτης τὸ ἕβανον ἔβδον ἐστῆσαν ἐν τῷ ἁγίῳ νεῶ, they had set up the Statue of *Venus* in the Temple of God. See *Selden Syntag. 2. de Diis Syris. Cap. 2.* Verse 6.

And burnt it at the Brook Kidron, and stamp it small to Powder, and cast the Powder thereof upon the Graves of the Children of the People.] Which by the Law were impure, and unclean: and such he declared these Ashes to be, and actually made them unclean, that none might touch them; much less gather them up as Sacred Reliques. And so *Kimchi* expounds this place, he brought forth the Wooden Statue of *Diana*, which *Manasseh* had placed there (XXI. 7.) and having burnt it and stamp it to Powder, scattered the Ashes on the Graves of the Idolaters, in detestation and contempt of their Idolatry.

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Verse 7.

Ver. 7. *And he brake down the House of the Sodomites, which were by the House of the LORD.]* From this some gather, they were come to such an height of Wickedness, that there were those among them, who exposed their Bodies to be abused contrary to Nature; in honour of those filthy Deities which they worshipped. For these Publick Houses were near the Temple of the LORD: and therefore these were Persons consecrated to impurity, contrary to the XXIII. *Dent. 17. See 1 Kings XIV. 24.* And so the antient Interpreters here understand corporal filthiness: Only the *Chaldee* translates it, the Houses of things consecrated to Idols. *R. Solomon Jarchi* thinks it probable, that among those who worshipped the Statues of the *Moon* or *Venus*, there were those who prostituted themselves to filthy Mixtures. But *Mr. Selden* by *Kedeschim* (which we translate *Sodomites*) understands the Priests of *Astarte*, whom *St. Hierom* upon *IV. Hosea*, calls *exsectos* upon pretence of greater Purity, depriving themselves of those Parts that serve for Procreation of Children.

Where the Women move Hangings for the Grove.] For *Asherah*, or *Astarte* before mentioned: as *Selden* expounds it in the fore-named place. These *Hangings* or *Curtains*, incompassed the Image, and made a kind of *House* for it, as the Hebrew Word imports, which the Greeks called *valouxes* and *vaidia* little Temples, or habitations. Into those Tents the Worshippers went, and there committed all manner of Lewdness: for they had not arrived to such a degree of Impudence, as not to seek for privacy in their Filthiness.

Verse 8.

Ver. 8. *And he brought all the Priests out of the Cities of Judah.]* Would not suffer them to dwell there, to corrupt the People.

And defiled the High Places where the Priests had burnt Incense.] He made them, saith *Kimchi*, Receptacles of impurity, by casting dead Carcasses there, and other such like unclean things: that so he might remove out of the Peoples Hearts all Idolatry. For where sweet Odors were wont before to be; there was nothing but stench.

From Geba to Beer-sheba.] That is, throughout the whole Country; for *Geba* was in the Northern Parts, and *Beer-sheba* in the Southern. See *1 Kings XV. 22. XX. Judges 1.*

And brake down the High Places of the Gates that were in the entering in of the Gate of *Joshua*, the Governour of the City; which were on a Mans left Hand at the Gate of the City.] The High Places of the Gates seem to have been erected there, to offer Incense to those Tutelar Gods, unto whom their idolatrous Kings had committed the protection of their City. And *Kimchi* thinks that the Governour of the City had his private Household God, and a portable Altar whereon he offered to his Domestick Idol. Which *Josiah* did not spare; but let the greatest Men see his impartial Zeal against all Idolatry.

Ver. 9. Nevertheless the Priests of the High Places came not up to the Altar of the LORD in Jerusalem: but they did eat of the unleavened Bread among their Brethren.] He mixed Mercy together with severity. For though he did not suffer those Priests, who had offered Incense in those High Places (directly contrary to the Law, *XII. Deut. 11.*) to offer Sacrifices at God's Altar; because they had defiled themselves with that sinful Worship, though to the true God: yet he permitted them to partake of the Bread of the Priests, which comprehends all those parts of any Sacrifice that was the Priests Portion. He mentions in-

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deed only the Meat-Offering; which was to be of *unleavened bread* (II. *Levit.* 4, 5, 11.) but that is put by a *Synechdoche* for all other Offerings belonging to the Priests. So that they were put into the condition of those Priests that had any blemish: who might not offer the *Bread of their God*, XXI. *Levit* 17, 21. but they might eat the *Bread of their God*, both of the Holy, and most Holy. v. 22. XLIV. *Ezek.* 10.

Verse 10. Ver. 10. *And he defiled Tophet, which is in the Valley of the Son of Hinnom.*] By throwing all manner of Filth into it, as well as by throwing down the Altars on which they sacrificed their Children, as the *Syriack*, and *Arabick* seem to understand it.

That no Man might make his Son or his Daughter pass through the Fire to Moloch.] Though a great number of the Hebrew Doctors think that their *passing their Children through the Fire*, was nothing more, than making them pass between two Fires, whereby they were consecrated to that Idol: yet it is certain, as I have shown before, XVI. 3. that they offered their Children sometimes as burnt Sacrifices to Idols. Which was a thing so horrid, that perhaps they invented this instead of it, to make them pass through two Fires. Or perhaps the Opinion of *Maimonides* may be true, that they did not burn their Children to *Moloch*, as they did to other Idols: but the intire Worship of *Moloch* was absolved, by making Children only pass through the Fire to him: as his Words are in his Book of *Idolatry*, Cap. VI. Sect. V. which may be confirmed from, XIX. *Jerom.* 5. where he saith, *they burnt their Sons with Fire unto Baal in Tophet.* See *Selden Syntag.* 1. *de Diis Syris*, Cap. VI. where he largely treats of this.

Ver. 11. *And he took away.*] That is, he destroyed, Chapter as the Hebrew Word signifies, v. 5. where we translate it, *he put down the Chomarim*; that is, destroyed or slew those Priests as *Bochartus* interprets it. So Verse 11. XXVI. *Levit. 6.* ^{are} who translate the same Word, *I will rid evil Beasts out of the Land*, that is, destroy them. The LXX. here translates it *κατέκασε* *he burnt the Horses*: as before, *κατέκασε χάμημ* *he burnt the Priests*: though perhaps in both places it should be *κατέπαυσε* *he made to cease*, as the Hebrew Word literally signifies.

The Horses that the Kings of Judah had given to the Sun.] That is, had consecrated to the Sun: as XX. *Levit. 2.* They are said to give their Children to *Molech*. A great Number of Authors tell us that among several Nations, these Animals were sacred to the Sun (as *Hawks* and some other Creatures were) because of their Swiftnes in their Course. But it is uncertain, whether they were kept to be sacrificed to the Sun (as they were among the *Massagetae*, *Persians*, *Armenians*, and other People mentioned by *Bochartus*) or only to be led forth in Pomp, (as some of the Jews speak) every Morning to meet the Rising Sun. Or, as others take it, the Worshippers of the Sun got upon these Horses early in the Morning, and rode out to adore the Sun at its rising. See *Hierozoi-con. P. I. Lib. II. Cap. X.*

At the entring in of the House of the LORD by the Chamber of Nathan-melech the Chamberlain.] Or, the Eunuch; who was some great Officer in the Court.

Which was in the Suburbs.] So the *Targum* interprets the Word *Parvarim*: which most Translations retain as the name of a Place, unto which the Street in which these Horses were kept reached; from the Chamber of *Nathan-melech*. He was the principal

Chapter XXIII. Officer, perhaps, that lookt after them ; and had the oversight of all those Stables which were built from the Temple Gate to *Parvarim*. And perhaps he rode out himself every Morning upon one of them, to salute the rising Sun, in the King's Name.

And burnt the Chariots of the Sun with Fire.] The Antients fancied the Sun it self was carried about in a Chariot (as *Bochart* observes in the place above-mentioned) and therefore Chariots as well as Horses, were dedicated to it. Which he makes an Argument, that they were not mere Brazen, Silver, or Golden Statues of Horses that are here meant : but real living Horses, to draw those Chariots : See *Vossius de Orig. & Prog. Idol. Lib. 11. cap. 4.* Some of those who think they were only *imagines equorum & quadrigarum* (as *Selden* speaks Syntag. 2. de *Diis Syris*, Cap. 8.) images of Horses and Chariots, made of some metal or other, imagine they were represented in the shape of *Griffins*, as the famous *M. Spoon* thought. See *Dr. Hyde de Relig. Vet. Perf.* p. 117.

Verse 12. Ver. 12. *And the Altars that were on the top of the upper Chamber of Abaz, which the Kings of Judah had made.*] They were not satisfied with the Publick Altars they had made, in a vast Number of High Places : but, the Roofs of their Houses being Flat, they made Altars there (see *XIX. Jerem. 13. XXXII. 29. 1. Zephan. 5.*) and particulary upon the King's Palace, where they worshipped the Sun, Moon, and Stars. But this could not priviledge them from Destruction, that they were on the top of the King's House.

And the Altars that Manasseh had made in the two Courts of the House of the LORD did the King beat down, and brake them down from thence ; and cast the dust of them into the Brook Kidron.] It is said in
2 Chron.

2 Chron. XXXIII. 13. That when *Manasseh* repented, he took away all the Altars he had made in the Mountain of the House of the LORD: and I suppose those in the Courts of the Priests and of the People were then removed. But *Amon* set them up again in the very place where *Manasseh* had erected them: and so they are here called his Altars.

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Ver. 13. And the high Places that were before *Jerusalem*. Which were on the right Hand of the Mount of Corruption.] That is, Mount Olivet, 1 Kings XI. 2. which was antiently called *Har-mischah* the Mount of *Uction*; because of the Olives that grew there in great plenty: but by way of contempt and scorn was called by the Prophets *Har-maschith* the Mount of Corruption, because of the Idols that were placed there, whereby the People were corrupted in their Religion.

Which *Solomon* the King of Israel had builded for *Astotheth* the abomination of the *Zidonians*, and for *Chemoth* the abomination of the *Moabites*, and for *Milcom* the abomination of the Children of *Ammon*.] It is not to be doubted but these detestable Idols had been taken away by such Religious Kings, as *Asa*, *Jehoshaphat* and *Hezekiah*: but they were restored again by their impious Successors, in the very same place, and of the same Figure with those antient Ones: and so are here called those that *Solomon* made, because he was the first Author of them, or at least permitted them to be made by his Wives, and connived at their Worship, as *R. Levi* thinks.

Did the King defile.] By dead Mens Bones, and other unclean things, which he threw into those Places.

Chapter XXIII. Ver. 14. *And he broke down the Images, and cut down the Groves.*] Wherein the Images were.

Verse 14. *And filled their Places with the Bones of Men.*] Which he caused to be digged out of their Graves, and burnt: being the Bones of Idolatrous Priests, v. 16.

Verse 15. Ver. 15. *Moreover the Altar that was at Bethel.*] For this City and the Territories thereof had been under the Power of Judah, ever since the Reign of *Abijah*, 2 Chron. XIII. 19, 20.

And the high Places which Jeroboam the Son of Nebat, who made Israel to Sin, had made, both that Altar and the High place he brake down, and burnt the High Place, and stamp't it small as Powder, and burnt the Grove.] That is, he burnt the Golden Calf, as Mr. Selden thinks: for *Apherah* commonly signifies some Image, as he shows in his Discourse about *Astarte*. Whose Image its likely this was, for the Golden Calf, as the Jews think, was carried away before this. But that's not certain: and Selden's Opinion is probable that the *Golden Calves* were made of Wood gilded over, and thence called *Golden*, which were easily burnt. Syntag. I. de *Diis Syris*, Cap. 4.

Verse 16. Ver. 16. *And as Josiah turned himself.*] Looking round about him: being resolved to trust no Mans Eyes but his own, in discovering the Monuments of Idolatry.

He spied the Sepulchres that were there in the Mount.] It is not said whose Sepulchres they were, but it is probable of the Idolatrous Priests (for in the *Chronicles* he is said to have burnt their Bones) and of the Prophets, and Great Men who had been Instruments to promote *Jeroboam's* Idolatry.

And sent and took the Bones out of the Sepulchres, and burnt them upon the Altar, and polluted it.] For no-

nothing was more unclean, than that which had touched Dead Men's Bones. Chapter XXIII.

According to the Word of the LORD, which the Man of God proclaimed, who proclaimed these Words.] Who foretold Three Hundred and Sixty Two Years ago, these very things should be done by a King called *Josiah*, 1 Kings XIII. 2.

Ver. 17. *Then he said, what Title is that that I see?*] Verse 17. There was one Stone, or Pillar, I suppose, more eminent than the rest, with the Name of the Persons buried under it. And therefore called a *Title*, because there was an Inscription ingraven upon it; according to the custom among the Jews (as now among us) to preserve thereby the Memory of those they loved.

And the Men of the City told him, it is the Sepulchre of the Man of God, which came from Judah, and proclaimed these things that thou hast done against the Altar of Bethel.] The King was the more curious (as *Rasi* and *Kimchi* also tells the Story out of the *Midrasch*) to know whose Grave that was, because on one side of it he saw Nettles and Thistles grow; and on the other side Mirtles and other Odoriferous Plants: signifying that there lay a true Prophet and a false. For which there is no ground, but their fabulous Fancy.

Ver. 18. *And he said, let him alone. Let no Man move his Bones.*] Verse 18. It is pertinently observed by *Joh. Wolphius*, that if Pious Persons in those days, had had the same Opinion about Reliques, which now is in the Church of *Rome*, the King would not merely have ordered his Bones to lie quiet and undisturbed: but put them into Golden Boxes, and carried them to *Jerusalem* to be there religiously Worshipped by the People.

Chapter XXIII. *And they let his Bones alone, and the Bones of the Prophet that came out of Samaria.]* That is, out of the Country of Samaria.

Verse 19. *Ver. 19. And all the Houses also of the High Places.]* What these Houses were, whether places for Worship, or for the Habitation of the Priests of the High Places (mentioned in the next Verse) is uncertain. It is most likely the former : because they provoked God to Anger.

That were in the Cities of Samaria, which the Kings of Israel had made to provoke the LORD to Anger.] In such Cities of Samaria as were in the Possession of the King of Judah : for upon the fall of the Assyrian Empire, many of the Cities, no doubt, became subject to their old Masters.

Josiah took away ; and did unto them, according to all the Acts that he had done in Bethel.] That is, he brake them down, and burnt them, and stamp't them to Powder, v. 15.

Verse 20. *Ver. 20. And he slew all the Priests of the High Places that were there, upon the Altars.]* There were some Priests of the High Places (of whom we read before, v. 8, 9.) that he did not kill : for they were such as sacrificed only unto God in the High Places. But those whom he slew, were either the Priests of Jeroboam who worshipped the Calves, and had no right to the Priesthood (but had invaded it by the favour of their King) or such Priests of the Order of Aaron as sacrificed to Baal, or other false Gods.

And burnt Mens Bones upon them.] Which was the highest pollution of those Altars, v. 13, 14.

And returned to Jerusalem.] Having made a Progress, through all the Country, to abolish Idolatrous Worship where it was practised ; he returned to Jerusalem,

Jerusalem, there to restore the Solemnities of true Religion. Chapter XXIII.

Ver. 21. *And the King commanded all the People, saying, keep the Passover unto the LORD your God, as it is written in the Book of this Covenant.*] Which he had bound them and himself to observe, v. 3. and now tryed them whether they would stand to the Covenant, as they promised: by making a Proclamation through the whole Kingdom that they should keep this Feast. Which was a Commemoration of the greatest Benefit God ever bestowed on them, before the giving them the Law, for it made them a free Nation. Verse 21.

Ver. 22. *Surely there was not held such a Passover from the Days of the Judges, nor in all the Days of the Kings of Israel, and of the Kings of Judah.*] Since the time of the Prophet Samuel, the last of their Judges, there had never been such a great Concourse of People at any Passover, nor such a Multitude of Sacrifices offered; nor such an exact Observation of the Rites and Ceremonies belonging to this Feast. For in the time of Hezekiah many were absent; and many had not purified themselves as they ought: But now, as Rabbag expounds it, they were all turned to the LORD, and there were no Idolaters nor Apostates among them. See Selden Lib. 1. de Syned. Cap. XII. p. 478. Verse 22.

Ver. 23. *But in the eighteenth Year of King Josiah, wherein this Passover was held unto the LORD in Jerusalem.*] In the same Year that he took care to have the Temple repaired (XXII. 3.) and to purge it from all Idols (XXIII. 4.) he restored the true Worship of God to such Purity, as it had not been in for some Ages. Verse 23.

Chapter XXIII. Ver. 24. *Moreover the Workers with Familiar Spirits, and the Wizzards.*] Of which see what I have noted upon XIX. *Levit.* 31. XX. 6.

Verse 24. *And the Images.*] In the Hebrew the *Teraphim*, which were very antient among Idolaters, as I have observed upon the Book of *Genesis*, XXXI. 19.

And the Idols.] Of which there were many sorts; that are all comprehended in this Word.

And all the Abominations that were spied in the Land of Judah, and in Jerusalem.] What these Abominations were is not certain, but it is likely they were such as *Ezekiel* saw and describes in after times; when God showed him what odious things they committed secretly. See VIII. *Ezek.* 6. 9, 10, 13, 15, &c.

Did Josiah put away, that he might perform all the Words of the Law, which were written in the Book, that Hilkiah the Priest found in the House of the LORD.] He had his Spies, it is probable, to discover all secret Idolatry, as well as Publick, which being found out he abolished, as abominable unto God.

Verse 25. Ver. 25. *And like unto him, was there no King before him, that turned to the LORD with all his Heart, and with all his Soul, and with all his might, according to all the Law of Moses; neither after him, arose there any like him.*] He doth not compare him with *David* and *Hezekiah* (as *Procopius Gazæus* here notes) but with other pious Kings, such as *Asa*, *Jehoshaphat*, and *Jotham*: who were far inferiour to him in Piety. And *Hezekiah* himself was not so exact, and did not make such a thorough search, as he did, after all idolatrous Practices. The Nation also was so much corrupted since his Days, by his Son *Manasseh*, who reigned a long time, that it made the Work of Reformation more difficult in the time of *Josiah*. Yet in some regard *Hezekiah* excelled him: and therefore the

the same Character is given of him (XVIII. 5.) which is here given of *Josiah*; because of his trust in God, in the time of his greatest distress, for which he was very eminent. But as to Repentance, *Josiah* was most exemplary.

Ver. 26. *Notwithstanding the LORD turned not from the fierceness of his great Wrath, wherewith his Anger was kindled against Judah; because of all the Provocations that Manasseh had provoked him withal.*] Though *Josiah* was most sincere in what he did, and omitted nothing to restore the Purity of God's Worship among them; yet he could not procure the Preservation of the Nation from Destruction, but only a forbearance of it, for a time. For the People were so corrupted by *Manasseh*, that they rather complied with *Josiah* in his Reformation, than heartily desired it, out of an inward affection to it. The innocent Blood also shed by *Manasseh* was unpardonable, XXIV. 3, 4. Of which the People its likely approved, and so fell under an irreversible Sentence of Destruction. See XXIV. Ezek. 6.

Ver. 27. *And the LORD said, I will remove Judah also out of my sight, as I have removed Israel, and will cast off this City Jerusalem which I have chosen, and the House of which I said, my Name shall be there.*] He peremptorily decreed that they should be carried away Captive, as the Ten Tribes had been; and that his Divine Presence among them, should not save them: but he would abandon his own dwelling Place, and removing from them, leave them a Prey to their Enemies, which we find lively represented in the X. Ezek. 18, 19. Where the Prophet saw the Glory of the LORD departing from his House, and carried away by the *Cherubims*.

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This may seem strange, as *Abarbinel* observes, that God should thus visit the Sins of *Manasseh* of which he had repented; and not be reconciled after *Josiah* had abolished all Monuments of Idolatry, and the *Israelites* had kept such a Passover, as is before mentioned; unto which he answers, that though it be said *Manasseh* repented; yet it is not said he turned to God with all his Heart, and with all his Soul, as *Josiah* did. For *Manasseh* repented only when he was in great Distress; and though he repented the People did not; but fell to their idolatrous Practices as soon as he was dead, following his Wicked Son *Amon*. Nay, he thinks in the Days of *Josiah* they were little better, as he gathers from the XI, and XII. of *Jeremiah*. To which may be added what we read in the Prophet *Zephaniah*, who lived in the Days of *Josiah*, and threatned in the Name of God, *I will utterly consume all things from off the Land, and consume both Man and Beast*, I. *Zeph.* 2, 3. For they were still private Idolaters, though they complied with the Publick Reformation; swearing by the LORD, and by *Malcom*: and when the High Places were taken away, worshipping the Host of Heaven upon the House Tops. v. 5.

Verse 28. Ver. 28. *Now the rest of the Acts of Josiah, and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah.*]

Verse 29. Ver. 29. *In his Days Pharaoh-Necoh King of Egypt.*] Whom *Herodotus* in his second Book, calls *Nexos*, and mentions the Fight which he had with the *Syrians*, *ἢ Μαγδολα*. See *Uffer* his *Annals*, ad A. M. 3394.

Went up against the King of Assyria.] Who was then King of *Babylon*; for he had subdued the *Assyrians*, and brought them under his Empire. There are those

those indeed who think this hapned before that time, Chapter
 and that this King of *Egypt* went to revenge the In- XXIII.
 juries done them by *Senacherib*: and he hoped for
 the better success, because he was much weakned by
 that Slaughter the Angel had made of his Army; and
 because the *Medes* and *Babylonians* had rebelled against
 the *Affyrians*. But why *Josiah* should go to help the
Affyrians no account can be given. Our foremention-
 ed *Primate* hath better expounded it, that as the
 King of *Persia* having subdued *Babylon* and *Affyria*,
 is called the King of *Affyria*, VI. *Ezra*. 22. So
 here the King of *Babylon* having subdued *Affy-*
ria, is called King of *Affyria*. Besides, that *Baby-*
lon was anciently accounted a part of *Affyria*; and
 the Land of the *Chaldæans* is said to be founded
 by the *Affyrians*, XXIII. *Isaiab* 13. And thus *Jose-*
phus expressly saith, Lib. X. *Antiq.* Cap. 6. Μήδης πολε-
 μῶν κ' τὰς Βαβυλωνίους, οἱ τῶν Ασσυρίων κατέλυσαν
 ἀρχῶν. The King of *Egypt* came to fight the *Medes* and
Babylonians, who had overturned the *Affyrian Em-*
pire.

To the River *Euphrates*.] To besiege *Carchemish*,
 which lay upon that River, as we read, 2 *Chron.*
 XXXV. 20. Which City was possessed by the *Affyrians*
 in the time of *Senacherib* (X. *Isaiab* 9.) but their
 Empire being overthrown, it returned under the Pow-
 er of the *Babylonians*.

And King *Josiah* went against him.] Being afraid he
 intended to invade his Country in his Passage; or to
 divert him from his Expedition against the *Babyloni-*
ans, with whom he was in league. It is likely the
 latter was the reason: for the King of *Egypt* assured
 him he had no quarrel with him; and yet he would
 fight him, 2 *Chron.* XXXV. 21, 22.

Chapter XXIII. *And he slew him in Megiddo.]* Gave him a mortal Wound: of which he died not till he came to Jerusalem, 2 Chron. XXXV. 24.

When he had seen him.] At the first brunt; as soon as they had joyned Battle. See XIV. 8.

Verse 30. Ver. 30. *And his Servants carried him in a Chariot dead from Megiddo.]* Mortally wounded (as was said before) which besel him, the Jews think, because he did not ask counsel of the LORD, by the Prophet Jeremiah.

And brought him to Jerusalem, and buried him in his own Sepulchre.] With such Lamentations, as we nowhere read were made for any other King, 2 Chron. XXXV. 25. which continued so long, that it became a Proverb, XII. Zachar. II.

And the People of the Land took Jehoahaz the Son of Josiah, and anointed him and made him King in his Fathers stead.] He is called Shallum, XXII. Jerem. II. and was younger than Jehoiakim, as appears by this, that he was but Twenty Three Years old when he began to Reign, and reigned but Three Months: after which Jehoiachim being made King, was Twenty Five Years Old, v. 31, 36. But the People prefer'd Jehoahaz before him, because perhaps he was the more warlike Person. And they anointed him, as Abarbinel thinks, because he was not the first Born, and his Title questionable. For they anointed Persons, only when there was a Controversy about the Succession. Ralbag also is of Opinion that the People by force made him King against his Will: which he will have to be the import of that Phrase, *they took Jehoahaz, &c.*

Verse 31. Ver. 31. *Jehoahaz was Twenty Three Years old when he began to Reign, and he reigned three Months in Jerusalem: and his Mothers Name was Hamutal, the Daughter*

Daughter of Jeremiah of Libnah.] His Father *Josiah* had four Sons, and this was the youngest of them; as appears from 2 *Chron.* III. 15. Where he is called *Shallum*, as he is by the Prophet *Jeremiah*. Which Name our great *Primate* thinks seemed to the People to be of an ill Omen (for *Shallum* King of *Israel* reigned but one Month) which made them change it into *Jeboahaz*: which proved not much more fortunate to him, for he reigned but Three Months, ad-
A.M. 3371.

Ver. 32. *And he did that which was Evil in the sight of the LORD, according to all that his Fathers had done.*] After the Example of *Ahaz*, *Manasseh*, *Amon*, and such like wicked Kings: his Mother perhaps having infused ill Principles into him. Verse 32.

Ver. 33. *And Pharaoh-Nechob put him in Bands at Riblah, in the Land of Hamath; that he might not reign in Jerusalem.*] When he returned from his Expedition against the *Babylonians*, he deposed this Prince, as an Usurper, or hearing that he intended to be revenged of him for his Fathers Death; or that he was of a turbulent Spirit, and so put it out of his Power to give him any Disturbance.

And put the Land to a tribute of an Hundred Talents of Silver, and a Talent of Gold.] In token of their Subjection to him.

Ver. 34. *And Pharaoh-Nechoah made Eliakim the Son of Josiah, King in the room of Josiah his Father.*] For the Eldest Son *Johanan*, in all likelyhood, was dead. Verse 34.

And turned his Name to Jehoiakim.] As the manner of Conquerors was, to change the Names of those whom they had subdued, in token of their absolute Power over them. See I. *Daniel* 7. And the fore-named *Primate* thinks he gave him this Name, that
he

Chapter he might testify, he ascribed his Victory over the Ba-
 XXIII. bylonians to *Jehovah*, the God of Israel: who he said
 excited him to that Expedition, 2 Chron. XXXV. 21,
 22.

And he took *Jehoahaz* away, and he came to Egypt, and died there.] According to the Prophecy of *Jeremiah*, whom God sent to call this New King, and the People to Repentance (XXII. 1, 2, 3.) Weep ye not for the Dead (i. e. for *Josiah*) neither bemoan him but weep sorely for him that goeth away (that is, for *Shallum*) for he shall return no more, nor see his Native Country, &c. but he shall die in the Place whither they shall lead him Captive, &c. XXII. *Jerem.* 10, 11, 12.

Ver. 35. And *Jehoiakim* gave the Silver and the Gold to Pharaoh, but he taxed the Land to give the Money, according to the Commandment of Pharaoh.] For the Treasures of the LORD's House, and of the King's, it seems were empty.

He exacted the Silver and the Gold of the People of the Land, of every one according to his taxation, to give it to Pharaoh-Nechoh.] Proportionable to every Man's Estate.

Verse 36. Ver. 36. *Jehoiakim* was Twenty and Five Years old when he began to Reign, and he reigned Eleven Years in Jerusalem: and his Mothers Name was *Zebudab*, the Daughter of *Pedaiah* of *Rumah*.] In the very beginning of his Reign *Jeremiah* was sent to him with a Message from God, to bring him to Repentance, XXVI. *Jerem.* 1, 2, 3. XXVII. *Jerem.* where he seems (v. 12.) to have told his Brother *Zedekiah* that he should be King if *Jehoiakim* was disobedient; and exhorts him not to be so.

Verse 37. Ver. 37. And he did that which was Evil in the sight of the LORD, according to all that his Fathers had done.] See v. 32. For he killed the Prophet *Urijah*,
 and

and was at the charge to fetch him out of *Egypt*, whether he fled to save his Life, *XXVI. Jerem. 20, 21, &c.* And if it had not been for *Abikam* the Son of *Shaphan*, who had been a great Man in his Father *Josiah's* Court, he had served *Jeremiah* in the same manner, *v. 24.*

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Verse 1. **I**N his Days *Nebuchadnezzar* King of *Babylon* came up.] He is called by Heathen Writers *Nabo-col-assar*: and as *Primate Usher* thinks *Nebopolassar* was his Father. He begun his Reign in the Fourth Year of *Jehoiachim*, as *Jeremiah* tells us, *XXV. 1.* When having smote the Army of *Pharaoh* *Nechob* at *Carchemish* near *Euphrates* (*XLVI. Jerem. 2.*) he came up to make the Jews Tributaries to him, as they had been to *Pharaoh*.

Verse 1.

And *Jehoiachim* became his Servant Three Years, then he turned and rebelled against him.] He omits his being bound in Chains, and carried to *Babylon*, which was in the fifth Year of King *Nebuchadnezzar*, and the Eighth of *Jehoiachim* (*2 Chron. XXXVI. 6.*) where having been kept a while, and promising Fidelity to *Nebuchadnezzar*, he restored him to his Kingdom, in which he served him Three Years, and then, in his Ninth Year rebelled against him, by the Instigation, it is probable, of *Pharaoh* who began to gather strength again. But this proved fatal to him, for *Pharaoh* was not able to help him, *v. 7.*

Ver. 2. And the LORD sent against him Bands of the *Chaldees*, and Bands of the *Syrians*, and Bands of

Chapter XXIV. *the Moabites, and Bands of the Children of Ammon, and sent them against Judah to destroy it.*] These were all subject to *Nebuchadnezzar*, whom he sent to chastise *Jehoiachim*, before he came himself, and besieged *Jerusalem*, and carried away part of the Vessels of the House of the LORD, &c. For this was the third Year mentioned by *Daniel* after he was restored to his Kingdom (I. *Dan.* 1, 2.) when he, *Hananiah*, *Michael*, and *Azariah* were carried Captive to *Babylon*, v. 6.

According to the Word of the LORD which he spake by his Servants the Prophets.] By the Prophet *Isaiah* XX. 17, 18. of this Book, and by *Huldah* XXII. 16. and *Jeremiah* in the XIV, and XV. Chapters.

Verse 3. Ver. 3. *Surely at the Commandment of the LORD came this upon Judah, to remove them out of his Sight, for the Sins of Manasseh according to all that he did.*] By God's special Order those People came up against *Judah* (therefore in the Verse before he is said to send them) because they were incurable. For *Manasseh* had so corrupted the whole Body of the People, that *Josiah's* Reformation could not recover them: but immediately upon his Death, his Son relapsed to the old Idolatry.

Verse 4. Ver. 4. *And also for the innocent Blood that he shed (for he filled Jerusalem with innocent Blood) which the LORD would not pardon.*] See XXI. 16. Upon the Repentance of *Manasseh*, and the Reformation made by *Josiah*, God deferred their Punishment: but he resolved not to grant them an absolute Pardon of their Iniquity; which provoked him to decree their Extirpation.

Verse 5. Ver. 5. *Now the rest of the Acts of Jehoiachim, and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah?*]

Ver. 6. So *Jehoiakim* slept with his Fathers.] It appears Chapter
by this that *to sleep with ones Fathers* signifies no more, XXIV.
than to die, as they did. For *Jehoiachim* was not
buried with them, nor died in his Bed: but being taken Verse 6.
by the *Chaldæans*, he died as they led him out
of *Jerusalem*, and according to the Prophecy of *Jerem-
iah* (XXII. 18, 19) they cast him out of the
Gates, and he had Burial of an Ass: that is, lay
upon the Ground unburied. *Abarbinel* thinks he died
in the way to *Babylon*; and his Body was left in the
High Way, without any care taken to inter it: but
it lay exposed to the Sun by Day, and to the Frost
by Night. XXXVI. *Jerom.* 30.

And *Jehoiachin* his Son reigned in his stead.] Who
is called also *Jechoniah* 1 *Chron.* III. 16. and more
briefly *Choniah* (by way of Contempt, as some think)
XXII. *Jerem.* 24.

Ver. 7. And the King of Egypt came not again any Verse 7.
more out of his Land, for the King of Babylon had ta-
ken from the River of Egypt, to the River Euphrates,
all that pertained to the King of Egypt.] After the Fight
at *Carchemish* (which I mentioned, v. 1.) *Nebuchad-
nezzar* conquered all the Places that the King of E-
gypt held, between that and the River of Egypt. Con-
cerning which, see my Notes on XV. *Gen.* 13. So
that he durst not stir out of the Limits of his own
Country, which was bounded by that River, till the
Reign of *Zedekiah*. When the King of Egypt adven-
tured to come up to help him; but in vain: for he
was forced to return to his own Land, XXXVII.
Jerem. 7, 8.

Ver. 8. *Jehoiakin* was eighteen Years Old, when he Verse 8.
began to Reign.] That is, when he began to Reign
alone after his Fathers Death: but his Father when
he was but eight Years old made him his associ-

Chapter. ate in the Kingdom (2 Chron. XXXVI. 9.) that he
 XXIV. might continue the Kingdom in his Family, and there
 might be no Contention among his Sons about it.
 Thus this Account, and that in the *Chronicles* are easily reconciled. When his Father had reigned one Year, he took him to reign with him: and so he came to reign Ten Years with his Father, and three Months alone. Now here *Ezra* mentions only the Years he reigned alone, but there he speaks of all that he reigned with his Father and alone. *Abarbinel* gives another Account of this Difficulty, with which I shall not trouble the reader: it seeming to me a little more forced than this Solution of it. And the plainest way is to acknowledge an Error in the Transcriber of the Book of *Chronicles*.

And he reigned in Jerusalem Three Months, &c.] And Ten Days as it is explained, 2 Chron. XXXVI. 9. but such small Numbers are wont to be omitted in greater Sums. See I. Kings XVI. 18.

Verse 9. Ver. 9. *And he did that which was evil in the Sight of the L O R D, according to all that his Father had done.]* A wonderful thing, that he should not be moved to do better, by the sad example of his Father, and his Predecessor.

Verse 10. Ver. 10. *At that time the Servants of Nebuchadnezzar the King of Babylon came up against Jerusalem, and the City was besieged.]* It is likely that *Nebuchadnezzar* heard he was entred into a Confederacy with the King of *Egypt*, as his Successor did; and therefore sent an Army against him, in the very beginning of his Reign, to lay Siege to *Jerusalem*, against which he intended to come himself. Some of the Jews say, that the Counsellors of *Nebuchadnezzar* represented to him, how unadvisedly he had acted, in making him King, whose Father had been in rebellion against him;

him : using this Proverb, *From an ill Dog, never comes a good Whelp.* Whereupon he resolved to depose him, and make Zedekiah King.

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Ver. 11. *And Nebuchadnezzar King of Babylon, came against the City, and his Servants did bessege it.* He first sent an Army under his Great Commanders, and then came in Person, and found they had obeyed his Orders, and invested the City.

Verse 11.

Ver. 12. *And Jehoiachin the King of Judah went out to the King of Babylon, he and his Mother, and his Servants, and his Princes, and his Officers.* He made a Surrender of the City into the Hands of the King of Babylon; by the Counsel of *Jeremiah* perhaps, who advised the same to his Successor more than once, XXI. *Jer.* 9. XXVII. 17. XXXVIII. 2. And happy was it for him that he obeyed, and gave up himself to the King of Babylon, for God declared by the Figure of Good and Bad Figgs, that he had sent them into the Land of the *Chaldeans* for their Good; whereas they that remained in the Land should be removed into all the Kingdoms of the Earth, for their Hurt. See XXIV. *Jerem.* 5; 6, 7, 8, &c.

Verse 12.

And the King of Babylon took him the eighth Year of his Reign. That is, in the Eighth Year of *Nebuchadnezzar's* Reign. For he began to reign in the Fourth Year of *Jehoiakim*: who reigned seven more after that, which was the Eighth Year of *Nebuchadnezzar*.

Ver. 13. *And he carried out thence all the Treasures of the House of the LORD, and all the Treasures of the Kings House.* There being no mention of the carrying away of the Ark, either here, or in the Book of the *Chronicles*, or in *Jeremiah*, among the Holy things of the Temple, it is probable that it was burnt, together with the Temple in the next Reign, when

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the remaining Holy Things were carried away, but nothing said of this. For what the Jews say of its being hidden by the Prophet *Jeremiah* in a certain Cave in Mount *Nebo*, is a mere Fable : there being no Ark in the second Temple, as they confess ; which there might have been, if it had been only hidden, till the Temple was restored.


And cut in Pieces all the Vessels of Gold which Solomon the King of Judah had made in the Temple of the LORD.] That is, all in a manner, but not absolutely all : for some were remaining, or else renewed again (which is not likely) XXVI. 14, 15. And by *cutting in pieces* must be meant no more than their being cut off from the Temple ; which was deprived of a principal Part of its Treasure : for these Vessels were preserved intire, and not cut in Pieces, as appears from, V. *Dan.* 2.

As the LORD had said.] By the Prophet *Isaiab* unto *Hezekiah*, XX. 17. As for the Pillars, and the Sea, and the Bases, and the residue of the Vessels that were not now taken away ; they were only reserved till the next Reign ; when *Jeremiah* prophesied they should be carried away also, XXVII. *Jerem.* 19, 20, 21, 22.

Verse 14. Ver. 14. *And he carried away all Jerusalem.]* He explains what he means by the following Words : which restrain it to the principal Persons.

And all the Princes, and all the mighty Men of Valour, even Ten thousand Captives.] Among whom was *Ezekiel* : who began this Prophecy from this Captivity. I. *Ezek.* 2, 3. and calls it *our Captivity*, XL. 1. *Mordecai* of the Tribe of *Benjamin*, was carried away at this time, II. *Ester* 5, 6, 7. if we believe the Jews.

And all the Crafts-men and Smiths.] By Crafts-men some understand Carpenters : who were Artificers as the Smiths were. None

None remained save the poorest People of the Land.] Chapter who were so numerous, that Zedekiah was tempted XXIV. to rebel, and that against his Oath of Fidelity to the King of Babylon. 

Ver. 15. And he carried Jehoiachin to Babylon, and the Kings Mother, and the Kings Wives, and the Officers, and the mighty Men of the Land: these carried beinto Captivity, from Jerusalem to Babylon.] All that belonged to the Court, or that were of any Quality in the Country. See XXIV. Jerem. I. XXIX. 1, 2. XVII. Ezek. 12, 13. Verse 15.

Ver. 16. And all the Men of might even Seven Thousand, and Crafts-men and Smiths a Thousand: all that were strong and apt for War, even them the King of Babylon brought Captive to Babylon.] This and the foregoing Verses Abarbinel explains in this Manner. By the Ten Thousand mentioned, v. 14. are meant in general the whole Number of Judah and Benjamin that were now carried Captive. Then here he comes to shew how this Number was made up (v. 15, 16.) Jehoiachin and all his Court, and great Men were seven Thousand, the Crafts-men and Smiths a Thousand. The rest were not mighty Men, nor such Tradesmen, but Ministers and Servants of the Court, and other considerable Men in the Country who made up Two Thousand more, and completed the Ten thousand. Jeremiah computes them to have been but a little above Three Thousand that were now carried away to Babylon: But he reckons only those that were carried from Jerusalem; whereas here is an account of those that were carried from other Cities, and out of the Tribe of Benjamin, which were Seven Thousand. There was another Captivity before this in the last Year of King Nebupolassar (I. Dan. 1, 2, 3.) but then only a few select Persons were carried away, Verse 16.

Chapter away, to wait upon the King of *Babylon*: and therefore are not mentioned either by *Jeremiah* or by this Divine Writer. But a very learned Friend of mine, in his late *Chronology of the Old Testament*, p. 49. thinks that the first Captivity was the greatest of all; those Words, XXIV. 3. *This came upon Judah to remove them out of Gods sight*, implying (in his Opinion) that not only some of the Seed Royal, with some others, but the Body of the People were led into Captivity. And therefore he dates the *Seventy Years Captivity*, from that time, viz. the Fourth Year of *Jehotachim*, in the beginning of the Reign of *Nebuchadnezzar*. See XXV. *Jerem.* 1, 11, 12.

Verse 17. Ver. 17. *And the King of Babylon made Mattaniah his Fathers Brother King in his stead; and changed his Name to Zedekiah.*] Which signifies the *Justice of God*. And seems to have been given him, to put him in mind of the just Judgment of God, which would fall upon him, if he broke the Oath of Fidelity, which he took to the King of *Babylon*, 2 *Chron.* XXXVI. 13. XVII. *Ezek.* 13, 14, 18.

Verse 18. Ver. 18. *And Zedekiah was Twenty and One Years Old when he began to Reign; and he reigned Eleven Years in Jerusalem, &c.*] In the end of which he was carried Captive, I. *Jerem.* 3.

Verse 19. Ver. 19. *And he did that which was Evil in the sight of the LORD, according to all that Jehoiakim had done.*] Not regarding what *Jeremiah* said unto him, but shut him up in Prison, &c. XXXIII. *Jerom.* 1, 2. 2 *Chron.* XXXVI. 12. and his Servants, and the People of the Land were as bad as himself, XXXVII. *Jerom.* 1, 2.

Verse 20. Ver. 20. *For through the Anger of the LORD it came to pass in Judah and Jerusalem, until he had cast them out from his presence, that Zedekiah rebelled against the King of Babylon.*] God was so highly displeased with
this

this Wicked People, that he permitted *Zedekiah* to break his Faith with *Nebuchadnezzar*, and to rebel against him: forgetting for what cause he changed his Name. Unto this revolt it is probable, he was persuaded by the Embassadors which the Kings of *Edom*, *Moab*, *Ammon*, *Tyre* and *Zidon* sent unto him, to sollicite him to throw off the Yoke of the King of *Babylon*, XXVII. *Jerem.* 2, 3, 4, &c. Which was the greater Crime, because he had made him swear by God, he would be true to him, 2 *Chron.* XXXVI. 13. The King of *Egypt* also, it is likely promised him help, as I noted before, v. 7. and see XVII. *Ezek.* 15. And *Hananiah* a false Prophet assured him God would in Two Years time break the Yoke of the King of *Babylon*, and bring back all the Vessels of the House of God, with *Jehoiachin* and all the Captives. See XXVIII. *Jerem.* 1, 2, 3, 4, &c. *Jeremiah* indeed proved that he made them trust in a lie, by predicting his Death that very Year, which accordingly fell out, v. 15, 16, 17. But they still persisted in their vain Hopes, there being other Deceivers, that prophesied falsely in Gods Name, XXIX. *Jerem.* 8, 9. And they most of all deceived themselves with proud conceits that they were the true Seed of *Abraham*, who had a right to that Land, XXXIII, *Ezek.* 24.

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Verse 1. **A**ND it came to pass in the Ninth Year of his Reign, in the Tenth Month, on the tenth Day of the Month, that *Nebuchadnezzar* King of *Babylon* came, he and all his host against *Jerusalem*.] See XXXIX. *Jerem.* 1. LII. *Jerom.* 4.
[And pitched against it.] Encamped themselves before it. And

Verse 1.

Chapter XXV. *And they built Forts against it round about. On which to place their Batteries, and keep any Relief from coming to them.*

Verse 2. Ver. 2. *And the City was beseged to the Eleventh Year of King Zedekiah.*] There was another Siege begun before this, viz. in the third Year of Zedekiah; but during this second Siege the King of Egypt came to help Zedekiah. Which made the Chaldeans raise the Siege for a time, XXXVII. Jerem. 12. And then Jeremiah indeavoured to get out of the City; but was hindred. And bad them not flatter themselves for the Chaldeans should return, and burn the City with Fire: as he had told Zedekiah before, XXXIV. 1, 2, &c.

Verse 3. Ver. 3. *And on the ninth day of the fourth Month, the Famine prevailed in the City, and there was no Bread for the People of the Land.*] Who had fled thither out of the Country, to secure themselves, and their Families. This Famine is described as very terrible, in the Book of the Lamentations of Jeremiah. IV. 10.

Verse 4. Ver. 4. *And the City was broken up, and all the Men of War fled by Night, by the way of the Gate between two Walls, which is by the King's Garden (now the Chaldeans were against the City round about) and the King went the way toward the Plain.*] It is an hard matter to understand how they made their escape, since the Chaldeans had begirt the City round about: unless we suppose they kept strong Guards only at the Gates of the City. But the Chaldeans having made a breach in the Wall, they got away privately between the Wall, and the out Works; in a Passage which the Chaldeans did not suspect. And the King ran into the Champi-on Country with some of his Forces attending him. The Jews think there were Subterranean Conducts from the Royal Garden into the Plain through which Zedekiah went out, but this is without any ground.

Ver. 5.

Ver. 5. *And the Army of the Chaldeans pursued after the King, and overtook him in the Plains of Jericho: and all his Army was scattered from him.*] Every Man shifting away, and endeavouring to save himself in such Places as he could flee unto. Chapter XXV.

Ver. 6. *So they took the King, and brought him to the King of Babylon to Riblah.*] Where he lay, to attend the Success of the Siege, and to send them Supplies; and intercept any Relief that might come to them. Verse 6.

And they gave Judgment upon him.] A great Council, I suppose, was called; who passed a solemn Sentence upon him in condemning him as a rebellious Subject. Thus was fulfilled the Prophecy of *Jeremiah*, that he should see the King of *Babylon*, and speak with him, XXXII. *Jerem.* 4. XXXIV. 3.

Ver. 7. *And they slew the Sons of Zedekiah before his Eyes.*] See LII. *Jerem.* 11. Verse 7.

And put out the Eyes of Zedekiah, and bound him with Fetters of Brass, and carried him to Babylon.] Thus two famous Prophecies were fulfilled, which seemed to contradict one the other (whereby *Zedekiah* perhaps was tempted not to believe them) one of *Jeremiah* that he should be carried to *Babylon* (XXXII. 5. XXXIV. 3.) and the other of *Ezekiel* that he should not see *Babylon*, XII. 13. The event made good both; for he was carried thither blind.

Ver. 8. *And in the fifth Month on the seventh Day of the Month (which is the Nineteenth Year of Nebuchadnezzar King of Babylon) came Nebuzaradan Captain of the Guards, a Servant of the King of Babylon, unto Jerusalem.*] It is said in the LII. *Jeremiah* 12. that he came on the tenth Day of this Month: That is, he came from *Riblah* upon the seventh, and arrived at *Jerusalem* on the tenth. Or, if he came to *Jerusalem* on the seventh, he did not burn the Temple

Chapter till the Tenth: but spent the Eighth and Ninth days,
 XXV. as the Jews say, in eating, drinking, and making
 merry; *Nebuchadnezzar* did not come himself to *Jerusalem*. But he sent this great Man to execute his
 Commands; who, the Jews say, became a Profelyte.

Verse 9.

Ver. 9. *And he burnt the House of the LORD.*] After it had stood four Hundred Years, as *Sir John Mar- sham* computes it. But *Primate Usher* makes account it was burnt four Hundred twenty four Years, Three Months and Eight Days, after it began first to be built by *Solomon*. But neither of these Accounts are true, if we believe all the learned Jews (*Kimchi, Ralbag, Abarbinel, &c.*) who agree that it stood Four Hundred and Thirty Years. *Josephus* stands amazed at this, that the second Temple was burnt by the *Romans*, in this very Month, and the same day of the Month. *Lib. VI. de Bello Judaico Cap. 27.* And so we read in *Seder Olam Rabba, Cap. XXX.* That the *Levites* were in their Desks singing the very same Song in both Destructions, which was this, *He shall bring upon them their own Iniquity, and shall cut them off in their own Wickedness: yea, the LORD our God, shall cut them off. XCIV. Psal. 23.*

And the Kings House, and all the Houses of Jerusalem, and every great Mans House burnt he with Fire.] By *Col beth gadol*, which signifies every great House, the *Talmudists* understand all the *Synagogues*. But *Kimchi, Ralbag, and Abarbinel* interpret the Words as we do. And so the *Targum*: yea, *Jarchi* himself, who is the most tenacious of the *Talmudical* Interpretations, after he had said, *The Houses of the Synagogues, where the Law and Prayers were read,* adds these Words, *and the Palaces of the Princes*: not daring (as *Vitringa* observes) to vouch the former for a literal Interpretation, *Lib. de Synag. P. 2. Cap. XI.*

Ver. 10. *And all the Army of the Chaldeans that were with the Captain of the Guard, brake down the Walls of Jerusalem round about.* Chapter XXV. That they who were left there might not be able to make any Resistance hereafter: Verse 10. and that it might no longer be lookt upon as a City; but as an open Village.

Ver. 11. *Now the rest of the People that were left in the City, and the Fugitives that fell away to the King of Babylon, with the Remnant of the Multitude.* Verse 11. That is, all that escaped the Sword and the Famine: and all that fled to the King of Babylon, and put themselves under his Protection.

Did Nebuzaradan Captain of the Guard carry away. Who were in all eight Hundred, thirty and two Persons: as we read in the LII. Jerem. 29. Where he saith in the Eighteenth Year of Nebuchadnezzar (that is, in the end of it, and the beginning of his Nineteenth Year) he carried away this Number.

Ver. 12. *But the Captain of the Guard left of the Poor of the Land, to be Vinedressers, and Husbandmen.* Verse 12. What should move the Talmudists by the Hebrew Word *Ceremim* to understand Gatherers of Balsam; and by *Jogebim*, fishers for Purple, is hard to understand (though *Bochartus* hath attempted some account of it) when *Jeremiah* tells us expressly that he gave these Poor People Vineyards, and Fields: which shews what they were, XXXIX. Jerem. 10.

Ver. 13. *And the Pillars of Brass that were in the House of the LORD, and the Bases, and the Brazen Sea that was in the House of the LORD, did the Chaldeans break in Pieces, and carried the Brasses of them to Babylon.* Verse 13. They were too cumbersome to be carried away whole, therefore he brake them in Pieces and so transported the Brasses of which they were made.

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- Ver. 14. *And the Pots, and the Showels, and the Snuffers, and the Spoons, and all the Vessels of Brass wherewith they ministred, took they away.]*
- Ver. 15. *And the Fire Pans, and the Bouls, and such things as were of Gold, in Gold; and of Silver, in Silver, the Captain of the Guard took away.]* He did not alter these, but carried them away as he found them; that he might give a punctual account of them to his Master. And the singular Providence of God herein appeared, that these Vessels were not embezzled, nor imployed to any common Use, but put into the House of the King of Babylons God, viz. *Belus*. where they were preserved to be restored, in Gods appointed time, by *Cyrus*. So we read they were, *I. Ezra. 7, 8, &c.*
- Ver. 16. *Ver. 16. And the two Pillars, One Sea, and the Bases which Solomon had made in the House of the LORD; the Brass of all these Vessels were without weight.]* So we read they were, when they were first made, *I Kings VII. 47.*
- Ver. 17. *Ver. 17. And the height of one Pillar was eighteen Cubits, and the Chapter upon it was Brass: and the height of the Chapter three Cubits: and the wreathen Work, and Pomgranates upon the Chapter round about, all of Brass: and like unto these had the second Pillar with wreathen Work.]* These two Pillars are more fully described in *I Kings VII. 15, &c.* and in *LII. Jerem. 21, &c.*
- Ver. 18. *Ver. 18. And the Captain of the Guard took Scraiah the Chief Priest, and Zephaniah the second Priest.]* Whom the Jews call the *Sagan*; who was the Deputy of the High Priest, in case of Sicknes, or any incapacity to officiate.
- And the three keepers of the Door.]* Of the Vessels of the Temple, saith *Kimchi*; or of the Treasury.

Ver. 19. *And out of the City he took an Officer that was set over the Men of War, and five men of them that were in the Kings presence.]* Who constantly attended the King's Person wheresoever he was. Chapter XXV.
Verse 19.

Which were in the City.] Where at first they found but five of them; but afterwards seven, LII. *Jerem. 26.*

And the principal Scribe of the Host, which mustered the People of the Land.] The Muster-Master General, as we speak, or some such great Officer.

And threescore People of the Land, that were found in the City.] These were some eminent Persons who had concealed themselves in some private Place; but before *Nebuzaradan* left *Jerusalem*, were discovered. And the Jews will have it that they were the Men of the Great *Sanhedrim*: whose whole Number of Seventy One Persons, they make a shift to find here. *viz.* the three Keepers of the Door; and the Seven near Attendants upon the King, and the Scribe: which with these threescore, make seventy one. See *Selden Lib. 2. de Synedriis, Cap. XVI. p. 671.*

Ver. 20. *And Nebuzar-adan Captain of the Guard, took them and brought them to the King of Babylon at Riblah.]* That he might dispose of them, as he thought fit: they being not vulgar Persons, like those whom he had ordered to be carried Captive, or left in the Land. Verse 20.

Ver. 21. *And the King of Babylon smote them, and slew them at Riblah, in the Land of Hamath.]* Passed the Sentence of Death upon them; which was forthwith executed: because he lookt upon them, it is likely, as the King's principal Counsellors, who advised him to rebel against him. And the Judgment of God, *Strigelius* here observes, was remarkable upon impious Priests; whom he suffered not to live Verse 21.

Chapter to live, because they had been great Instruments in
 XXV. promoting Idolatry.

So Judah was carried away out of their Land.]
 Four Hundred sixty and eight Years, after the be-
 ginning of the Reign of David; Three Hundred
 eighty and eight Years since the Division of the Ten
 Tribes from Judah and Benjamin: and an Hundred
 Thirty four Years since the Destruction of the Ten
 Tribes: as our Primate of Ireland makes account.

Verse 22. Ver. 22. *And for the people that remained in the
 Land of Judah, whom Nebuchadnezzar King of Baby-
 lon had left.*] V. 12.

Even over them he made Gedaliah the Son of Abikam
 the Son of Shaphan, Ruler.] His Father Abikam
 was a great Friend of Jeremiah, XXVI. Jerem. 14.
 and therefore Gedaliah may be presumed to have
 been so likewise: and by his Advice, it is likely,
 was one of those that went out to the King of Baby-
 lon, v. 11.

Verse 23. Ver. 23. *And when the Captains of the Armies, they
 and their Men, heard that the King of Babylon had
 made Gedaliah Governour.*] That is, such as fled
 away with Zedekiah, v. 5. and those that fled per-
 haps before the Siege to the Moabites, and Ammonites,
 and Edomites, and other neighbouring Countries. See
 XL. Jerem. 7, 11, 12.

There came to Gedaliah to Mizpab, even Ishmael the
 Son of Nethaniab, and Johanan the Son of Kareah,
 and Seraiah the Son of Tanhumeth the Notophathite,
 and Jaazaniah the Son of a Maachathite, they and their
 Men.] He reckons up the principal Persons that
 came into him, with those under their command.
 Jeremiah also himself put himself under his Protecti-
 on, XLVI. Jerem. 5, 6.

Ver. 24. *And Gedaliah swore unto them, and to their Men, and said unto them, Fear not to be the Servants of the Chaldeans, dwell in the Land, and serve the King of Babylon, and it shall be well with you.*] He was so well assured of the King of Babylons Favour to him, that he secured them by an Oath they should be safe under his Government: provided they would serve the King of Babylon, which it was their Interest to do.

Ver. 25. *And it came to pass in the seventh Month.*] After he had been Governour about Two Months, v. 8, &c.

That Ishmael the Son of Nethaniab, the Son of Elishamah of the Seed Royal.] His Pride, being of the Seed Royal, tempted him to conspire against Gedaliah: though he had no Power to maintain any Authority in the Country; but was forced presently to flee away. Nor was the King of Moab who instigated him to this Vilany (XL. Jerem. 14.) able to support him.

Came and Ten Men with him.] These Ten Men were Commanders, no doubt of some Forces under them: for so few were not sufficient to make a Slaughter of Gedaliah and all the Jews, and Chaldeans that were with him. See XLI. Jerem. 1, 2, 3.

And he smote Gedaliah, that he died, and the Jews, and the Chaldees that were with him at Mizpah.] This Story is told more largely in the XL and XLI. of Jeremiah: where we read that Gedaliah was admonished of this intended Conspiracy against him: but, like other Good Men, who are commonly void of Suspicion, because they have no design to hurt others, he did not believe what was told him.

Ver. 26. *And all the People small and Great, and the Captains of the Armies arose, and came to Egypt; for*

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they were afraid of the Chaldees.] Contrary to the persuasion of *Jeremiah* (by whom they pretended they would be advised) who assured them that they should be safe if they would stay in the Land of *Judah*, but should perish if they went into *Egypt*. See XLII. *Jerem.* 9, 10, &c. Thus this populous and fertile Country was laid waste and desolate, part of the People being carried Captive to *Babylon*, part of those that were left in the Land, being slain with *Gedaliah*, the remainder flying into *Egypt*. So that it was left to be over-run with Briars and Thorns, and to be inhabited by Wild Beasts. Only some of the neighbouring Nations seem to have settled themselves in some parts of it. See XII. *Jerem.* 14. XXXVI. *Ezek.* 4, 5.

Verse 27. Ver. 27. *And it came to pass in the Thirty Seventh Year of the Captivity of Jehoiachin King of Judah, in the Twelfth Month, on the Seven and Twentieth Day of the Month.*] It was resolved on the Twentieth Fifth Day of the Month; and executed Two Days after. So this Place is easily reconciled with LII. *Jerem.* 35.

In the Year he began to Reign, did Evil-merodach lift up the Head of Jehoiachim King of Judah, out of Prison.] Raised him from his dejected Condition: for in Affliction Men hang down their Heads. By this it appears that *Nebuchadnezzar* reigned Five and Forty Years; for *Jechoniah* was carried Captive in the Eighth Year of his Reign, XXIV. 12. and now had been Prisoner Thirty Seven Years, when *Nebuchadnezzar* was newly dead. Which Two Sums put together make Forty Five. This is the Account of the Jews, but according to the Canon of *Ptolomy*, he reigned but Three and Forty Years: and therefore *Primate Usher* makes him to have reigned Two Years with his Father.

Ver. 28. *And he spake kindly unto him, and set his Throne above the Throne of the Kings that were with him in Babylon.* He had the Kings of several Countries with him in *Babylon*, whom his Father had taken Captive and made Prisoners: Unto whom he not only left the Name and Titles of Kings, but now gave them some Liberty, and bestowed a Royal Seat upon them. But he preferred *Jehoiachim* above them all: either because of the great Fame of his Royal Ancestors *David* and *Solomon* from whom he was descended; Or (as the Jews say) because he had made a Friendship in Prison with *Evil-merodach*, who was thrown into it by his Father *Nebuchadnezzar* for his Male Administration of the Government, during the Seven Years that he was moped.

Verse 28.

Ver. 29. *And changed his Prison Garments.* Bestowed on him Royal Apparel; that he might be fit to keep him company.

Verse 29.

And he did eat Bread continually before him all the Days of his Life. Was frequently invited to his own Table, as *Cresus* was to that of *Cyrus*. *Victorinus Strigelius* thinks it not unlikely that he had learnt the Doctrine of the true God from the Prophet *Daniel*, as *Nebuchadnezzar* his Father had done: who in a Publick Edict professed as much. And upon this Account he showed such great Kindness to *Jehoniab*. For which Cause he got the Name of *Evil-Merodach* among impious Princes, that is, *Foolish Merodach*.

Ver. 30. *And his Allowance was a constant Allowance given him of the King, a daily rate for every day, all the days of his Life.* The meaning may be, that when he did not eat with the King, he lived upon a Pension that was duly paid him every Day, for Meat, Drink, Cloathing, Lodging, and other Expenses. Or if the Word *continually* (in the foregoing Verse) be understood literally that he always eat with the King: then this Allowance was made for his Family, and Attendants; as in the Case of *Mephibosheth*, 2 Sam. IX. 10. *Jeremiah* in the conclusion of his Book gives the same account of the Kings extraordinary Kindness to him: which continued, he saith, to the day of his Death.

Verse 30.

E R R A T A.

Page 32.l.23. r. advising him.

p.45.l.6. those Words, [who is able to judge this so great a People,] should be printed in the Itafick Character being part of the Text.

p.76.l.15. r. by which means

p.83.l.20. r. called the Oracle

p.88.l.3. r. but was

p.109.l.14. r. Tabernacle for it

p.120.l.24. r. not present at the Temple

p.141.l.19. d. Sec v. 15.

p.152.l.21. r. propounding difficult Questions

p.163.l.ult. r. called *Almugim*

p.168.l.15. r. this relates

p.195.l.4. r. *Salianus*

p.197.l.15. r. *Suo paixes*

p.202.l.12. r. *Miketzoth haani*

p.224.l.1. r. built them

p.269.l.25. r. Morning Sacrifice

p.284.l.13. r. *labrata ofcula*

p.285.l.13. r. *Quinctius*

p.308.l.14. r. this difference

p.336.l.9. r. quiet them all

p.338.l.25. r. when they say

p.341.l.31. r. of which I know not

p.383.l.25. r. *מִוֹמָה* and *מִוֹמָה*

p.417.l.4. d. to reign before six

p.438.l.12. r. the Words

p.443.l.31. r. observed before shows.

p.448.l.21. r. 2 *Chron. XXIII.*

p.468.l. pen. r. they beat him

p.483.l.1. r. twenty seventh

p.500.l.23. r. chief City

p.503.l.15. d. of God

p.504.l.6. r. not only

14. r. for the Sabbath

p.514.l.12. r. called *Cuth*

p.518.l.30. r. probable conjecture:

p.522.l.21. r. *Jadda*

p.524.l.3. r. who was

p.537.l.30. r. at all his.

p.544.l.ult. r. as he is oft called.

p.551.l.10. r. shall not come

p.557.l.28. r. either hours, or

p.558.l.26. r. *Sic uelut dicitur*

p.572.l.20. r. certain Persons

p.577.l.18. r. the Words

p.582.l.7. r. I *Zephan. 4.*

p.582.l.22. r. all which was sutable to their mighty Sacrifices.

p.587.l.5. r. we translate

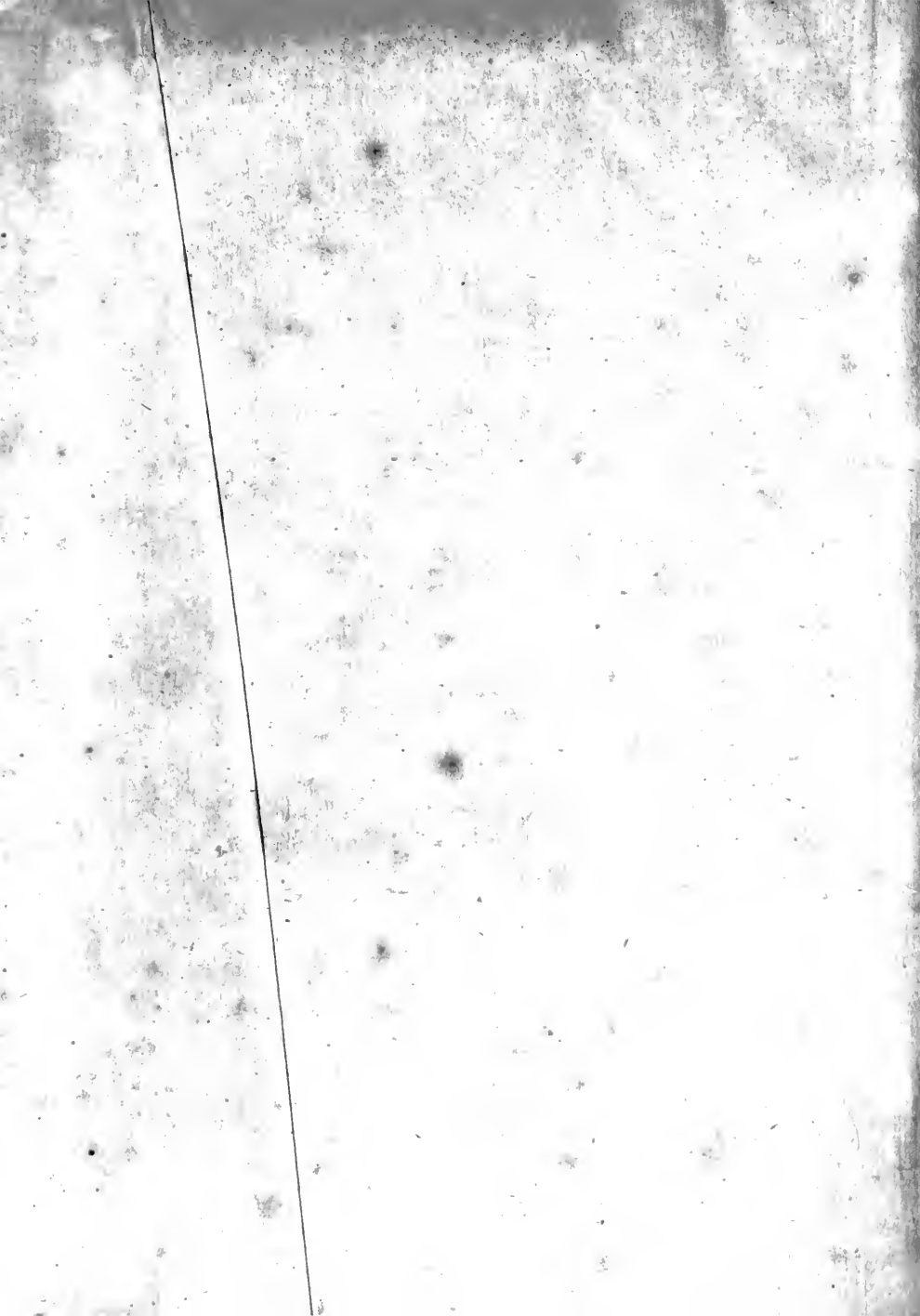
p.589.l.26. d. at

p.599.l.10. r. *A. M.*

p.603.l.8. had the burial

p.607.l. pen. r. King *Nebupolazzar.*





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