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ANNEX LIB.



Pt. 23

PART XXIII.

THE

HOLY BIBLE,

CONTAINING

THE OLD AND NEW TESTAMENTS :

THE TEXT

TAKEN FROM THE MOST CORRECT COPIES OF THE PRESENT

AUTHORIZED VERSION.

WITH THE MARGINAL READINGS—A COLLECTION OF PARALLEL TEXTS—AND COPIOUS SUMMARIES
TO EACH CHAPTER.

WITH

A COMMENTARY AND CRITICAL NOTES.

DESIGNED AS A HELP TO A BETTER UNDERSTANDING OF

THE SACRED WRITINGS.

BY ADAM CLARKE, LL. D. F. S. A.

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DR. CLARKE'S COMMENTARY.

THIRD EDITION.

IN this Edition, the whole of the Text has been collated with the most correct copies of the present authorized Version:—The most difficult Words in the Hebrew and Greek Originals, analyzed and explained:—The most important Readings in the Collections of Kennicott and De Rossi, on the Old Testament, and in those of Mill, Wetstein, and Greisbach, on the New, noticed:—The DATE of every Transaction, as far as it has been ascertained by the best Chronologers, marked:—The Peculiar Customs of the Jews and Neighbouring Nations, so frequently alluded to by the Prophets, Evangelists, and Apostles, explained from the best Asiatic Authorities:—The great Doctrines of the Law and Gospel of God, defined, illustrated, and defended; and the Whole applied to the important Purposes of Practical Christianity.

I. The Work shall be printed uniformly with the first and second Editions.

II. It shall be illustrated with the most correct Maps; and every requisite Plan and Table.

III. It shall be published in Parts, (averaging 20 sheets, or 160 pages, 4to.) price one dollar and fifty cents each, so as to bind up in six volumes.

IV. Persons procuring Six Subscribers, and becoming responsible for the amount, shall receive one copy gratis.

immense riches to support their pomp, and gratify their ambition. The people, therefore, justly complained of an establishment which, notwithstanding the riches brought into the country, must be both odious and oppressive.

3. He began his reign by an inauspicious act, the death of his brother Adonijah. This was a sin against God and nature: and no art of man can ever wash out its guilt. If *state policy* required it, which is very questionable, what had that to do with the *feelings of humanity*, and the *love of God*. On no pretence whatever is Solomon justified in this act.

4. His inordinate love of women:—he had no doubt formed matrimonial alliances with all kingdoms and neighbouring states, by taking their *sisters* and *daughters* to be his wives. to the fearful amount of no less than *seven hundred*! Politicians may endeavour to justify these acts, by asserting that, in the eastern countries, they were matters of a sound policy, rather than an argument of the prevalence of an irregular and unbridled passion. Let this stand for its value;—but what can such apologists say for the *additional three hundred concubines*, for the taking of whom no such necessity can be pleaded? But, even allowing that state-policy might require such extensive alliances, what are we to say to the flagrant breaches of a most positive law of God? Most solemnly and most authoritatively had He said, that His people should not give their daughters to the Heathen, nor take the daughters of the Heathen to be their wives; lest they should turn their hearts away from serving the Lord. In the face of this most positive declaration, Solomon took wives of the most idolatrous of the surrounding nations; who succeeded, according to what was foretold, in turning his heart away from God.

5. He became an idolater:—he worshipped “Ashtaroth, the Venus of the Sidonians; Milcom, the abomination of the Ammonites; Chemosh, the abomination of the Moabites; and Moloch, the abomination of the children of Ammon.” He did more: he built a temple to each of these; “and to all the gods of all his strange wives, which burned incense, and sacrificed unto their gods,” chap. xi. 5—8.

6. By this time we may suppose that the light of God had entirely departed from his mind. He who knew so well the true God, now served Him not; or, if he did, it was in conjunction with those idols; thus bringing the Supreme Being on a level with demons, or the figments of impure hearts and disordered fancies. We need not wonder at the tale of the mighty Samson, betraying his life's secret in the lap of Delilah; or of the unconquerable Hercules, handling the distaff among the maids of Omphale, queen of Lydia; when we see the son of David, the once well-beloved of the Lord, the wisest of human beings, for the love of his *millenary* of wives and concubines, erecting temples to devils, and burning incense to them that were no gods; not considering that an idol is nothing in the world. To what an indescribable state of blindness and fatuity must this man have been brought before he could have been capable of such acts as these! O Lucifer, son of the morning, how art thou fallen!

7. I have already hinted that Solomon's oppressive taxation laid the foundation of that discontent that, shortly after his death, produced the separation of Israel and Judah; also the long and ruinous wars which drenched these states in blood: and was doubtless the cause that ten-twelfths of the Jewish people became idolaters; which crime was punished by the just judgments of God, by the Babylonish captivity, which lasted seventy years; and by the carrying away of the ten Israelitish tribes by the Assyrians, who are lost from the map of the universe, and no longer numbered among the children of men!

8. What greatly aggravates the whole of this most dismal tale is, that this strange defection from God, truth, reason, and common sense, was persisted in to his old age; or, that in his old age, meaning undoubtedly his latter days, his wives turned away his heart from God. But his idolatry must have been of *many years'* standing; he meddled with it in his connexion with the princess of Egypt; each of his idolatrous wives in succession increased the propensity: to chastise him for this very idolatry, the Lord stirred up an adversary unto him, *Hadad* the Edomite, and *Rezon* the son of Eliadah, who was an adversary to Israel all the days of Solomon, 1 Kings xi. 14—25. which surely intimates that this idolatry was not the sin merely of his *old age*; as, to chastise him for it Rezon was an adversary to Israel all his days. And, as Solomon reigned forty years, we may fairly presume that a principal part of that time was spent in idolatrous practices.

9. This dismal account has a more dismal close still; for, in the same place in which we are informed of his *apostacy*, we are informed of his *death*; without the slightest intimation that he ever repented and turned to God. It is true, that what is wanting in *fact*, is supplied by *conjecture*; for it is firmly believed that “he did repent, and wrote the *Book of Ecclesiastes* after his conversion, which is a decided proof of his repentance.” I am sorry that I cannot strengthen this opinion; of which I find not the shadow of a proof. 1. The Book of Ecclesiastes, though it speaks much of the vanity of the creatures; yet speaks little or nothing of the *vanity* or *sin of idolatry*. 2. It is not the *language* of a man who was recovering from a state of the most awful backsliding. Is there any direct *confession of sin* in it? Is there any thing in it like the *penitential confessions* of his father? or like the *lamentations* of Jeremiah? Is there any where to be heard in it the *sighing of a broken heart*, or strong crying and tears to deprecate the justice, and implore the mercy, of a deeply offended God? Does it any where exhibit the language of a *penitent*, or expressions suitable to the state and circumstances of this supposed penitent king of Israel? Excellent as it is of its kind, is it any thing more than a valuable collection of experimental ethics, relative to the *emptiness of the creature*, and the folly of earthly pursuits and worldly anxieties? 3. Nor is it even past doubt that Solomon wrote this Book: it certainly does, in several places, bear evidences of times posterior to those of Solomon. Eminent scholars have discerned a deterioration in the *style* from the

pure classical Hebrew ; with an admixture of exotic terms, that did not exist in the Hebrew language previously to the Babylonish captivity. But supposing that they are mistaken here, I still contend that it is not the language of a penitent soul. 4. It has been supposed, that as Solomon was a type of Christ, it is not likely that he has finally perished. To this I answer—1. I know not that Solomon was a type of Christ. The reference to Cant. iii. 7. viii. 11, 12. is to me no proof whatever of the point. 2. Were it even otherwise, this would be no proof of his repentance, when the Scriptures are silent on the subject. The brazen serpent was a type of Christ, John iii. 14. and was held in great veneration for a considerable time among the Jews ; but when it became an incitement to idolatry, it was called *nehushtan*, a brazen trifle, taken down, and destroyed, 2 Kings xviii. 4. Typical persons, and typical things, may perish as well as others. The antitype alone will infallibly remain. Finally, there seems every evidence that he died in his sins. His crimes were greatly aggravated: he forsook the Lord, who had appeared unto him twice ; his wives turned away his heart, in his old age : there is not a single testimony in the Old or New Testament that intimates he died in a safe state. That awful denunciation of Divine justice stands point-blank in the way of all contrary suppositions : “ If thou forsake the Lord, He will cast thee off for ever,” 1 Chron. xxviii. 9. He did forsake the Lord ; and he forsook Him in his very last days ; and there is no evidence that he ever again came to Him. *Ergo*,——

Reader, let him that standeth take heed lest he fall ; not only foully, but finally. Certainly, unconditional final perseverance will find little support in the case of Solomon. He was once most incontrovertibly in grace. He lost that

grace, and sinned most grievously against God. He was found in this state in his old age. He died, as far as the Scripture informs us, without repentance. Even the doubtfulness in which the bare letter of the Scripture leaves the eternal state of this man, is a blast of lightning to the siren song of “ once in grace, and still in grace ;” “ once a child, and a child for ever.”

I shall close these observations with the account given by Abul Faragè, an Arabic writer of the thirteenth century, in his work, intituled *The History of the Dynasties*, pag. 55. “ But in this Solomon transgressed, because towards the end of his life he took other women of foreign nations, besides the daughter of Pharaoh ; nations with whom God had forbidden the children of Israel to form matrimonial alliances ; but leaning towards their gods, he worshipped their idols. In the *thirty-fourth* year of his reign he built a house for idols in the mount which is opposite to Jerusalem ; and the length of it was one hundred cubits, its breadth fifty, and its height thirty. He made also for himself golden shields, and a brazen sea, supported on the horns of brazen oxen. God reproved him for his infidelity, and gave him for punishment in this world that he took away from his son the greater part of the kingdom. Moreover, the duration of his reign was *forty* years ; *ومات عوغير توبه* and he died without repentance, and was buried in the sepulchre of his father David.”

For other particulars relative to the different transactions of this reign, the Reader is referred to the *Notes*, in the order of their occurrence : and to those treatises which have been written on the probability that Solomon *did* or *did not* repent of his idolatry : and also to the *Notes on Ecclesiastes*, where the subject will be again reviewed.

CHAPTER XII.

The people go to Shechem to make Rehoboam king, and send for Jeroboam out of Egypt, who, with the heads of the tribes, request relief from the heavy burthens laid on them by Solomon, 1—4. He requires three days to consider their petition, 5. He rejects the counsel of the elders, who served his father, and follows that of young men, and returns the people a provoking answer, 6—15. The people, therefore, renounce the family of David, stone to death Adoram, who came to receive their tribute, and make Jeroboam king ; none cleaving to Rehoboam but the tribes of Judah and Benjamin, 16—20. Rehoboam comes to Jerusalem, and assembles all the fighting men of Judah and Benjamin, and finds the number to be one hundred and eighty thousand ; and with these he purposes to reduce the men of Israel to his allegiance, but is forbidden by the prophet Shemaiah, 21—24. Jeroboam builds Shechem in mount Ephraim and Penuel, 25. And lest the people should be drawn away from their allegiance to him by going up to Jerusalem to worship, he makes two golden calves, and sets them up, one in Dan, the other in Beth-el, and the people worship them, 26—30. He makes priests of the lowest of the people, and established the fifteenth day of the eighth month as a feast to his new gods ; makes offerings, and burns incense, 31—33.

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B. C. 975.
Ante I. Ol. 189.
An. Therapipi,
Arch. Athen.
perpet. 19.

AND Rehoboam went to Shechem: for all Israel were come to Shechem to make him king.

2 And it came to pass, when Jeroboam the son of Nebat, who was yet in Egypt, heard of it, (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt;)

3 That they sent and called him. And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying,

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.

5 And he said unto them, Depart yet for three days, then come again to me. And the people departed.

6 ¶ And king Rehoboam consulted with the old men, that stood before Solomon his father while he yet lived, and said, How do ye advise

that I may answer this people?

7 And they spake unto him, saying, If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever.

8 But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, and which stood before him.

9 And he said unto them, What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter?

10 And the young men that were grown up with him, spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it lighter unto us; thus shalt thou say unto them, My little finger shall be thicker than my father's loins.

A. M. 3029.
B. C. 975.
Ante I. Ol. 189.
An. Therapipi,
Arch. Athen.
perpet. 19.

^a 2 Chron. 10. 1, &c.—^b Ch. 11. 28.—^c Ch. 11. 40.

^d Sam. 8. 11—18. Ch. 4. 7.—^e 2 Chron. 10. 7. Prov. 15. 1.

NOTES ON CHAP. XII.

Verse 1. *Rehoboam went to Shechem*] Rehoboam was probably the only son of Solomon; for although he had a thousand wives, he had not the blessing of a numerous offspring; and though he was the wisest of men himself, his son was a poor unprincipled fool. Had Solomon kept himself within reasonable bounds, in matrimonial affairs, he would probably have had more children; and such as would have had common sense enough to discern the delicacy of their situation, and rule according to reason and religion.

Verse 4. *The grievous service—and—heavy yoke*] They seem here to complain of two things:—excessively laborious service, and a heavy taxation. At first, it is supposed, Solomon employed no Israelite in drudgery; afterward, when he forsook the God of compassion, he seemed to have used them as slaves, and to have revived the Egyptian bondage.

Verse 7. *If thou wilt be a servant unto this people*] This is a constitutional idea of a king: he is the servant, but not the slave, of his people; every regal act of a just king is an act of service to the state. The king is not only the fountain of law and justice; but as he has the appointment of all officers and judges, consequently, he is the executor of the laws; and all justice is administered in his name. Properly speaking, a good and constitutional king is the servant of his people; and in being such, he is their father and their king.

They will be thy servants for ever.] The way to ensure the obedience of the people, is to hold the reins of empire

with a steady and impartial hand: let the people see that the king lives for them, and not for himself; and they will obey, love, and defend him. The state is maintained on the part of the ruler and the ruled by mutual acts of service and benevolence. A good king has no self-interest; and such a king will ever have obedient and loving subjects. The haughty proud tyrant will have a suspicious and jealous people, hourly ripening for revolt. The king is made for the people, not the people for the king. Let every potentate wisely consider this: and let every subject know that the heaviest cares rest on the heart, and the heaviest responsibility rests on the head, of the king. Let them, therefore, under his government, fashion themselves as obedient children; acknowledge him their head; and duly consider whose authority he has; that they may love, honour, and obey him. Happy are the people who have such a king: safe is the king who has such a people.

Verse 10. *And the young men that were grown up with him*] It was a custom in different countries to educate with the heir to the throne young noblemen of nearly the same age. This, as Calmet observes, answered two great and important ends:—1. It excited the prince to emulation; that he might, as far as possible, surpass in all manly exercises, and in all acts of prudence and virtue, those whom one day he was to surpass in the elevation and dignity of his station. 2. That he might acquire a correct knowledge of the disposition and views of those who were likely to be under him, the highest officers of the state; and, consequently, know the better how to trust and employ them. The old coun-

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11 And now, whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions.

12 ¶ So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day.

13 And the king answered the people ^a roughly, and forsook the old men's counsel that they gave him;

14 And spake to them after the counsel of the young men, 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.

15 Wherefore the king hearkened not unto the people; ^b for the cause was from the LORD, that he might perform his saying, which the LORD ^c spake by Ahijah the Shilouite unto Jeroboam the son of Nebat.

^a Heb. hardly.—^b Ver. 24. Judg. 14. 4. 2 Chron. 10. 15. & 22. 7. & 25. 20.—^c Ch. 11. 11, 31.—^d 2 Sam. 20. 1.

sellors Rehoboam did not know; with the young nobility he had been familiar.

My little finger shall be thicker] A proverbial mode of expression: "My little finger is thicker than my father's thigh." As much as the thigh surpasses the little finger in thickness, so much does my power exceed that of my father; and the use that I shall make of it to employ and tax you, shall be in proportion.

Verse 11. *Chastise you with scorpions.*] Should you rebel, or become disaffected, my father's whip shall be a scorpion in my hand. His was chastisement, mine shall be punishment. St. Isidore, and after him, Calmet and others, assert that the scorpion was a sort of severe whip, the lashes of which were armed with iron points, that sunk into and tore the flesh. We know that the scorpion was a military engine among the Romans for shooting arrows, which being poisoned, were likened to the scorpion's sting, and the wound it inflicted.

Verse 15. *The cause was from the Lord*] God left him to himself, and did not incline his heart to follow the counsel of the wise men. This is making the best of our present Version; but if we come to inquire into the meaning of the cause of all this confusion and anarchy, we shall find it was Rehoboam's folly, cruelty, and despotic tyranny:—and was this from the Lord? But does the text speak this bad doctrine? No: it says כבב סבבא, the revolution was from the Lord. This is consistent with all the declarations which

16 ¶ So when all Israel saw that the king hearkened not unto them; the people answered the king, saying, ^a What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents.

17 But ^b as for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam sent Adoram, who was over the tribute; and all Israel stoned him with stones, that he died. Therefore king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem.

19 So ^c Israel rebelled against the house of David unto this day.

20 ¶ And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none

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^e Ch. 11. 13, 36.—^f Ch. 4. 6. & 5. 14.—^g Heb. strengthened himself.
^h 2 Kings 17. 21.—ⁱ Or, fell away.

went before. God stirred up the people to revolt from a man who had neither skill nor humanity to govern them. We had such a כבב סבבא revolution in these nations, in 1688; and, thank God, we have never since needed another. None of our ancient translations understood the word as our present Version does: they have it either the TURNING AWAY was from the Lord, or it was the Lord's ORDINANCE; viz. that they should turn away from this foolish king.

Verse 16. *So Israel departed unto their tents.*] That is, the ten tribes withdrew their allegiance from Rehoboam; only Judah and Benjamin, frequently reckoned one tribe, remaining with him.

Verse 18. *King Rehoboam sent Adoram*] As this was the person who was superintendent over the tribute, he was probably sent to collect the ordinary taxes; but the people, indignant at the master who had given them such a brutish answer, stoned the servant to death. The sending of Adoram to collect the taxes, when the public mind was in such a state of fermentation, was another proof of Rehoboam's folly and incapacity to govern.

Verse 20. *Made him king over all Israel.*] What is called Israel here, was ten-twelfths of the whole nation;—and had they a right to call another person to the throne? They had not: they had neither legal nor constitutional right. Jeroboam was not of the blood royal; he had no affinity to the kingdom. Nothing could justify this act, but the just judgment of God. God thus punished a disobedient and

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that followed the house of David, but the tribe of Judah only.

21 ¶ And when Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, a hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon.

22 But the word of God came unto Shemaiah the man of God, saying,

23 Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the remnant of the people, saying,

24 Thus saith the LORD, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; for this thing is from me. They hearkened therefore to the word of the LORD, and returned to depart, according to the word of the LORD.

25 ¶ Then Jeroboam built Shechem in mount Ephraim, and dwelt therein; and went out from thence, and built Peniel.

^a Ch. 11. 13, 32.—^b 2 Chron. 11. 1.—^c 2 Chron. 11. 2.—^d Ver. 15.
^e See Judg. 9. 45.—^f Judg. 8. 17.—^g Deut. 12. 5, 6.—^h 2 Kings 10. 29. & 17. 16.—ⁱ Exod. 33. 4, 8.

gainsaying people; and especially Solomon's family, whose sins against the Lord were of no ordinary magnitude.

Verse 24. *For this thing is from me*] That is, the separation of the ten tribes from the house of David.

They—returned to depart] This was great deference, both in Rehoboam and his officers, to relinquish, at the command of the prophet, a war which they thought they had good grounds to undertake. *The remnant of the people* heard the Divine command gratefully, for the mass of mankind are averse from war. No nations would ever rise up against each other, were they not instigated to it, or compelled by their rulers.

Verse 27. *And they shall kill me*] He found he had little cause to trust this fickle people; though they had declared for him, it was more from caprice, desire of change, and novelty, than from any regular and praiseworthy principle.

Verse 28. *Made two calves of gold*] He invented a political religion, and instituted feasts in his own times, different from those appointed by the Lord; gave the people certain objects of devotion, and pretended to think it would be both inconvenient and oppressive to them to have to go up to Jerusalem to worship. This was not the last time that religion was made a state engine to serve political purposes. It is strange that in pointing out his calves to the people, he

26 ¶ And Jeroboam said in his heart, Now shall the kingdom return to the house of David:

27 If this 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.

28 Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt.

29 And he set the one in Beth-el, and the other put he in Dan.

30 And this thing became a sin: for the people went to worship before the one, even unto Dan.

31 And he made a house of high places, and made priests of the lowest of the people, which were not of the sons of Levi.

32 And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month,

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^b Gen. 28. 19. Hos. 4. 15.—^c Judg. 18. 29.—^d Ch. 13. 34. 2 Kings 17. 21.—^e Ch. 13. 32.—^f Numb. 3. 10. Ch. 13. 33. 2 Kings 17. 32. 2 Chron. 11. 14, 15. Ezek. 44. 7, 8.

should use the same words that Aaron used when he made the golden calf in the wilderness! when they must have heard what terrible judgments fell upon their forefathers for this idolatry.

Verse 29. *One in Beth-el, and the other—in Dan*] One at the southern and the other at the northern extremity of the land. Solomon's idolatry had prepared the people for Jeroboam's abominations.

Verse 31. *A house of high places*] A temple of temples: he had many high places in the land; and, to imitate the temple at Jerusalem, he made one chief over all the rest, where he established a priesthood of his own ordination.

Made priests of the lowest of the people] He took the people indifferently as they came; and made them priests, till he had enow, without troubling himself whether they were of the family of Aaron, or the house of Levi, or not. Any priests would do well enough for such gods. But those whom he took seem to have been worthless good-for-nothing fellows, who had neither piety nor good sense. Probably the sons of Levi had grace enough to refuse to sanction this new priesthood, and idolatrous worship.

Verse 32. *Ordained a feast*] The Jews held their feast of tabernacles on the 15th day of the seventh month: Jeroboam, who would meet the prejudices of the people, as far as he could, appointed a similar feast on the 15th of the eighth

A. M. 3029.
B. C. 975.
Ante l. Ol. 199.
An. Thersipp.
Arch. Athen.
perpet. 19.

like unto ^a the feast that is in Judah, and he ^b offered upon the altar. So did he in Beth-el, ^c sacrificing unto the calves that he had made; and ^d he placed in Beth-el the priests of the high places which he had made.

33 So he ^e offered upon the altar which he had

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made in Beth-el the fifteenth day of the eighth month, *even* in the month which he had ^f devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, ^g and ^h burnt incense.

^a Lev. 23. 33, 34. Numb. 29. 12. Ch. 8. 2, 5.—^b Or, went up to the altar, &c.—^c Or, to sacrifice.

^d Amos 7. 7, 13.—^e Or, went up to the altar, &c.—^f Numb. 15. 39.—^g Heb. to burn incense.—^h Ch. 13. 1.

month: thus appearing to hold the thing, while he subverted the ordinance.

Verse 33. He ⁱ offered upon the altar] Jeroboam pro-

bably performed the functions of high-priest himself, that he might in his own person condense the civil and ecclesiastical power.

CHAPTER XIII.

A man of God prophesies against Jeroboam's altar, and foretells the destruction of that altar, and of its idolatrous priests by Josiah; and gives Jeroboam a sign that the prophecy should be accomplished, 1—3. Jeroboam is enraged, and orders the man of God to be seized; and stretching out his hand for this purpose, his arm dries up, 4. The altar is rent, and the ashes poured out, according to the sign given by the man of God; and at his intercession Jeroboam's arm is restored, 5, 6. Jeroboam wishes to engage him in his service, but he refuses, and tells him that he was ordered by God not even to eat or drink in that place; and he accordingly departs, 7—10. An old prophet that dwelt at Beth-el hearing of this, rides after the man of God; deceives him; brings him back to his house, and persuades him to eat and drink, 11—19. While he is eating, the word of the Lord comes to the old prophet, and he foretells the death of the man of God; who departing is met by a lion, and slain, 20—25. On hearing this, the old prophet goes to the place, finds the carcase, brings it home, buries it, and mourns over it, charging his sons to bury him, when dead, in the same grave, 26—32. Notwithstanding these warnings, Jeroboam continues in his idolatry, 33, 34.

A. M. 3030.
B. C. 974.
Ante l. Ol. 198.
An. Thersippi,
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perpet. 20.

AND behold, there came ^a a man of God out of Judah by the word of the LORD unto Beth-el: ^b and Jeroboam stood by the altar ^c to burn incense.

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perpet. 20.

2 And he cried against the altar in the word of the LORD, and said, O altar, altar, thus saith the LORD: Behold, a child shall be born unto the house of David, ^d Josiah by name; and

^a 2 Kings 23. 17.—^b Ch. 12. 32, 33.

^c Or, to offer.—^d 2 Kings 23, 15, 16.

NOTES ON CHAP. XIII.

Verse 1. *There came a man of God*] Who this was, we know not. The Chaldee, Syriac, and Arabic, call him a prophet. The Vulgate and Septuagint follow the Hebrew. **איש אלהים** *ish elohim*, means a divine person; one wholly devoted to God's service. Some have thought it was Shemaiah, others Joel, and others Iddo. It could not have been either the former or the latter, for he wrote the acts of Jeroboam, 2 Chron. ix. 29. and the prophet was killed before he returned home: but conjecture is idle on such a subject.

Jeroboam stood by the altar] Like gods, like priest: he made himself high-priest: and he took of the lowest of the people, and made them priests of the high places: they proved themselves to be fools, by worshipping of calves.

Verse 2. *He cried against the altar*] He denounced the destruction of this idolatrous system.

A child shall be born—Josiah by name] This is one of the most remarkable and most singular prophecies in the Old Testament. It here most circumstantially foretells a fact which took place three hundred and forty years after the

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upon thee shall he offer the priests
of the high places that burn incense
upon thee, and men's bones shall be
burnt upon thee.

3 And he gave ^a a sign the same day, saying,
This is the sign which the LORD hath spoken; be-
hold, the altar shall be rent, and the ashes that are
upon it shall be poured out.

4 ¶ And it came to pass, when king Jeroboam
heard the saying of the man of God, which had
cried against the altar in Beth-el, that he put forth
his hand from the altar, saying, Lay hold on him.
And his hand, which he put forth against him,
dried up, so that he could not pull it in again
to him.

5 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.

6 And the king answered and said unto the

^a Isai. 7. 14. John 2. 18. 1 Cor. 1. 22.—^b Exod. 8. 8. & 9. 28. & 10. 17.
Numb. 21. 7. Acts 8. 24. James 5. 16.

prediction: a fact which was attested by the two nations. The Jews, in whose behalf this prophecy was delivered, would guard it most sacredly; and it was the interest of the Israelites, against whom it was levelled, to impugn its authenticity and expose its falsehood, had this been possible. This prediction not only showed the knowledge of God, but His power. He gave, as it were, this warning to idolatry, that it might be on its guard, and defend itself against this Josiah, whenever a person of that name should be found sitting on the throne of David: and, no doubt, it was on the alert, and took all prudent measures for its own defence; but all in vain; for Josiah, in the eighteenth year of his reign, literally accomplished this prophecy, as we may read, 2 Kings, chap. xxiii. 15—20. And from this latter place we find that the prophecy had three permanent testimonials of its truth. 1. The house of Israel. 2. The house of Judah. And, 3. The tomb of the prophet, who delivered this prophecy, who, being slain by a lion, was brought back and buried at Bethel; the superscription on whose tomb remained till the day on which Josiah destroyed that altar, and burnt dead men's bones upon it.—See above, verses 15, 17, and 18.

Verse 3. *And he gave a sign*] A miracle, to prove that the prophecy should be fulfilled in its season.

Verse 4. *Lay hold on him*] No doubt stretching out his own hand at the same time, through rage, pride, and haste, to execute his own orders.

And his hand—dried up] The whole arm became suddenly rigid; the nerves no longer communicated their influence, and the muscles ceased to obey the dictates of the will.

man of God, ^b Entreat now the face
of the LORD thy God, and pray for
me, that my hand may be restored
me again. And the man of God
besought ^c the LORD, and the king's hand was
restored him again, and became as it was be-
fore.

7 ¶ And the king said unto the man of God,
Come home with me, and refresh thyself, and ^d I
will give thee a reward.

8 And the man of God said unto the king, ^e 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:

9 For so was it charged me by the word of
the LORD, saying, 'Eat no bread, nor drink
water, nor turn again by the same way that thou
camest.

10 So he went another way, and returned not by
the way that he came to Beth-el.

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^c Heb. *the face of the LORD*.—^d 1 Sam. 9. 7. 2 Kings 5. 15.—^e So
Numb. 22. 18. & 24. 13.—^f 1 Cor. 5. 11.

Verse 5. *The altar also was rent*] It split or clave of its own accord; and, as the split parts would decline at the top from the line of their perpendicular, so the ashes and coals would fall off, or be poured out.

Verse 6. *Entreat—the face of the LORD thy God*] The face of God is His favour, as we see in many parts of the Sacred Writings: he says, *thy God*; for Jeroboam knew that He was not *his God*, for he was now in the very act of acknowledging other gods, and had no portion in the God of Jacob.

And the king's hand was restored] Both miracles were wrought to show the truth of the Jewish religion, and to convince this bold innovator of his wickedness, and to reclaim him from the folly and ruinous tendency of his idolatry.

Verse 7. *Come home with me—and I will give thee a reward*] Come and be one of my priests, and I will give thee a proper salary.

Verse 8. *For so was it charged me—Eat no bread, &c.*] That is, Have no kind of communication with those idolaters. He was charged also not to return by the way that he came; probably lest the account of what was done should have reached the ears of any of the people through whom he had passed, and he suffer inconveniences on the account, either by persecution from the idolaters, or from curious people delaying him, in order to cause him to give an account of the transactions which took place at Beth-el. This is a reason why he should not return by the same way; but what the reason of this part of the charge was, if not the above, is not easy to see.

A. M. 3030.
B. C. 974.
Ante. I. Ol. 198.
An. Therapipi,
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perpet. 20.

11 Now there dwelt an old prophet in Beth-el; and his sons came and told him all the works that the man of God had done that day in

Beth-el: the words which he had spoken unto the king, them they told also their father.

12 And their father said unto them, What way went he? For his sons had seen what way the man of God went, which came from Judah.

13 And he said unto his sons, Saddle me the ass. So they saddled him the ass: and he rode thereon,

14 And went after the man of God, and found him sitting under an oak: and he said unto him, *Art* thou the man of God that camest from Judah? And he said, *I am*.

* Heb. son.—† Ver. 8, 9.

Verse 11. *An old prophet*] Probably once a prophet of the Lord, who had fallen from his steadfastness, and yet not so deeply as to lose the knowledge of the true God, and join with Jeroboam in his idolatries. We find he was not at the king's sacrifice, though his sons were there; and perhaps even they were there not as idolaters, but as spectators of what was done.

Verse 14. *And went after the man of God*] I can hardly think that this was with any evil design. His sons had given him such an account of the prediction, the power, and influence of this prophet, that he wished to have a particular acquaintance with him, in order that he might get farther information relative to the solemn import of the prophecy which he had denounced against the idolatry at Beth-el. This good man could not have been an object of the old prophet's malevolence.

Verse 18. *An angel spake unto me*] That he lied unto him is here expressly asserted, and is amply proved by the event. But why should he deceive him? The simple principle of curiosity to know all about this prediction, and the strange facts which had taken place, of which he had heard at second hand, by means of his sons, was sufficient to induce such a person to get the intelligence he wished, by any means. We may add to this, that, as he found the man of God sitting under an oak, probably faint with fatigue and fasting, for he had had no refreshment, his humanity might have led him to practise this deception, in order to persuade him to take some refreshment. Having fallen from God, as I have supposed, ver. 11. his own tenderness of conscience was gone; and he would not scruple to do a moral evil, if even a temporal good could come of it. Again, is it not possible that the old prophet was himself deceived? for, though he lied unto him, it is possible that he was not conscious of his lie, for Satan, as an angel of light, might have

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

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:

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.

18 He said unto him, *I am* a prophet also as thou *art*; and an angel spake unto me by the word of the LORD, saying, Bring him back with thee into thine house, that he may eat bread and drink water. *But* he lied unto him.

19 So he went back with him, and did eat bread in his house, and drank water.

A. M. 3030.
B. C. 974.
Ante. I. Ol. 198.
An. Therapipi,
Arch. Athen.
perpet. 20.

† Heb. word was.—‡ Ch. 20. 36. 1 Thess. 4. 16.

deceived him in order to lead him to deceive the other. He does not say, as the man of God did, *It was said to me by the word of the Lord*—No: but *An angel spake unto me by the word of the Lord*. And I think it very likely that an angel did appear to him on the occasion; an angel of darkness and idolatry, in the garb of an angel of light, who wished to use him as an instrument to bring discredit on the awful transactions which had lately taken place, and to destroy him who had foretold the destruction of his power and influence.

Verse 19. *So he went back with him*] He permitted himself to be imposed on; he might have thought, as he had accomplished every purpose for which God sent him, and had actually begun to return by another way, God, who had given him the charge, had authority to say, "As thy purpose was to obey every injunction, even to the letter, I now permit thee to go with this old prophet, and take some refreshment." Now God might have as well dispensed with this part of the injunction, as he did in the case of Abraham—*Take thy son Isaac, thy only son, whom thou lovest—and offer him for a burnt offering*: but, when he saw his perfect readiness, he dispensed with the actual offering, and accepted a ram in his stead. Thus much may be said in vindication of the man of God:—but, if this be so, why should he be punished with death, for doing what he had reason and precedent to believe might be the will of God? I answer—He should not have taken a step back, till he had remission of the clause from the same authority which gave him the general message. He should have had it from the word of the Lord to himself, in both cases, as Abraham had; and not taken an apparent contradiction of what was before delivered unto him, from the mouth of a stranger, who only professed to have it from an angel, who pretended to speak unto him by the word of the Lord. In this, and in this alone, lay

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20 ¶ And it came to pass, as they sat at the table, that the word of the LORD came unto the prophet that brought him back :

21 And he cried unto the man of God that came from Judah, saying, 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,

22 But camest back, and hast eaten bread and drunk water in the place, of the which the LORD did say to thee, Eat no bread, and drink no water; thy carcase shall not come unto the sepulchre of thy fathers.

23 ¶ And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, to wit, for the prophet whom he had brought back.

24 And when he was gone, a lion met him by the way, and slew him: and his carcase was cast in the way, and the ass stood by it, the lion also stood by the carcase.

* Ver. 9.—† Ch. 20. 26.

the sinfulness of the act of the man of God, who came out of Judah.

Verse 20. *The word of the LORD came unto the prophet that brought him back*] “A great clamour,” says Dr. Kennicott, “has been raised against this part of the history, on account of God’s denouncing sentence on the true prophet by the mouth of the false prophet: but, if we examine with attention the original words here, they will be found to signify either, *he who brought him back*; or, *whom he had brought back*; for the very same words, אשר השׁיבו, occur again ver. 23.; where they are now translated, *whom he had brought back*; and where they cannot be translated otherwise. This being the case, we are at liberty to consider the word of the Lord as delivered to the true prophet, thus brought back; and then the sentence is pronounced by God Himself, calling to him out of heaven, as in Gen. xxii. 11. And that this doom was thus pronounced by God, not by the false prophet, we are assured in ver. 26. ‘The Lord hath delivered him unto the lion, according to the word of the Lord which he spake unto him.’ Josephus expressly asserts, that the sentence was declared by God to the true prophet.” The Arabic asserts the same.

Verse 21. *And he*] That is, according to the above interpretation, *the voice of God* from heaven, addressing the man of God; the old prophet having nothing to do in this business.

Verse 22. *Thy carcase shall not come*] This intimated

A. M. 3030.
B. C. 974.
Ante l. Ol. 198.
An. Theriippi,
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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.

26 ¶ And when the prophet that brought him back from the way heard thereof, he said, It is the man of God, who was disobedient unto the word of the LORD: therefore the LORD hath delivered him unto the lion, which hath torn him, and slain him, according to the word of the LORD, which he spake unto him.

27 And he spake to his sons, saying, Saddle me the ass. And they saddled him.

28 And he went and found his carcase cast in the way, and the ass and the lion standing by the carcase: the lion had not eaten the carcase, nor torn the ass.

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 to the city, to mourn and to bury him.

* Heb. broken.—† Heb. broken.

to him that he was to die an untimely death; but probably did not specify by what means.

Verse 24. *A lion met him—and slew him*] By permitting himself to be seduced by the old prophet, when he should have acted only on the expressly declared counsel of God, he committed the sin unto death: that is, such a sin as God will punish with the death of the body, while He extends mercy to the soul.—See my Notes on 1 John v. 16, 17.

From the instance here related we see, as in various other cases, that often judgment begins at the house of God. The true prophet, for receiving that as a revelation from God which was opposed to the revelation which himself had received, and which was confirmed by so many miracles, is slain by a lion, and his body deprived of the burial of his fathers; while the wicked king, and the old fallen prophet, are both permitted to live! If this was severity to the man of God, it was mercy to the others; neither of whom was prepared to meet his Judge. Here we may well say, “If the righteous scarcely be saved, where shall the sinner and the ungodly appear?”

Verse 28. *The lion had not eaten the carcase, nor torn the ass*] All here was preternatural. The lion, though he had killed the man, does not devour him; the ass stands quietly by, not fearing the lion; and the lion does not attempt to tear the ass: both stand as guardians of the fallen prophet. How evident is the hand of God in all!

A. M. 3030.
B. C. 974.
Ante I. Ol. 198.
An. Thersippi,
Arch. Athen.
perpet. 28.

30 And he laid his carcase in his own grave: and they mourned over him, saying, ' Alas, my brother!

31 And it came to pass, after he had buried him, that he spake to his sons, saying, When I am dead, then bury me in the sepulchre wherein the man of God is buried; ^b lay my bones beside his bones:

32 ^a For the saying which he cried by the word of the LORD against the altar in Beth-el, and against all the houses of the high places

which are in the cities of ^d Samaria, shall surely come to pass.

33 ¶ ^a After this thing Jeroboam returned not from his evil way, but ^b made again of the lowest of the people priests of the high places: whosoever would, he ^c consecrated him, and he became *one* of the priests of the high places.

34 ^b And this thing became sin unto the house of Jeroboam, even ⁱ to cut it off, and to destroy it from off the face of the earth.

A. M. 3030
—3050.
B. C. 974-954.
Anno ante I.
Olymp. 198
—178.

^a Jer. 22. 18.—^b 2 Kings 23. 17, 18.—^c Ver. 2. 2 Kings 23. 16, 19.
^d See Ch. 16. 24.

^a Ch. 12. 31, 32. 2 Chron. 11. 15. & 13. 9.—^b Heb. returned and made.
^c Heb. filled his hand. Judg. 17. 12.—^d Ch. 12. 30.—^e Ch. 14. 10.

Verse 30. *Alas, my brother!*] This lamentation is very simple, very short, and very pathetic. Perhaps the old prophet said it as much in reference to *himself*, who had been the cause of this untimely death, as in reference to the man of God, whose corpse he now committed to the tomb.

Verse 31. *Lay my bones beside his bones*] This argues a strong conviction, in the mind of the old prophet, that the deceased was a good and holy man of God; and he is willing to have place with him in the general resurrection.

Verse 32. *In the cities of Samaria*] It is most certain that Samaria, or, as it is called in Hebrew, *Shomeron*, was not built at this time. We are expressly told that Omri, king of Israel, founded this city on the hill which he bought for two talents of silver, from a person of the name of *Shimer*, after whom he called the city Samaria, or *Shomeron*, see chap. xvi. 24. And this was *fifty* years after the death of Jeroboam. How then could the old prophet speak of *Samaria*, not then in existence, unless he did it by the spirit of prophecy, calling things that are not as though they were; as the man of God called Josiah by name *three hundred* years before he was born? Some suppose that the historian adds these words, because Samaria existed in *his time*, and he well knew that it did not exist in the time of the old prophet; for himself, in the xvth chapter, gives us the account of its foundation by Omri. After all, it is possible that God might have given this revelation to the old prophet; and thus, by anticipation, which is the language of prophecy, spoke of Samaria as then existing. This is the solution of *Houbigant*, and is thought sound by many good critics.

Verse 33. *Jeroboam returned not from his evil way*] There is something exceedingly obstinate and perverse, as well as blinding and infatuating, in idolatry. The prediction lately delivered at Beth-el, and the miracles wrought in confirmation of it, were surely sufficient to have affected and alarmed any heart, not wholly and incorrigibly hardened; and yet they had no effect on Jeroboam!

Made—the lowest of the people priests] So hardy was this bad man in his idolatry, that he did not even attempt to form any thing according to the model of God's true worship: he would have nothing like God and truth. In his

calves, or rather *oxen*, he copied the manner of Egypt: and, in the formation of his priesthood, he seems to have gone aside from all models. Among the worst of Heathens, the priesthood was filled with respectable men: but Jeroboam took of the lowest of the people, and put them in that office.

Whosoever would, he consecrated him] He made no discrimination: any vagabond that offered was accepted, even of those who had no character; who were too idle to work, and too stupid to learn.

Verse 34. *And this thing became sin*] These abominations were too glaring, and too insulting to the Divine Majesty, to be permitted to last; therefore his house was cut off, and destroyed from the face of the earth.

A holy priesthood, a righteous ministry, is a blessing to any state; because it has a most powerful effect on the *morals* of the community; inducing order, sobriety, and habits of industry, among the people: on the contrary, the profligacy of the clergy, and false principles of religion, are the most likely to unsettle a kingdom, and to bring about destructive revolutions in the state. This is the principle in which all national establishments of religion were originally formed. The state thought proper to secure a permanency of religion, that religion might secure the safety of the state; because it was supposed, from the general aversion of men from good, that, if left to themselves, they would have no religion at all. Where the religion of the country is pure, founded solely on the oracles of God, it deserves the utmost sanction of the state, as well as the attention of every individual. A Christian state has surely authority to enact, *The Christian religion is, and shall be, the religion of this land*; and, prejudice apart, should not the laws provide for the permanence of this system? Is the form of Christianity likely to be preserved in times of general profligacy, if the laws do not secure its permanence? What would our nation have been if we had not had a Version of the Sacred Writings established by the authority of the laws; and a form of sound words for general devotion established by the same authority? Whatever the Reader may do, the writer thanks God for the religious establishment of his country.

CHAPTER XIV.

Abijah, son of Jeroboam, falls sick, 1. Jeroboam sends his wife disguised to Ahijah the prophet, and with her a present, to inquire concerning his son, 3, 4. Ahijah discovers her by a divine intimation, and delivers to her a heavy message concerning the destruction of Jeroboam's house, and the death of her son, 5—16. The child dies, according to the prediction of Ahijah, 17. Jeroboam's reign and death, 18—20. Rehoboam's bad reign, and the apostacy of Judah, 21—24. Shishak, king of Egypt, invades Judea, spoils the temple, and takes away the golden shields made by Solomon; instead of which Rehoboam makes others of brass, 25—28. Rehoboam's reign and death, 29—31.

A. M. 3048.
B. C. 956.
Ante l. Ol. 180.
An. Theriippi,
Arch. Athen.
perpet. 38.

AT that time Abijah the son of Jeroboam fell sick.

2 And Jeroboam said to his wife, Arise, I pray thee, and diguise thyself, that thou be not known to be the wife of Jeroboam; and get thee to Shiloh: behold, there is Ahijah the prophet, which told me that *I should be king over this people.*

3 ^b And take ^c with thee ten loaves, and ^d cracknels, and a ^e cruse of honey, and go to him: he shall tell thee what shall become of the child.

4 And Jeroboam's wife did so, and arose, ^f and went to Shiloh, and came to the house of Ahijah. But Ahijah could not see; for his eyes ^g were set by reason of his age.

5 **T** And the LORD said unto Ahijah, 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 in, that she shall feign herself to be another woman.

6 And it was so, when Ahijah 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 thyself to be another? for I am sent to thee with ^h heavy tidings.

7 Go, tell Jeroboam, Thus saith the LORD God of Israel, ⁱ Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel,

8 And ^k rent the kingdom away from the house of David, and gave it thee: and yet thou hast not been as my servant David, ^l who kept my commandments, and who followed me with all his heart, to do that only which was right in mine eyes;

9 But hast done evil above all that were before thee: ^m for thou hast gone and made thee other gods, and molten images, to provoke me to anger, and ⁿ hast cast me behind thy back:

10 Therefore behold, ^o I will bring evil upon the house of Jeroboam, and ^p will cut off from Jeroboam him that pisseth against the wall, ^q and him that is shut up and left in Israel, and will take away the remnant of the house of Jeroboam, as a man taketh away dung, till it be all gone.

A. M. 3048.
B. C. 956.
Ante l. Ol. 180.
An. Theriippi,
Arch. Athen.
perpet. 38.

^a Ch. 11. 31.—^b See 1 Sam. 9. 7, 8.—^c Heb. in thine hand.—^d Or, cakes.—^e Or, bottle.—^f Ch. 11. 29.—^g Heb. stood for his heariness.—^h Heb. hard.—ⁱ See 2 Sam. 12. 7, 8. Ch. 16. 2.

^k Ch. 11. 31.—^l Ch. 11. 33, 38. & 15. 5.—^m Ch. 12. 28. 2 Chron. 11. 15.—ⁿ Neh. 9. 26. Psa. 50. 17. Ezek. 23. 35.—^o Ch. 15. 29.—^p Ch. 21. 21. 2 Kings 9. 8.—^q Deut. 32. 36. 2 Kings 14. 26.

NOTES ON CHAP. XIV.

Verse 1. *Abijah—fell sick.*] This was but a prelude to the miseries which fell on the house of Jeroboam; but it was another merciful warning, intended to turn him from his idolatry and wickedness.

Verse 3. *Ten loaves*] Probably common, or household bread.

Cracknels] נקודים *nakudim*, spotted or perforated bread: thin cakes, pierced through with many holes, the same as is called *Jews' bread* to the present day, and used by them at the pass-over. It was customary to give presents to all

great personages: and no person consulted a prophet without bringing something in his hand.

Verse 5. *She shall feign herself to be another woman.*] It would have been discreditable to Jeroboam's calves, if it had been known that he had consulted a prophet of Jehovah.

Verse 8. *And rent the kingdom away from the house of David*] That is, permitted it to be rent; because of the folly and insolence of Rehoboam.

Verse 10. *Him that pisseth against the wall*] Every male: so should this phrase be every where rendered.

A. M. 3048.
B. C. 856.
Ante J. Ol. 189.
An. Thersippi,
Arch. Athen.
perpet. 38.

11 ^a 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: for the LORD

hath spoken it.

12 Arise thou, therefore, get thee to thine own house: and ^b when thy feet enter into the city, the child shall die.

13 And all Israel shall mourn for him, and bury him: for he only of Jeroboam shall come to the grave, because in him ^c there is found some good thing towards the LORD God of Israel in the house of Jeroboam.

14 ^d Moreover the LORD shall raise him up a king over Israel, who shall cut off the house of Jeroboam that day: but what? even now.

15 For the LORD shall smite Israel, as a reed is shaken in the water, and he shall ^e root up Israel out of this ^f good land, which he gave to their fathers, and shall scatter them ^g beyond the river, ^h because they have made their groves, provoking the LORD to anger.

16 And he shall give Israel up because of the sins of Jeroboam, ⁱ who did sin, and who made Israel to sin.

17 ¶ And Jeroboam's wife arose, and departed, and came to ^k Tirzah: and ^l when she came to the threshold of the door, the child died;

18 And they buried him; and all Israel mourned for him, ^m according to the word of the LORD, which he spake by the hand of his servant Alijah the prophet.

19 ¶ And the rest of the acts of Jeroboam, how he ⁿ warred, and how he reigned, be-

hold, they are written in the book of the chronicles of the kings of Israel.

20 And the days which Jeroboam reigned were two and twenty years: and he ^o slept with his fathers, and Nadab his son reigned in his stead.

21 ¶ And Rehoboam the son of Solomon reigned in Judah. ^p Rehoboam was forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city ^q which the LORD did choose out of all the tribes of Israel, to put his name there. ^r And his mother's name was Naamah an Ammonitess.

22 ^s And Judah did evil in the sight of the LORD, and they ^t provoked him to jealousy with their sins which they had committed, above all that their fathers had done.

23 For they also built them ^u high places, and ^v images, ^w and groves, on every high hill, and ^x under every green tree.

24 ^y And there were also sodomites in the land: and they did according to all the abominations of the nations which the LORD cast out before the children of Israel.

25 ¶ ^z And it came to pass in the fifth year of king Rehoboam, that Shishak king of Egypt came up against Jerusalem:

26 ^{aa} And he took away the treasures of the house of the LORD, and the treasures of the king's house; he even took away all: and he took away all the shields of gold ^{ab} which Solomon had made.

A. M. 3029
—3050.
B. C. 973—954.
Anno ante J.
Olymp. 190
—178.

A. M. 3029
—3046.
B. C. 975—956.
Anno ante J.
Olymp. 190.
—182.

A. M. 3034.
B. C. 970.
Ante J. Ol. 184.
An. Thersippi,
Arch. Athen.
perpet. 24.

^a Ch. 16. 4. & 21. 24. — ^b Ver. 17. — ^c 2 Chron. 12. 12. & 19. 3. — ^d Ch. 15. 27, 28, 29. — ^e 2 Kings 17. 6. — ^f Psa. 52. 5. — ^g Josh. 23. 15, 16. — ^h 2 Kings 15. 29. — ⁱ Exod. 34. 13. — ^j Deut. 12. 3, 4. — ^k Ch. 12. 30. & 13. 34. & 15. 30, 34. & 16. 2. — ^l Ch. 16. 6, 8, 15, 23. — ^m Cant. 6. 4. — ⁿ Ver. 12. — ^o Ver. 13. — ^p 2 Chron. 13. 2, &c. — ^q Heb. lay down.

^r 2 Chron. 12. 13. — ^s Ch. 11. 36. — ^t Ver. 31. — ^u 2 Chron. 12. 1. — ^v Deut. 32. 21. — ^w Psa. 78. 58. — ^x 1 Cor. 10. 22. — ^y Deut. 12. 2. — ^z Ezek. 16. 24, 25. — ^{aa} Or, standing images, or, statues. — ^{ab} 2 Kings 17. 9, 10. — ^{ac} Isa. 57. 5. — ^{ad} Deut. 23. 17. — ^{ae} Ch. 15. 12. & 22. 46. — ^{af} 2 Kings 23. 7. — ^{ag} Ch. 11. 40. — ^{ah} 2 Chron. 12. 2. — ^{ai} 2 Chron. 12. 9, 10, 11. — ^{aj} Ch. 10. 17.

Verse 11. *Shall the dogs eat*] They shall not have an honourable burial; and shall not come into the sepulchres of their fathers.

Verse 13. *In him there is found some good thing*] Far be it from God to destroy the righteous with the wicked: God respects even a little good, because it is a seed from Himself. The kingdom of heaven is like a grain of mustard-seed.

Verse 15. *For the LORD shall smite Israel*] See this prophecy fulfilled, chap. xv. 28—30. when Baasha destroyed all the house and posterity of Jeroboam.

Verse 19. *The rest of the acts of Jeroboam*—are written in the—*Chronicles*] For some important particulars relative to this reign, see 2 Chron. xiii. 1—20.

Verse 24. *There were also sodomites in the land*] קדושים *kadoshim*, consecrated persons; persons who had devoted themselves to practices of the greatest impurity, in the service of the most impure idols.

Verse 26. *He took away the treasures*] All the treasures which Solomon had amassed, both in the temple and in his own houses: a booty the most immense ever acquired in one place.

A. M. 3834.
B. C. 970.
Ante I. Ol. 194.
An. Therappti,
Arch. Athen.
perpet. 24.

27 And king Rehoboam made in their stead brazen shields, and committed them unto the hands of the chief of the guard, which kept the door of the king's house.

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.

29 ¶ Now the rest of the acts of Rehoboam, and all that he did, are they not written in the

book of the chronicles of the kings of Judah?

30 And there was war between Rehoboam and Jeroboam all their days.

31 And Rehoboam slept with his fathers, and was buried with his fathers in the city of David. And his mother's name was Naamah an Ammonitess. And Abijam his son reigned in his stead.

A. M. 3029
—3046.
B. C. 975—968.
Anno ante I.
Olymp. 199
—192.

A. M. 3046.
B. C. 968.
Ante I. Ol. 182.
An. Therappti,
Arch. Athen.
perpet. 38.

• Heb. runners. — 2 Chron. 12. 15. — Ch. 12. 24. & 14. 6. 2 Chron. 12. 15.

• 2 Chron. 12. 16. — Ver. 21. — 2 Chron. 12. 16, Abijah. Matt. 1. 7. Abia.

All the shields of gold which Solomon had made.] These were three hundred in number, and were all made of beaten gold.—See a computation of their value in the Note on chap. x. 17.

Verse 28. The guard bare them] The guard probably were just three hundred, answering to the number of the shields.

Verse 31. Naamah an Ammonitess] He was born of a heathen mother, and begotten of an apostate father:—from such an impure fountain could sweet water possibly spring?

Abijam his son reigned in his stead.] Though righteousness cannot be propagated, because it is supernatural; yet unrighteousness may, for that is a genuine offspring of nature. Abijam was the wicked son of an apostate father, and heathenish mother. Grace may be grafted on a crab stock; but let none do evil that good may come of it. A bad stock will produce bad fruit.

Dr. Kennicott observes, that the name of this king of Judah is now expressed three ways: here, and in four other places, it is Abijam, or Abim; in two others, it is Abihu; but in eleven other places, it is Abiah, as it is expressed by St. Matt. i. 7. Ἀβιάμ ὀνόματι τοῦ ΑΒΙΑ; and this is the reading of thirteen of Kennicott's and De Rossi's MSS., and of thirteen respectable editions of the Hebrew

Bible. The Syriac is the same. The Septuagint, in the London Polyglott, has Ἀβίαν, Abihu; but in the Complutensian and Antwerp Polyglotts it is Ἀβία, Abiah. Though the common printed Vulgate has Abiam, yet the Editio Princeps of the Vulgate, some MSS., and the text in the Complutensian and Antwerp Polyglotts, has Abia; which, without doubt, is the reading that should, in all cases, be followed.

The rabbins say, and particularly Rab. Sol. Jarchi, that the Shishak mentioned in this chapter is Pharaoh Necho; and that he invaded Israel in order to get the ivory throne of his son-in-law Solomon, which he had always coveted: and this throne he carried away. It appears, however, that he spoiled the temple, the king's palace, &c.; and, in short, took every thing away without resistance which he chose to carry off. It is very likely that this had a good effect on Rehoboam; it probably caused him to frequent the temple, ver. 28., which, it is likely, he had before neglected. This history is more particularly told in 2 Chron. xii. to which the Reader will do well to refer: and, as to Rehoboam, though so much positive iniquity is not laid to his charge as to his father, yet little can be said for his piety: the idolatry introduced by Solomon does not appear to have been lessened in the days of Rehoboam.

CHAPTER XV.

Abijam's wicked reign, and death, 1—8. Asa succeeds him in the kingdom of Judah, and rules well, 9—15. He makes a league with the king of Syria against Baasha king of Israel, who is obliged to desist in his attempts against Judah, 16—22. He is discomfited in his feet and dies, and is succeeded by his son Jehoshaphat, 23—25. Nadab, son of Jeroboam, reigns over Israel; but is slain by Baasha, who reigns in his stead, 26—28. Baasha destroys all the house of Jeroboam, according to the prediction of Ahijah, 29, 30. Baasha continues the idolatry of Jeroboam, 31—34.

A. M. 3046—
3049.
B. C. 956—955.
Anno ante I.
Olymp. 182—
179.

NOW ^a in the eighteenth year of king Jeroboam the son of Nebat reigned Abijam over Judah.

2 Three years reigned he in Jerusalem. ^b And his mother's name was ^c Maachah, the daughter of ^d Abishalom.

3 And he walked in all the sins of his father, which he had done before him: and ^e his heart was not perfect with the LORD his God, as the heart of David his father.

4 Nevertheless ^f for David's sake did the LORD his God give him a ^g lamp in Jerusalem, to set up his son after him, and to establish Jerusalem:

5 Because David ^h 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, ⁱ save only in the matter of Uriah the Hittite.

6 ^k And there was war between Rehoboam and Jeroboam all the days of his life.

7 ¶ ^l 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? And there was war between Abijam and Jeroboam.

8 ^m And Abijam slept with his fathers; and they buried him in the city of David: and Asa his son reigned in his stead.

9 ¶ And in the twentieth year of Jeroboam king of Israel reigned Asa over Judah.

10 And forty and one years reigned he in Jerusalem. And his ⁿ mother's name was Maachah, the daughter of Abishalom.

11 ^o And Asa did *that which was* right in the eyes of the LORD, as *did* David his father.

12 ^p And he took away the sodomites out of the land, and removed all the idols that his fathers had made.

13 And also ^q Maachah his mother, even her he removed from *being* queen, because she had

A. M. 3046—
3049.
B. C. 956—955.
Anno ante I.
Olymp. 182—
179.

A. M. 3049.
B. C. 955.
An. Theriippi,
Arch. Athen.
perpet. 39.

A. M. 3049
—3090.
B. C. 955—914.
Anno ante I.
Olymp. 179
—138.

^a 2 Chron. 13. 1, 2.—^b 2 Chron. 11. 20, 21, 22.—^c 2 Chron. 13. 2. *Michoia the daughter of Uriah*.—^d 2 Chron. 11. 21, *Absalom*.—^e Ch. 11. 4. *Psa. 119. 80*.—^f Ch. 11. 32, 36. 2 Chron. 21, 7.—^g Or, *candle*. Ch. 11. 36.

^h Ch. 14. 8.—ⁱ 2 Sam. 11. 4, 15. & 12. 9.—^k Ch. 14. 30.—^l 2 Chron. 13. 2, 3, 22.—^m 2 Chron. 14. 1.—ⁿ That is, *grandmother's*, Ver. 2.—^o 2 Chron. 14. 2.—^p Ch. 14. 24. & 22. 46.—^q 2 Chron. 15. 16.

NOTES ON CHAP. XV.

Verse 1. *Reigned Abijam over Judah.*] Of this son of Rehoboam, of his brethren, and of Rehoboam's family in general, see the xith of 2 Chron. where many particulars are added.

Verse 3. *His heart was not perfect.*] He was an idolater; or did not support the worship of the true God. This appears to be the general meaning of *the heart not being perfect with God*.

Verse 4. *The LORD—give him a lamp.*] That is, a son to succeed him: see chap. xi. 36.

Verse 5. *Save only in the matter of Uriah.*] Properly speaking, this is the only flagrant fault or crime in the life of David. It was a horrible offence; or rather a *whole system of offences*.—See the Notes on 2 Sam. xi. and xii.

Verse 6. *There was war between Rehoboam and Jeroboam.*] This was mentioned in the preceding chapter, ver. 30. and it can mean no more than this: there was a *continual spirit of hostility* kept up between the two kingdoms, and no doubt frequent *skirmishing* between bordering parties; but it never broke out into *open war*, for this was particularly forbidden. See chap. xii. 24. Hostility did exist, and no doubt frequent skirmishes; but *open war*, and *pitched battles*, there were none.

But why is this circumstance *repeated*, and the history of Abijam interrupted by the repetition? There is some reason to believe that *Rehoboam* is not the true reading, and that it should be *Abijam*: "Now there was war between *Abijam*

and Jeroboam all the days of his life." And this is the reading of *fourteen* of Kennicott's and *De Rossi's* MSS. The *Syriac* has, *Abia the son of Rehoboam*; the *Arabic* has, *Abijam*. In the *Septuagint*, the whole verse is omitted in the London Polyglott; but it is extant in those of *Complutum* and *Antwerp*. Some copies of the *Targum* have *Abijam* also; and the *Editio Princeps* of the *Vulgate* has *Abia*. This is doubtless the true reading, as we know there was a very memorable war between Abia and Jeroboam: see it particularly described 2 Chron. xiii. 3, &c.

Verse 10. *His mother's name.*] Our translators thought that *grandmother* was likely to be *the meaning*, and therefore have put it in the *margin*.

The daughter of Abishalom.] She is called, says *Calmet*, the *daughter of Absalom*, according to the custom of the Scriptures, which give the name of *daughter* indifferently to the *niece*, the *granddaughter*, and *great granddaughter*.

Verse 12. *The Sodomites.*] חֲדָשִׁים *ha kedashim*; literally, the *holy* or *consecrated ones*.—See on chap. xiv. 24.

Verse 13. *She had made an idol in a grove.*] The original word מִפְּלֵטֶת *mipeletseth*, is variously understood. I shall give its different views in the *Vernions*:—

"Besides, he removed his mother Maacha from being chief in the sacred rites of Priapus, and in his grove which she had consecrated."—*VULGATE*.

"And Ana, (other copies Maacha,) he removed from being governess, because she had made an assembly in her grove."—*SEPTUAGINT*.

A. M. 3040
—3080.
B. C. 955—914.
Anno ante I.
Olymp. 179
—138.

made an idol in a grove; and Asa
destroyed her idol, and burnt it
by the brook Kidron.

14 But the high places were not
removed: nevertheless Asa's heart was perfect
with the LORD all his days.

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.

A. M. 3061
—3074.
B. C. 953—930.
Anno ante I.
Olymp. 177
—154.

16 ¶ And there was war between
Asa and Baasha king of Israel all
their days.

17 And Baasha king of Israel

went up against Judah, and built
Ramah, that he might not suffer
any to go out or come in to Asa king
of Judah.

18 Then Asa took all the silver and the gold
that were left in the treasures of the house of the
LORD, and the treasures of the king's house, and
delivered them into the hand of his servants: and
king Asa sent them to Ben-hadad, the son of
Tabrimon, the son of Hezion, king of Syria, that
dwelt at Damascus, saying,

19 There is a league between me and thee,
and between my father and thy father: behold,
I have sent unto thee a present of silver and

A. M. 3074.
B. C. 930.
Ante I. Ol. 154.
An. Phorbe,
Arch. Athen.
perpet. 23.

▲ Heb. cut off.—→ So Exod. 32. 20.—→ Ch. 22. 43. 2 Chron. 15. 17, 18.
▲ See Ver. 3.—→ Heb. holy.

2 Chron. 16. 1, &c.—→ Josh. 18. 25.—→ See Ch. 12. 27.—→ 2 Chron.
16. 2.—→ Ch. 11. 23, 24.

“Moreover he deprived Maacha his mother, of her own
magnificence; because she had celebrated a solemnity to
her own worship.”—SYRIAC.

“And even Maacha his mother he removed from the
kingdom, because she had made an idol in a grove.”—
CHALDEE.

“Besides, he removed Maacha, his mother, from her king-
dom, because she had made a high tree into an idol.”—
ARABIC.

“Also, he removed Maacha his mother, from the king-
dom, because she had made a horrible statue; and our
rabbins say, that it was called מִפְּלֵטֶת mipelseteth, be-
cause מִפְּלֵטֶת לִיְצוּתָא mipelia leyatsnutha, it produced
wonderful ridicule: for she made it ad instar membri
virilis, and she used it daily.”—Rabbi Solomon Jarchi.

From the whole, it is pretty evident that the image was
a mere Priapus, or something of the same nature; and that
Maachah had an assembly in the grove where this image was
set up, and doubtless worshipped it with the most impure
rites. What the Roman Priapus was I need not tell the
learned reader; and, as to the unlearned, it would not profit
him to know it. Maachah was most likely another Messa-
lina; and Asa probably did for his mother what Claudius did
for his wife.

Verse 14. *The high places were not removed*] He was not
able to make a thorough reformation; this was reserved for
his son Jehoshaphat:

Asa's heart was perfect] He worshipped the true God;
and zealously promoted his service; see on ver 3. And
even the high places which he did not remove were probably
those where the true God alone was worshipped; for, that
there was such high places, the preceding history amply
proves: and Jarchi intimates that these were places which
individuals had erected for the worship of Jehovah.

Verse 15. *Which his father had dedicated*] On what ac-
count he and his father dedicated the things mentioned be-

low we know not; but it appears that Asa thought himself
bound by the vow of his father.

Verse 16. *There was war*] That is, there was continual
enmity; see on ver. 6. But there was no open war till the
thirty-sixth year of Asa, when Baasha, king of Israel, began
to build Ramah, that he might prevent all communication
between Israel and Judah: see 2 Chron. xv. 19. and xvi. 1.
but this does not agree with what is said here, chap. xvi.
8, 9. that Baasha was killed by Zimri, in the twenty-sixth
year of the reign of Asa? Chronologers endeavour to re-
concile this, by saying that the years should be reckoned
not from the beginning of the reign of Asa, but from the
separation of the kingdoms of Israel and Judah. It is most
certain that Baasha could not make war upon Asa in the
thirty-sixth year of his reign, when it is evident from this
chapter that he was slain in the twenty-sixth year of that
king. We must either adopt the mode of solution given by
chronologists, or grant that there is a mistake in some of the
numbers; most likely in the parallel places in Chronicles,
but which we have no direct means of correcting. But the
Reader may compare 2 Chron. xiv. 1. with xv. 10, 19. and
xvi. 1.

Verse 17. *And Baasha—built Ramah*] As the word sig-
nifies a high place, what is here termed Ramah was probably
a hill, (commanding a defile through which lay the principal
road to Jerusalem,) which Baasha fortified, in order to pre-
vent all intercourse with the kingdom of Judah, lest his sub-
jects should cleave to the house of David. Ramah was about
two leagues northward of Jerusalem.

Verse 18. *Asa took all the silver*] Shishak, king of
Egypt, had not taken the whole, or there had been some trea-
sures brought in since that time.

Ben-hadad] This was the grandson of Rezon, called
here Hezion, who founded the kingdom of Damascus.—See
chap. xi. 23, 24. and Calmet.

Verse 19. *There is a league between me and thee*] Or,

A. M. 3074.
B. C. 930.
Ante l. Ol. 134.
An. Phorbe,
Arch. Athen.
perpet. 23.

gold; come and break thy league with Baasha king of Israel, that he may depart from me.

20 So Ben-hadad hearkened unto king Asa, and sent the captains of the hosts which he had against the cities of Israel, and smote ^bIjon, and ^cDan, and ^dAbel-beth-maacchah, and all Cinneroth, with all the land of Naphtali.

21 And it came to pass, when Baasha heard thereof, that he left off building of Ramah, and dwelt in Tirzah.

22 Then king Asa made a proclamation throughout all Judah, none was exempted: and they took away the stones of Ramah, and the timber thereof, wherewith Baasha had builded; and king Asa built with them ^eGeba of Benjamin, and ^fMizpah.

23 ¶ The rest of all 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? Nevertheless ^gin the time of his old age he was diseased in his feet.

A. M. 3090.
B. C. 914.
Ante l. Ol. 138.
An. Magacha,
Arch. Athen.
perpet. 8.

24 And Asa slept with his fathers, and was buried with his fathers in the city of David his father: ^hand ⁱJehoshaphat his son reigned in his stead.

^a Heb. go up. — ^b 2 Kings 15. 29. — ^c Judg. 18. 29. — ^d 2 Sam. 20. 14. — ^e 2 Chron. 16. 6. — ^f Heb. free. — ^g Josh. 21. 17. — ^h Josh. 18. 26. — ⁱ 2 Chron. 16. 12. — ^j 2 Chron. 17. 1.

Let there be a league between me and thee; as there was between my father and thy father. There was no reason why Asa should have emptied his treasures at this time to procure the aid of the Syrian king; as it does not appear that there was any danger which himself could not have turned aside. He probably wished to destroy the kingdom of Israel; and, to effect this purpose, even robbed the house of the Lord.

Verse 20. *Ijon, and Dan, &c.*] He appears to have attacked and taken those towns which constituted the principal strength of the kingdom of Israel.

Verse 21. *Dwelt in Tirzah.*] This seems to have been the royal city: see ver. 33. and chap. xiv. 17. And in this Baasha was probably obliged to shut himself up.

Verse 22. *None was exempted*] Every man was obliged to go and help to dismantle the fortress at Ramah which Baasha had built. This was a general *levée en masse* of the people: every one was obliged to lend a helping hand, as the state was then supposed to be in danger, and all exemptions necessarily ceased. This is a maxim of civil policy, *Ubi ad-*

25 ¶ And Nadab the son of Jeroboam began to reign over Israel in the second year of Asa king of Judah, and reigned over Israel two years.

26 And he did evil in the sight of the LORD, and walked in the way of his father, and in his sin wherewith he made Israel to sin.

27 ¶ And Baasha the son of Ahijah, of the house of Issachar, conspired against him; and Baasha smote him at ^kGibbethon, which belonged to the Philistines; for Nadab and all Israel laid siege to Gibbethon.

28 Even in the third year of Asa king of Judah did Baasha slay him, and reigned in his stead.

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 unto the saying of the LORD, which he spake by his servant Ahijah the Shilonite;

30 Because of the sins of Jeroboam which he sinned, and which he made Israel sin, by his provocation wherewith he provoked the LORD God of Israel to anger.

31 Now the rest of the acts of Nadab, and all that he did, are they not written in the book of the

A. M. 3060.
—3051.
B. C. 954—
953.
Anno ante l.
Ol. 178—177.

A. M. 2061.
B. C. 953.
Ante l. Ol. 177.
An. Thernippi,
Arch. Athen.
perpet. 41.

A. M. 3050
—3051.
B. C. 954—953.
Anno ante l.
Olymp. 178
—177.

^k Matt. 1. 8, called Josephat. — Heb. reigned. — Ch. 12. 30. & 14. 16. — Ch. 14. 14. — Josh. 19. 44. & 21. 23. Ch. 16. 15. — Ch. 14. 10, 14. — Ch. 14. 9, 16.

versus hostem muniendi sunt limites, omnis immunitas cessat: "Where the boundaries are to be fortified against an enemy, then all exemptions cease."

Verse 23. *And the cities which he built*] Such as *Geba* and *Mizpah*, which he built out of the spoils of Ramah.

He was diseased in his feet] Probably he had a strong rheumatic affection, or the *gout*. This took place in the thirty-ninth year of his reign, three years before his death: and, it is said, that he sought to physicians rather than to the Lord, 2 Chron. xvi. 12, 13.

Verse 34. *Asa slept with his fathers*] Of his splendid and costly funeral we read, 1 Chron. xvi. 13.

Verse 25. *Nadab—began to reign over Israel*] He began his reign in the second year of the reign of Asa, and reigned two years.

Verse 27. *Smote him at Gibbethon*] This was a city in the tribe of Dan, and generally in the possession of the Philistines.

Verse 29. *He smote all the house of Jeroboam*] This

A. M. 9051
—3074
B. C. 953-930.
Anno ante I.
Olymp. 177—
154.

chronicles of the kings of Israel?
32 ¶ And there was war between
Asa and Baasha king of Israel all
their days.

33 In the third year of Asa king of Judah
began Baasha the son of Ahijah to reign over

^a Ver. 16.

was according to Ahijah's prophetic declarations; see chap.
xiv. 10, 14. Thus God made use of one wicked man to de-
stroy another.

Verse 32. *There was war*] See on ver. 16.

Verse 34. *Walked in the way of Jeroboam*] The entail of

A. M. 9051
—3074.
B. C. 953-930.
Anno ante I.
Olymp. 177—
154.

all Israel in Tirzah, twenty and four
years.

34 And he did evil in the sight of
the LORD, and walked in ^b the way
of Jeroboam, and in his sin wherewith he made
Israel to sin.

^b Ch. 12. 28, 29. & 13. 33. & 14. 16.

iniquity cannot be cut off but by a thorough *conversion* of
the soul to God; and, of this, these bad kings seem to have
had no adequate notion. The wicked followed the steps of
the wicked, and became still more wicked: sin gathers
strength by *exercise* and *age*.

CHAPTER XVI.

Jehu the prophet denounces the destruction of Baasha, 1—7. Zimri conspires against him, and slays him and his family, and reigns seven days, 8—15. The people make Omri king, and besiege Zimri in Tirzah; who, finding no way to escape, sets fire to his palace, and consumes himself in it, 16—20. The people are divided, half following Tibni, and half Omri; the latter faction overcomes the former, Tibni is slain, and Omri reigns alone, 21—23. He founds Samaria, 24. His bad character and death, 25—28. Ahab reigns in his stead; marries Jezebel, restores idolatry, and outdoes his predecessors in wickedness, 29—33. Hiel the Beth-elite rebuilds Jericho, 34.

A. M. 3073.
B. C. 931.
Ante I. Ol. 155.
An Phorbe,
Arch. Athen.
perpet. 22.

THEN the word of the LORD
came to ^a Jehu the son of Ha-
nani against Baasha, saying,

2 ^b Forasmuch as I exalted thee
out of the dust, and made thee prince over my
people Israel; and ^c thou hast walked in the
way of Jeroboam, and hast made my people
Israel to sin, to provoke me to anger with their
sins;

^a Ver. 7. 2 Chron. 19. 2 & 20. 34. — ^b Ch. 14. 7. — ^c Ch. 15. 34.

NOTES ON CHAP. XVI.

Verse 1. *Then the word of the LORD came to Jehu*] Of this prophet we know nothing but from this circum-
stance. It appears from 2 Chron. xvi. 7, 10. that his father
Hanani was also a prophet, and suffered imprisonment in
consequence of the faithful discharge of his ministry to
Asa.

A. M. 3073.
B. C. 931.
Ante I. Ol. 155.
An Phorbe,
Arch. Athen.
perpet. 22.

3 Behold, I will ^d take away the
posterity of Baasha, and the poste-
rity of his house: and will make thy
house like ^e the house of Jeroboam
the son of Nebat.

4 ^f Him that dieth of Baasha in the city
shall the dogs eat; and him that dieth of
his in the fields shall the fowls of the air
eat.

^d Ver. 11. — ^e Ch. 14. 10. & 15. 29. — ^f Ch. 14. 11.

Verse 2. *Made thee prince over my people*] That is, in
the course of My providence, I *suffered* thee to become
king: for it is impossible that God should make a rebel, a
traitor, and a murderer, king over *His* people, or over any
people. God is ever represented in Scripture as *doing* those
things which, in the course of His providence, He *permits* to
be done.

A. M. 3051
—3074.
B. C. 953-930.
Anno ante I.
Olymp. 177—
154.

of Israel?

A. M. 3074.
B. C. 930.
Ante I. Ol. 154.
An Phorbae,
Arch. Athen.
perpet. 23.

5 ¶ Now the rest of the acts of Baasha, and what he did, and his might, ^a are they not written in the book of the chronicles of the kings

A. M. 3074
—3075.
B. C. 930-929.
Anno Ante I.
Olymp. 154—
153.

6 So Baasha slept with his fathers, and was buried in ^b Tirzah: and Elah his son reigned in his stead.

7 And also by the hand of the prophet ^c Jehu the son of Hanani came the word of the LORD against Baasha, and against his house, 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 the house of Jeroboam; and because ^d he killed him.

8 ¶ In the twenty and sixth year of Asa king of Judah began Elah the son of Baasha to reign over Israel in Tirzah, two years.

9 ^e And his servant Zimri, captain of half ^f his chariots, conspired against him, as he was in Tirzah, drinking himself drunk in the house of Arza ^g steward of his house in Tirzah.

10 And Zimri went in and smote him, and killed him, in the twenty and seventh year of Asa king of Judah, and reigned in his stead.

11 ¶ And it came to pass, when he began to reign, as soon as he sat on his throne, ^h that he slew all the house of Baasha: he left him ⁱ not one that pisseth against a wall, ^j neither of his kinsfolks, nor of his friends.

^a 2 Chron. 16. 1.—^b Ch. 14. 17. & 15. 21.—^c Ver. 1.—^d Ch. 15. 27, 29. See Hos. 1. 4.—^e 2 Kings 9. 31.—^f Heb. which was over.—^g 1 Sam. 25. 22.—^h Or, both his kinsmen and his friends.

Verse 7. *And because he killed him*] This the Vulgate understands of *Jehu the prophet*, put to death by Baasha: *Ob hanc causam occidit eum, hoc est, Jehu filium Hanani prophetam*; "on this account he killed him, that is, Jehu the prophet, the son of Hanani." Some think *Baasha* is intended; others *Jeroboam*; and others *Nadab*, the son of Jeroboam. This last is the sentiment of *Rab. Sol. Jarchi*, and of some good critics. The order is here confused; and the seventh verse should probably be placed between the 4th and 5th.

Verse 9. *Captain of half his chariots*] It is probable that Zimri, and some other who is not here named, were commanders of the cavalry.

Verse 11. *He slew all the house of Baasha*] He endeavoured to exterminate his memory: and the Jews say, when

12 Thus did Zimri destroy all the house of Baasha, ^k according to the word of the LORD, which he spake against Baasha ^l by ^m Jehu the prophet,

A. M. 3075.
B. C. 929.
Ante I. Ol. 153.
An. Phorbae,
Arch. Athen.
perpet. 24.

13 For all the sins of Baasha, and the sins of Elah his son, by which they sinned, and by which they made Israel to sin, in provoking the LORD God of Israel to anger ⁿ with their vanities.

14 Now the rest of the acts of Elah, and all that he did, ^o are they not written in the book of the chronicles of the kings of Israel?

A. M. 3074
—3075.
B. C. 930-929.
Anno Ante I.
Olymp. 154—
153.

15 ¶ In the twenty and seventh year of Asa king of Judah did Zimri reign seven days in Tirzah. And the people ^p were encamped ^q against Gibbethon, which ^r belonged to the Philistines.

A. M. 3075.
B. C. 929.
Ante I. Ol. 153.
An. Phorbae,
Arch. Athen.
perpet. 24.

16 And the people ^s that were encamped heard say, Zimri hath conspired, and hath also slain the king: wherefore all Israel made Omri, the captain of the host, king over Israel that day in the camp.

17 And Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah.

18 And it came to pass, when Zimri saw that the city was taken, that he went into the palace of the king's house, and burnt the king's house over him with fire, and died,

19 For his sins which he sinned in doing evil in the sight of the LORD, ^t in walking in the way of Jeroboam, and in his sin which he did, to make Israel to sin.

^k Ver. 3.—^l Heb. by the hand of.—^m Ver. 1.—ⁿ Deut. 32. 21. 1 Sam. 12. 21. Isa. 41. 29. Jonah 2. 8. 1 Cor. 8. 4. & 10. 19.—^o Ch. 15. 27. —^p Ch. 12. 23. & 15. 26, 34.

such ^u a matter is determined, they not only destroy the house of the person himself, *but the five neighbouring houses*, that the memory of such a person may perish from the earth.

Verse 13. *For all the sins of Baasha*] We see why it was that God permitted such judgments to fall on this family. Baasha was a grievous offender, and so also was his son Elah: and they caused the people to sin; and they provoked God to anger by their idolatries.

Verse 15. *The people were encamped against Gibbethon*] It appears that, at this time, the Israelites had war with the Philistines, and were now besieging Gibbethon, one of their cities. This army, hearing that Zimri had rebelled, and killed Elah, made Omri, their general, king, who imme-

A. M. 3075.
B. C. 920.
Ante I. Ol. 153.
An. Phorbæ.
Arch. Athen.
perpet. 24.

20 Now the rest of the acts of Zimri, and his treason that he wrought, are they not written in the book of the chronicles of the

kings of Israel?

21 ¶ Then were the people of Israel divided into two parts; half of the people followed Tibni the son of Ginath, to make him king; and half followed Omri.

22 But the people that followed Omri prevailed against the people that followed Tibni the son of Ginath: so Tibni died, and Omri reigned.

A. M. 3079
—3086.
B. C. 925—918.
Anno ante I.
Olymp. 149—
142.

23 ¶ In the thirty and first year of Asa king of Judah began Omri to reign over Israel, twelve years: six years reigned he in Tirzah.

24 And he bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built,

after the name of Shemer, owner of the hill, ^a Samaria.^b

25 ¶ But ^c Omri wrought evil in the eyes of the LORD, and did worse than all that *were* before him.

26 For he ^d 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 ^e vanities.

27 ¶ Now the rest of the acts of Omri which he did, and his might that he showed, are they not written in the book of the chronicles of the kings of Israel?

A. M. 3079
—3086.
B. C. 925—918.
Anno ante I.
Olymp. 149—
142.

^a Heb. *Shomeron*.—^b See Ch. 13. 32. 2 Kings 17. 24. John 4. 4.

^c Mic. 6. 16.—^d Ver. 19.—^e Ver. 13.

diently raised the siege of Gibbethon, and went to attack Zimri in the royal city of Tirzah; who, finding his affairs desperate, chose rather to consume himself in his palace than to fall into the hands of his enemies.

Verse 21. *Divided into two parts*] Why this division took place we cannot tell: the people appear to have been for Tibni, the army for Omri; and the latter prevailed.

Verse 23. *In the thirty and first year of Asa*] There must be a mistake here in the number *thirty-one*; for, in ver. 10 and 15, it is said that Zimri slew his master, and began to reign in the twenty-seventh year of Asa: and as Zimri reigned only *seven days*, and Omri immediately succeeded him, this could not be in the *thirty-first*, but in the *twenty-seventh year of Asa*, as related above. *Rab. Sol. Jarchi* reconciles the two places thus: "The division of the kingdom between Tibni and Omri began in the *twenty-seventh year of Asa*: this division lasted *five years*, during which Omri had but a *share* of the kingdom. Tibni dying, Omri came into the possession of the *whole* kingdom, which he held *seven years*: this was in the *thirty-first year of Asa*. *Seven years* he reigned *alone*; *five years* he reigned over *part* of Israel; *twelve years* in the whole. The two dates, the *twenty-seventh* and *thirty-first* of Asa, answering, the first to the beginning of the division, the second to the sole reign of Omri." *Jarchi* quotes *Sedar Olam* for this solution.

Verse 24. *He bought the hill Samaria of Shemer*] This should be read, "He bought the hill of Shomeron from Shomer, and called it Shomeron; (i. e. Little Shomer,) after the name of Shomer, owner of the hill." At first the kings of Israel dwelt at Shechem, and then at Tirzah; but this place having suffered much in the civil broils, and the palace having been burnt down by Zimri, Omri purposed to found a new city, to which he might transfer the seat of go-

vernment. He fixed on a hill that belonged to a person of the name of *Shomer*; and bought it from him for *two talents of silver*, about £707. 3s. 9d. Though this was a large sum in those days, yet we cannot suppose that the hill was very large which was purchased for so little; and probably no other building upon it than Shomer's house, if indeed he had one there. *Shomeron*, or, as corruptly written, *Samaria*, is situated in the midst of the tribe of Ephraim, not very far from the coast of the Mediterranean Sea, and about mid-way between Dan and Beersheba: thus Samaria became the capital of the ten tribes, the metropolis of the kingdom of Israel, and the residence of its kings. The kings of Israel adorned and fortified it: Ahab built a *house of ivory* in it, chap. xxii. 39.; the kings of Syria had *magazines* or *store-houses* in it, for the purpose of commerce; see chap. xx. 34. And it appears to have been a place of considerable importance and great strength.

Samaria endured several sieges: Benhadad, king of Syria, besieged it twice, chap. xx. 1, &c.; and it cost Shalmanezar a siege of three years to reduce it, 2 Kings xvii. 6, &c. After the death of Alexander the Great, it became the property of the kings of Egypt: but Antiochus the Great took it from the Egyptians; and it continued in the possession of the kings of Syria till the Asmoneans took and razed it to the very foundation. *Gabinus*, pro-consul of Syria, partially rebuilt it, and called it *Gabiniana*. Herod the Great restored it to its ancient splendour, and placed in it a colony of *six thousand men*, and gave it the name of *Sebasté*, in honour of *Augustus*. It is now a place of little consequence.

Verse 25. *Did worse than all—before him*] Omri was—
1. An idolater in principle—2. An idolater in practice—
3. He led the people to idolatry by *precept* and *example*—

A. M. 3086.
B. C. 918.
Ante J. Ol. 142.
An. Megacis,
Arch. Athen.
perpet. 4.

28 So Omri slept with his fathers, and was buried in Samaria: and Ahab his son reigned in his stead.

29 ¶ And in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel: and Ahab the son of Omri reigned over Israel in Samaria twenty and two years.

30 And Ahab the son of Omri did evil in the sight of the LORD above all that were before him.

31 And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the

A. M. 3086—
3187.
B. C. 918—897.
Anno ante I.
Olymp. 142—
121.

Zidonians, and went and served Baal, and worshipped him.

32 And he reared up an altar for Baal in the house of Baal, which he had built in Samaria.

33 And Ahab made a grove; and Ahab did more to provoke the LORD God of Israel to anger than all the kings of Israel that were before him.

34 ¶ In his days did Hiel the Beth-elite build Jericho: 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.

A. M. 3086
—3107.
B. C. 918—897.
Anno ante I.
Olymp. 142—
121.

^a Heb. was it a light thing, &c.—^b Deut. 7. 3.—^c Judg. 18. 7.—
^d Ch. 21. 25, 26. 2 Kings 10. 18. & 17. 16.

^e 2 Kings 10. 21, 26, 27.—^f 2 Kings 13. 6. & 17. 10. & 21. 3. Jer. 17. 2.
^g Ver. 30. Ch. 21. 25.—^h Josh. 6. 26.

And, 4. which was that in which he did worse than all before him, he made statutes in favour of idolatry, and obliged the people by law to commit it.—See Mic. vi. 16., where this seems to be intended; For the statutes of Omri are kept, and all the works of the house of Ahab.

Verse 31. He took to wife Jezebel] This was the head and chief of his offending: he took to wife not only a heathen, but one whose hostility to the true religion was well known, and carried to the utmost extent. 1. She was the idolatrous daughter of an idolatrous king—2. She practised it openly—3. She not only countenanced it in others, but protected it, and gave its partizans honours and rewards—4. She used every means to persecute the true religion—5. She was hideously cruel; and put to death the prophets and priests of God—6. And all this she did with the most zealous perseverance, and relentless cruelty.

Notwithstanding Ahab had built a temple, and made an altar for Baal, and set up the worship of *Asherah*, the Sidonian *Venus*, which we, ver. 33. have transformed into a grove; yet so well known was the hostility of Jezebel to all good, that his marrying her was esteemed the highest pitch of vice, and an act the most provoking to God, and destructive to the prosperity of the kingdom.

Verse 33. Ahab made a grove] אֲשֵׁרָה *Asherah*, *Astarte*, or *Venus*: what the *Syriac* calls an *idol*, and the *Arabic* a tall tree; probably meaning by the last an image of *Priapus*, the obscene keeper of groves, orchards, and gardens.

Verse 34. Did Hiel the Beth-elite build Jericho] I wish the Reader to refer to my Note on Josh. vi. 26. for a general view of this subject. I shall add a few observations. Joshua's curse is well known: "Cursed be the man before the Lord that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his first-born; and in

his youngest son shall he set up the gates of it."—Josh. vi. 26. This is the curse, but the meaning of its terms are not very obvious. Let us see how this is to be understood, from the manner in which it was accomplished.

"In his days did Hiel the Beth-elite build Jericho: 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." This prediction was delivered upwards of five hundred years before the event; and, though it was most circumstantially fulfilled, yet we know not the precise meaning of some of the terms used in the original execration; and in this place, where its fulfilment is mentioned. There are three opinions on the words, lay the foundation in his first-born, and set up the gates in his youngest son.

1. It is thought that when he laid the foundation of the city, his eldest son, the hope of his family, died by the hand and judgment of God, and that all his children died in succession; so that when the doors were ready to be hung, his youngest and last child died, and thus, instead of securing himself a name, his whole family became extinct.

2. These expressions signify only great delay in the building:—that he who should undertake it should spend nearly his whole life in it; all the time in which he was capable of procreating children: in a word, that if a man laid the foundation when his first-born came into the world, his youngest and last son should be born before the walls should be in readiness to admit the gates to be set up in them; and that the expression is of the proverbial kind, intimating greatly protracted labour, occasioned by multitudinous hinderances and delays.

3. That he who rebuilt this city should, in laying the foundation, slay or sacrifice his first-born, in order to con-

secrete it, and secure the assistance of the objects of his idolatrous worship; and should slay his youngest at the completion of the work, as a gratitude-offering for the assistance received. This latter opinion seems to be countenanced by the Chaldee, which represents Hiel as slaying his first-born Abiram, and his youngest son Segub.

But who was Hiel the Beth-elite? The Chaldee calls him Hiel of Beth-Momé, or the Beth-momite; the Vulgate, Hiel of Beth-el; the Septuagint, Hiel the Baith-elite; the Syriac represents Ahab as the builder, "Also in his days did Ahab build Jericho, the place of execration;" the Arabic, "Also in his days did Hiel build the house of idols

—to wit, Jericho." The MSS. give us no help. None of these Versions, the Chaldee excepted, intimates that the children were either slain, or died; which circumstance seems to strengthen the opinion, that the passage is to be understood of delays and hinderances. Add to this, Why should the innocent children of Hiel suffer for their father's presumption? And is it likely that, if Hiel lost his first-born when he laid the foundation, he would have proceeded under this evidence of the Divine displeasure, and at the risk of losing his whole family. Which of these opinions is the right one, or whether any of them be correct, is more than I can pretend to state.

CHAPTER XVII.

Elijah's message to Ahab concerning the three years' drought, 1. He is commanded to go to the brook Cherith; where he is fed by ravens, 2—7. He afterward goes to a widow's house at Zarephath, and miraculously multiplies her meal and oil, 8—16. Her son dies, and Elijah restores him to life, 17—24.

A. M. 3094.
B. C. 910.
Ante I. Ol. 134.
An. Megacis,
Arch. Athen.
perpet. 12.

AND ^a Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, ^b As the LORD God of Israel liveth, ^c before whom I stand, ^d there shall not be dew nor rain ^e these

years, but according to my word. 2 And the word of the LORD came unto him, saying,

3 Get thee hence, and turn thee eastward, and hide thyself by the brook

A. M. 3094.
B. C. 910.
Ante I. Ol. 134.
An. Megacis,
Arch. Athen.
perpet. 12.

^a Heb. *Elijahu*. Luke 1. 17. & 4. 25, he is called *Elias*.—^b 2 Kings 3. 14.

^c Deut. 10. 8.—^d Ecclus. 48. 3. James 5. 17.—^e Luke 4. 25.

NOTES ON CHAP. XVII.

Verse 1. *Elijah the Tishbite*] The history of this great man is introduced very abruptly; his origin is enveloped with perfect obscurity. He is here said to be a Tishbite. Tishbeh, says Calmet, is a city beyond Jordan, in the tribe of Gad, and in the land of Gilead. Who was his father, or from what tribe he sprang, is not intimated: he seems to have been the prophet of Israel peculiarly, as we never find him prophesying in Judah. A number of apocryphal writers have trifled at large about his parentage, miraculous birth, of his continual celibacy, his academy of the prophets, &c. &c. all equally worthy of credit. One opinion, which at first view appears strange, bears more resemblance to truth than any of the above, viz. that he had no earthly parentage known to any man; that he was an angel of God, united for a time to a human body, in order to call men back to perfect purity, both in doctrine and manners, from which they had totally swerved. His Hebrew name, which we have corrupted into *Elijah*, and *Elias*, is אֱלִיָּהוּ *Alihu*; or, according to the vowel points, *Eliyahu*; and signifies, he is my God. Does this give countenance to the supposition that this great personage was a manifestation in the flesh of the Supreme Being? He could not be the Messiah; for we find

him with Moses on the mount of transfiguration with Christ. The conjecture that he was an angel seems countenanced by the manner of his departure from this world; yet, in James v. 17., he is said to be a man *ἰσοπαθῶν*, of like passions, or rather with real human propensities: this, however, is reconcilable with the conjecture.

There shall not be dew nor rain these years] In order to remove the abruptness of this address, R. S. Jarchi dreams thus:—"Elijah and Ahab went to comfort Hiel in his grief, concerning his sons. And Ahab said to Elijah, Is it possible that the curse of Joshua, the son of Nun, who was only the servant of Moses, should be fulfilled; and the curse of Moses, our teacher, not be fulfilled; who said, (Deut. xi. 16, 17.) *If ye turn aside and serve other gods, and worship them; then the Lord's wrath shall be kindled against you; and he will shut up the heaven that there be no rain?* Now all the Israelites serve other gods, and yet the rain is not withheld. Then Elijah said unto Ahab, *As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.*" This same mode of connecting this, and the preceding chapter, is followed by the Jerusalem and Babylonish Talmuds, Sedar Olam, Abarbanel, &c.

A. M. 3094.
B. C. 910.
Ante l. Ol. 134.
An. Megacelis,
Arch. Athen.
perpet. 12.

Cherith, that is before Jordan.
4 And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee

there.

5 So he went and did according unto the word of the LORD: for he went and dwelt by the brook Cherith, that is before Jordan.

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.

A. M. 3095.
B. C. 909.
Ante l. Ol. 133.
An. Megacelis,
Arch. Athen.
perpet. 13.

7 And it came to pass after a while, that the brook dried up, because there had been no rain in the land.

8 ¶ And the word of the LORD came unto him, saying,

9 Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee.

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 of sticks:

and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink.

A. M. 3095.
B. C. 909.
Ante l. Ol. 133.
An. Megacelis,
Arch. Athen.
perpet. 13.

11 And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand.

12 And she said, As the LORD thy God liveth, I have not a cake, but a handful of meal in a barrel, and a little oil in a cruse: and behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die.

13 And Elijah said unto her, Fear not; go and do as thou hast said; but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son.

14 For thus saith the LORD God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the LORD sendeth rain upon the earth.

15 And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days.

• Heb. at the end of days.—b Obad. 20. Luke 4. 26, called Sarepta.

• Heb. giveth.—d Or, a full year.

Verse 3. *Hide thyself by the brook Cherith*] This brook, and the valley through which it ran, are supposed to have been on the western side of Jordan, and not far from Samaria. Others suppose it to have been on the eastern side, because the prophet is commanded to go eastward, ver. 3. It was necessary, after such a declaration to this wicked and idolatrous king, that he should immediately hide himself; as, on the first drought, Ahab would undoubtedly seek his life. But what a proof was this of the power of God, and the vanity of idols! As God's prophet prayed, so there was rain or drought; and all the gods of Israel could not reverse it! Was not this sufficient to have converted all Israel?

Verse 4. *I have commanded the ravens to feed thee*] Thou shalt not lack the necessaries of life; thou shalt be supplied by an especial Providence. See more on this subject at the end of the chapter.

Verse 6. *And the ravens brought him bread and flesh*] The Septuagint, in the Codex Vaticanus, and some ancient Fathers, read the passage thus—*Και οι κορακις φερουσ αυτωσ αρτους το πρωι, και κρια το δευτερον*, *And the crows brought him bread in the morning, and flesh in the evening*: but all the other Versions agree with the Hebrew text. This is the first account we have of flesh-meat breakfasts, and flesh-meat suppers. And, as this was the food appointed by the Lord, for the sustenance of the prophet, we may nat-

urally conjecture that it was the food of the people at large.

Verse 7. *The brook dried up*] Because there had been no rain in the land for some time; God having sent this drought as a testimony against the idolatry of the people: see Deut. xi. 16, 17.

Verse 9. *Get thee to Zarephath*] This was a town between Tyre and Sidon, but nearer to the latter, and is therefore called in the text *Zarephath* which belongeth to Sidon; or, as the Vulgate and other Versions express it, *Sarepta of the Sidonians*. Sarepta is the name by which it goes in the New Testament; but its present name is *Sarphan*. Mr. Maundrel, who visited it, describes it as consisting of a few houses only, on the tops of the mountains: but supposes that it anciently stood in the plain below, where there are still ruins of a considerable extent.

Verse 12. *A handful of meal in a barrel*] The word *cad*, is to be understood as implying an earthen jar; not a wooden vessel, or barrel of any kind. In the East they preserve their corn and meal in such vessels; without which precaution the insects would destroy them. Travellers, in Asiatic countries, abound with observations of this kind.

The word *cruse*, *תפוח* *tsiphchath*, says Jarchi, signifies what in our tongue is expressed by *bouteille*, a bottle. Jarchi was a French rabbin.

Verse 13. *But make me thereof a little cake first*] This

A. M. 3095—
3098.
B. C. 909—908.
Anno ante I.
Olymp. 133—
130.

A. M. 3096.
B. C. 908.
Ante. I. Ol. 132.
An. Megacis,
Arch. Athen.
perpet. 14.

16 *And* the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the LORD, which he spake ^a by Elijah.

17 ¶ *And* it came to pass after these things, *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.

18 *And* she said unto Elijah, ^b What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son?

19 *And* he said unto her, Give me thy son. *And* he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed.

20 *And* he cried unto the LORD, and said,

O LORD my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son?

21 ^c *And* he ^d stretched himself upon the child three times, and cried unto the LORD, and said, O LORD my God, I pray thee, let this child's soul come ^e into him again.

22 *And* the LORD heard the voice of Elijah; and the soul of the child came into him again, and he ^f revived.

23 *And* Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth.

24 *And* the woman said to Elijah, Now by this ^g I know that thou *art* a man of God, *and* that the word of the LORD in thy mouth is truth.

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^a Heb. by the hand of.—^b See Luke 5. 8.—^c 2 Kings 4. 34, 35.—
^d Heb. measured.

^e Heb. into his inward parts.—^f Heb. 11. 35.—^g John 3. 8. & 16. 30.

was certainly putting the widow's faith to an extraordinary trial: to take and give to a stranger, of whom she knew nothing, the small pittance requisite to keep her child from perishing, was too much to be expected.

Verse 16. *The barrel of meal wasted not*] She continued to take out of her jar, and out of her bottle, the quantity of meal and oil requisite for the consumption of her household; and, without carefully estimating what was left, she went with confidence each time for a supply, and was never disappointed. This miracle was very like that worked by Jesus at the marriage at Cana in Galilee: as the servants drew the water out of the pots, they found it turned into wine; and thus they continued to draw wine from the water-pots till the guests had been sufficiently supplied.

Verse 17. *There was no breath left in him*] He ceased to breathe, and died.

Verse 18. *To call my sin to remembrance*] She seems to be now conscious of some secret sin, which she had either forgotten, or too carelessly passed over; and, to punish this, she supposes the life of her son was taken away. It is mostly in times of adversity that we duly consider our moral state: outward afflictions often bring deep searchings of heart.

Verse 21. *Stretched himself upon the child three times*] It is supposed that he did this in order to communicate some natural warmth to the body of the child, in order to dispose it to receive the departed spirit. Elisha, his disciple, did the same, in order to restore the dead child of the Shunamite, 2 Kings iv. 24. And St. Paul appears to have stretched himself on Eutychus, in order to restore him to life, Acts xx. 10.

Let this child's soul come into him again.] Surely this

means more than the *breath*. Though the word נפש *nephesh*, may sometimes signify the *life*; yet, does not this imply that the spirit must take possession of the body in order to produce and maintain the flame of animal life? The expressions here are singular: *Let his soul, נפש nephesh, come into him; על קרבו al kirbo, into the midst of him.*

Verse 22. *And the soul*] נפש *nephesh*, "of the child came into him again;" על קרבו *al kirbo*, "into the midst of him;" *and he revived, וחי va yechai*, "and he became alive." *And* did he not become alive from the circumstance of the immaterial principle coming again into him?

Although רוח *ruach*, is sometimes put for the *breath*, yet נפש generally means the immortal spirit; and where it seems to refer to *animal life* alone, it is only such a life as is the immediate and necessary effect of the presence of the immortal Spirit.

The words and mode of expression here appear to me a strong proof, not only of the existence of an immortal and immaterial spirit in man; but also that that spirit can and does exist in a separate state from the body. It is here represented as being *in the midst* of the child like a *spring* in the centre of a machine, which gives motion to every part, and without which the whole would stand still.

Verse 24. *The word of the LORD in thy mouth is truth.*] Three grand effects were produced by this temporary affliction—1. The woman was led to examine her heart, and try her ways—2. The power of God became highly manifest in the resurrection of the child—3. She was convinced that the word of the Lord was truth, and that not one syllable of it could fall to the ground. Through a little suffering all this good was obtained.

The subject in the fourth verse of this chapter deserves a more particular consideration :—

I have commanded the ravens to feed thee.—It is contended that, if we consider עֲרֵבִים *orebim*, to signify ravens, we shall find any interpretation on this ground to be clogged with difficulties. I need mention but a few: the raven is an unclean bird, And these ye shall have in abomination among the fowls—every raven after his kind, Lev. xi. 13—15; that is, every species of this genus shall be considered by you unclean and abominable. Is it, therefore, likely that God would employ this most unclean bird to feed his prophet? Besides, where could the ravens get any flesh that was not unclean? Carrion is their food; and would God send any thing of this kind to his prophet? Again, if the flesh was clean which God sent, where could ravens get it? Here must be at least three miracles; one, to bring from some table the flesh to the ravens; another, to induce the ravenous bird to give it up; and the third, to conquer its timidity towards man, so that it could come to the prophet without fear. Now, although God might employ a fowl that would naturally strive to prey on the flesh, and oblige it, contrary to its nature, to give it up; yet it is by no means likely that He would employ a bird that His own law had pronounced abominable. Again, He could not have employed this means without working a variety of miracles at the same time, in order to accomplish one simple end: and this is never God's method: His plan is ever to accomplish the greatest purposes by the simplest means.

The original word *orebim* has been considered by some as meaning merchants, persons occasionally trading through that country, whom God directed, by inspiration, to supply the prophet with food. To get a constant supply from such hands in an extraordinary way was miracle enough; it showed the superintendence of God, and that the hearts of all men are in his hands.

But, in answer to this, it is said, that “the original word never signifies merchants; and that the learned Bochart has proved this.” I have carefully read over cap. 13. Part ii. lib. 2. of the *Hierozicon* of this author, where he discusses this subject; and think that he has never succeeded less than in his attempt to prove that ravens are meant in this passage. He allows that the Tyrian merchants are described by this periphrasis עֲרֵבֵי מַעְרַב, Ezek. xxvii. 27. the occupiers of thy merchandize; and asserts that עֲרֵבִים *orebim*, per se, *mercatores nusquam significat*, by itself, never signifies merchants. Now, with perfect deference to so great an authority, I assert that עֲרֵבֵי *orebey*, the contracted form of עֲרֵבִים *orebim*, does signify merchants, both in Ezek. xxvii. 9, 27., and that מַעְרַב *meoreb*, signifies a place for merchandize, the market-place or bazaar, in Ezek. xxvii. 9, 13, 17, 19.; as also the goods sold in such places, Ezek. xxvii. 33; and therefore may, for aught proved to the contrary, signify merchants in the text.

As to Bochart's objection, that the prophet being ordered to go to the brook Cherith, that he might lie hid, and the

place of his retreat not be known, if any traders or merchants supplied his wants, they would most likely discover where he was, &c.; I think there is no weight in it; for the men might be as well bound, by the secret inspiration of God, not to discover the place of his retreat, as they were to supply his wants: besides, they might have been of the number of those seven thousand men who had not bowed their knees to the image of Baal, and consequently would not inform Ahab and Jezebel of their prophet's hiding-place.

Some have supposed that the original means *Arabians*; but Bochart contends that there were no Arabians in that district: this is certainly more than he or any other man can prove. Colonies of Arabs, and hordes and families of the same people, have been widely scattered over different places, for the purpose of temporal sojournment and trade; for they were a wandering people, and often to be found in different districts remote enough from the place of their birth. But, letting this pass merely for what it is worth, and feeling as I do the weight of the objections that may be brought against the supposition of ravens being the agents employed to feed the prophet, I would observe, that there was a town or city of the name of *Orbo*, that was not far from the place where Elijah was commanded to hide himself. In *Bereshith Rabba*, a rabbinical comment on Genesis, we have these words עֲרֵבֵי בֵיתְשָׁן וְשֵׁמוֹ עֲרֵבֵי אִרְחִיָּה *Atrhia betechom Beithshan, veshemo orbo*; “There is a town in the vicinity of Bethshan, (Scythopolis,) and its name is Orbo.” We may add to this from St. Jerom, *Orbim accolæ villa in finibus Arabum, Elia dederunt alimenta*; “The Orbim, inhabitants of a town in the confines of the Arabs, gave nourishment to Elijah.” Now, I consider Jerom's testimony to be of great worth, because he spent several years in the Holy Land, that he might acquire the most correct notion possible of the language and geography of the country, as well as of the customs and habits of the people, in order to his translating the Sacred Writings, and explaining them. Had there not been such a place in his time he could not have written as above: and, although in this place the common printed editions of the *Vulgate* have *corvi*, crows or ravens; yet, in 2 Chron. xxi. 16. St. Jerom translates the same word עֲרֵבִים *Orbim*, “the Arabians;” and the same in Neh. iv. 7.: it is, therefore, most likely that the inhabitants of *Oreb*, or *Orbo*, as mentioned above, furnished the aliment by which the prophet was sustained; and that they did this, being specially moved thereto by the Spirit of the Lord. Add to all these testimonies that of the Arabic Version, which considers the word as meaning a people, عَرَبِيْم *Orabim*, and not ravens or fowls of any kind. In such a case this Version is high authority.

It is contended, that those who think the miracle is lost if the ravens be not admitted, are bound to show—1. With what propriety the raven, an unclean animal, could be employed?—2. Why the dove, or some such clean creature, was not preferred?—3. How the ravens could get properly dressed flesh to bring to the prophet?—4. From whose table

it was taken; and by what means?—5. Whether it be consistent with the wisdom of God, and His general conduct, to work a *tissue* of miracles where *one* was sufficient?—6. And whether it be not best, in all cases of this kind, to

adopt that mode of interpretation which is most simple; the wisdom, goodness, and Providence of God, being as equally apparent as in those cases where a multitude of miracles are resorted to, in order to solve difficulties?

CHAPTER XVIII.

Elijah is commanded by the Lord to show himself to Ahab, 1, 2. Ahab, and Obadiah his steward, search the land to find provender for the cattle, 3—6. Obadiah meets Elijah, who commands him to inform Ahab that he is ready to present himself before him, 7—15. Elijah and Ahab meet, 16—18. Elijah proposes that the four hundred and fifty priests of Baal should be gathered together at mount Carmel; that they should offer a sacrifice to their god, and he to Jehovah; and the God who should send down fire to consume the sacrifice should be acknowledged as the true God, 19—24. The proposal is accepted, and the priests of Baal call in vain upon their god through the whole day, 25—29. Elijah offers his sacrifice, prays to God, and fire comes down from heaven, and consumes it; whereupon the people acknowledge Jehovah to be the true God, and slay all the prophets of Baal, 30—40. Elijah promises Ahab that there shall be immediate rain; it comes accordingly, and Ahab and Elijah come to Jezreel, 42—46.

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AND it came to pass after many days, that the word of the LORD came to Elijah in the third year, saying, Go, show thyself unto Ahab; and I will send rain upon the earth.

2 And Elijah went to show himself unto Ahab. And there was a sore famine in Samaria.

3 ¶ And Ahab called Obadiah, which was the governor of his house. (Now Obadiah feared the LORD greatly:

4 For it was so, when Jezebel cut off the prophets of the LORD, that Obadiah took a hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.)

5 And Ahab said unto Obadiah, Go into 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.

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6 So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself.

7 ¶ And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, Art thou that my lord Elijah?

8 And he answered him, I am: go, tell thy lord, Behold, Elijah is here.

9 And he said, What have I sinned, that thou

* Luke 4. 25. James 5. 17.—^b Deut. 28. 12.—^c Heb. Obadiah.—^d Heb. over his house.

* Heb. Izebel.—^f Heb. that we cut not off ourselves from the beasts.

NOTES ON CHAP. XVIII.

Verse 1. After many days—in the third year] We learn from our Lord, Luke iv. 25., that the drought, which brought on the famine in Israel, lasted three years and six months. St. James, v. 17. gives it the same duration. Probably Elijah spent six months at the brook Cherith, and three years with the widow at Sarepta.

I will send rain upon the earth.] The word האדמה hadamah, should be translated the ground, or the land; as it

is probable that this drought did not extend beyond the land of Judea.

Verse 3. Obadiah feared the LORD greatly] He was a sincere and zealous worshipper of the true God; and his conduct towards the persecuted prophets was the full proof both of his piety and humanity.

Verse 4. Fed them with bread and water.] By these are signified the necessaries of life, of whatsoever kind.

Verse 5. Unto all fountains of water] All marshy or

A. M. 3068.
B. C. 896.
Apoc. I. Ol. 130.
An. Megacelis,
Arch. Athen.
perpet. 16.

wouldest deliver thy servant into the hand of Ahab, to slay me?

10 *As* the LORD thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, *He is not there*; he took an oath of the kingdom and nation, that they found thee not.

11 And now thou sayest, Go, tell thy lord, Behold, *Elijah is here*.

12 And it shall come to pass, *as soon as* I am gone from thee, that ^a the Spirit of the LORD shall carry thee whither I know not; and *so* when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the LORD from my youth.

13 Was it not told my lord what I did when Jezebel slew the prophets of the LORD, how I hid a hundred men of the LORD's prophets by fifty in a cave, and fed them with bread and water?

14 And now thou sayest, Go, tell thy lord,

^a 2 Kings. 2. 16. Ezek. 3, 12, 14. Matt. 4. 1. Acts 8. 39.—^b Ch. 21. 20.

well-watered districts, where grass was most likely to be preserved.

Verse 10. *There is no nation or kingdom*] He had sent through all his own states, and to the neighbouring governments, to find out the prophet; as he knew, from his own declaration, that both rain and drought were to be the effect of his prayers. Had he found him, he no doubt intended to oblige him to procure rain; or punish him for having brought on this drought.

He took an oath] Ahab must have had considerable power and authority among the neighbouring nations, to require and exact this; and Elijah must have kept himself very secret to have shunned such an extensive and minute search.

Verse 12. *The Spirit of the LORD shall carry thee*] Obadiah supposed that the Spirit of the Lord had carried him to some strange country, during the three years and a half of the drought: and, as he had reason to think that Ahab would slay Elijah if he found him, and that the God of the prophet would not suffer His servant to fall into such murderous hands; he took for granted that, as soon as he should come into danger, so soon would the Spirit of the Lord carry him away, or direct him to some hiding-place.

Verse 13. *When Jezebel slew the prophets*] This persecution was probably during the dearth; for, as this bad woman would attribute the public calamity to Elijah, not being able to find him, she would naturally wreak her ven-

Behold, *Elijah is here*: and he shall slay me.

15 And Elijah said, *As* the LORD of hosts liveth, before whom I stand, I will surely show myself unto him to-day.

16 So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah,

17 And it came to pass, when Ahab saw Elijah, that Ahab said unto him, ^b *Art* thou he that ^c troubleth Israel?

18 ¶ And he answered, I have not troubled Israel; but thou, and thy father's house, ^d in that ye have forsaken the commandments of the LORD, and thou hast followed Baalim.

19 Now therefore send *and* gather to me all Israel unto mount ^e Carmel, and the prophets of Baal four hundred and fifty, ^f and the prophets of the groves four hundred, which eat at Jezebel's table.

20 So Ahab sent unto all the children of Israel, and ^g gathered the prophets together unto mount Carmel.

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^c Josh. 7. 25. Acts 16. 20.—^d 2 Chron. 15. 2.—^e Josh. 19. 26.—^f Ch. 16. 33.—^g Ch. 22. 6.

geance on the prophets of Jehovah, who were within her reach.

Verse 18. *I have not troubled Israel*] Here the cause of the dearth is placed on its true ground: the king and the people had forsaken the true God; and God *shut up the heavens that there was no rain*. Elijah was only the minister whom God used to dispense this judgment.

Verse 19. *Gather to me all Israel*] The heads of tribes and families; the rulers of the people.

The prophets of Baal four hundred and fifty—the prophets of the groves four hundred] The king and queen had different religious establishments: the king and his servants worshipped Baal, the supreme lord and master of the world, the sun. For this establishment *four hundred and fifty* priests were maintained.

The queen and her women worshipped אֲשֵׁרָה *Asherah*, *Astarté*, or *Venus*; and for this establishment *four hundred* priests were maintained. These latter were in high honour: they ate at Jezebel's table; they made a part of her household. It appears that those *eight hundred and fifty* priests were the domestic chaplains of the king and queen; and, probably, not all the priests that belonged to the rites of Baal and Asherah in the land; and yet, from the following verse, we learn that Ahab had sent to all the children of Israel to collect these prophets: but Jezebel had certainly *four hundred* of them in her own house, who were not at the assembly mentioned here. Those of Baal might have a more

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21 ¶ And Elijah came unto all the people, and said, "How long halt ye between two ^bopinions? if the LORD be God, follow him; but if ^cBaal, then follow him. And the people answered him not a word.

22 Then said Elijah unto the people, "I, even I only, remain a prophet of the LORD; ^cbut Baal's prophets are four hundred and fifty men.

23 Let them therefore give us two bullocks; and let them choose 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.

^a 2 Kings 17. 41. Matt. 6. 24.—^b Or, thoughts.—^c See Josh. 24. 15.—
^d Ch. 19. 10, 14.—^e Ver. 19.—^f Ver. 38. 1 Chron. 21. 26.

extensive jurisdiction than those of Asherah, the latter being constantly resident in Samaria.

Verse 21. *How long halt ye between two opinions*] Literally, "How long hop ye about upon two boughs?" This is a metaphor taken from birds hopping about from bough to bough; not knowing on which to settle. Perhaps the idea of limping through lameness, should not be overlooked. They were halt, they could not walk uprightly; they dreaded Jehovah, and therefore could not totally abandon Him; they feared the king and queen, and therefore thought they must embrace the religion of the state. Their conscience forbade them to do the former; their fear of man persuaded them to do the latter: but in neither were they heartily engaged; and at this juncture their minds seemed in equipoise, and they were waiting for a favourable opportunity to make their decision. Such an opportunity now, through the mercy of God, presented itself.

Verse 22. *I only remain a prophet of the LORD*] That is, I am the only prophet of God present, and can have but the influence of an individual; while the prophets of Baal are four hundred and fifty to one! It appears that the queen's prophets amounting to four hundred, were not at this great assembly; and these are they whom we meet chap. xxii. 6., and whom the king consulted relative to the battle at Ramoth-Gilead.

Verse 24. *The God that answereth by fire*] Elijah gave them every advantage when he granted that the God who answered by fire should be acknowledged as the true God: for as the Baal who was worshipped here was incontestably Apollo, or the sun, he was therefore the god of fire, and had only to work in his own element.

Verse 25. *For ye are many*] And therefore shall have the preference; and the advantage of being first in your application to the Deity.

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24 And call ye on the name of your gods, and I will call on the name of the LORD: and the God that answereth by fire, let him be God.

And all the people answered and said, "It is well spoken.

25 ¶ And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first; for ye are many: and call on the name of your gods, but put no fire under.

26 And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, ^bhear us. But there was ^cno voice, nor any that ^danswered. And they ^eleaped

^s Heb. The word is good.—^b Or, answer.—^c Psa. 115. 5. Jer. 10. 5. 1 Cor. 8. 4. & 12. 2.—^d Or, heard.—^e Or, leaped up and down at the altar.

Verse 26. *From morning even until noon*] It seems that the priests of Baal employed the whole day in their desperate rites. The time is divided into two periods:—1. *From morning until noon*; this was employed in preparing and offering the sacrifice, and in earnest supplication for the celestial fire. Still there was no answer; and at noon Elijah began to mock and ridicule them, and this excited them to commence anew—And, 2. They continued *from noon to the time of offering the evening sacrifice*, dancing up and down, cutting themselves with knives, mingling their own blood with their sacrifice, praying, supplicating, and acting in the most frantic manner.

And they leaped upon the altar] Perhaps it will be more correct to read with the margin, *they leaped up and down at the altar*; they danced round it with strange and hideous cries and gesticulations; tossing their heads to and fro, with a great variety of bodily contortions.

A heathen priest, a high-priest of Budhoo, has been just showing me the manner in which they dance and jump up and down, and from side to side, twisting their bodies in all manner of ways, when making their offerings to their demon gods; a person all the while beating furiously on a tom-tom, or drum, to excite and sustain those frantic attitudes; at the same time imploring the succour of their god, frequently in some such language as this—"O loving brother devil, hear me, and receive my offering." To perform these sacrificial attitudes they have persons who are taught to practise them from their earliest years, according to directions laid down in religious books; and to make the joints and body pliant, much anointing of the parts, and mechanical management, are used; and they have masters whose business it is to teach these attitudes and contortions, according to the rules laid down in those books. It seems, therefore, that was a very general practice

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upon the altar which was made.

27 And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked.

28 And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them.

^a Heb. with a great voice.—^b Or, he meditateth.—^c Heb. hath a pursuit.
^d Lev. 19. 28. Deut. 14. 1.

of idolatry; as, indeed, are the others mentioned in this chapter.

Verse 27. *At noon—Elijah mocked them*] Had not Elijah been conscious of the Divine protection, he certainly would not have used such freedom of speech, while encompassed by his enemies.

Cry aloud] Make a great noise: oblige him by your vociferations to attend to your suit.

For he is a god] *כי אלהים הוא* *ki Elohim hu*; he is the supreme god; you worship him as such; he must needs be such; and, no doubt, jealous of his own honour, and the credit of his votaries!

He is talking] He may be giving audience to some others: let him know that he has other worshippers, and must not give too much of his attention to one. Perhaps the word *שח* *siach*, should be interpreted as in the margin, *he meditateth*; he is in a profound reverie; he is making some god-like projects; he is considering how he may best keep up his credit in the nation.—Shout! let him know that all is now at stake.

He is pursuing] He may be taking his pleasure in hunting; and may continue to pursue the game in heaven, till he have lost all his credit and reverence on earth.

The original words, *לוי* *sig lo*, are variously translated: *He is in a hotel, in diversorio*, VULGATE. *Perhaps he is delivering oracles* *μα ποτε χρηματιζει αυτος*, SEPTUAGINT. Or, he is on some special business. Therefore, cry aloud!

He is in a journey] He has left his audience-chamber, and is making some excursions: call aloud to bring him back, as his all is at stake.

Peradventure he sleepeth] Rab. S. Jarchi gives this the most degrading meaning: I will give it in Latin, because it is too coarse to be put in English;—*Fortassis ad locum secretum abiit, ut ventrem ibi exoneret*. "Perhaps he is gone to the ———." This certainly reduces Baal to the lowest degree of contempt, and with it the ridicule and sarcasm are complete.

Verse 28. *They cried aloud*] The poor fools acted as they were bidden.

And cut themselves after their manner] This was done

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29 And it came to pass, when mid-day was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded.

30 ¶ And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the Lord that was broken down.

^a Heb. poured out blood upon them.—^b 1 Cor. 11. 4, 5.—^c Heb. ascending.
^d Ver. 26.—^e Heb. attention.—^f Ch. 19. 10.

according to the rites of that barbarous religion: if the blood of the bullock would not move him, they thought their own blood might; and with it they smeared themselves and their sacrifice. This was not only the custom of the idolatrous Israelites, but of the Syrians, Persians, Greeks, Indians, and in short of all the heathen world.

Verse 29. *They prophesied*] They made incessant prayer and supplication: a farther proof that to pray, or supplicate, is the proper ideal meaning of the word *נבא* *naba*, which we constantly translate to prophesy, when even all the circumstances of the time and place are against such a meaning. See what is said on the case of Saul among the prophets, in the Note on 1 Sam. x. 5.

Verse 30. *He repaired the altar of the Lord*] There had been an altar of Jehovah in this place, called even among the heathens, the altar of Carmel, probably built in the time of the Judges; or, as the Rabbins imagine, by Saul. Tacitus and Suetonius mention an altar on mount Carmel, which Vespasian went to consult: there was no temple nor statue, but simply an altar that was respectable for its antiquity. "Est Judeam enter Syriamque Carmelus; ita vocant montem Deumque: nec simulachrum Deo, aut templum situm tradidere majores: aram tantum, et reverentiam." TACIT. Hist. lib. ii. c. 78. A priest, named Basilides, officiated at that altar; and assured Vespasian that all his projects would be crowned with success.

Suetonius speaks to this purpose:—*Apud Judæam Carmeli Dei oraculum consulentem ita confirmavere sortes, ut quicquid cogitaret volveretque animo, quamlibet magnum, id esse proventurum pollicerentur*. SÜET. in Vespas. cap. 5. The mount, the absence of a temple, no image, but a simple altar, very ancient, and which was held in reverence on account of the true answers which had been given there, prove that this was originally the altar of Jehovah; though, in the time of Vespasian, it seems to have been occupied by a heathen priest, and devoted to lying vanities.

Verse 31. *Took twelve stones*] He did this to show that all the twelve tribes of Israel should be joined in the worship of Jehovah.

Verse 32. *He made a trench*] This was to detain the

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31 And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the LORD came, saying,

^a Israel shall be thy name :

32 And with the stones he built an altar ^b in the name of the LORD : and he made a trench about the altar, as great as would contain two measures of seed.

33 And he ^c put the wood in order, and cut the bullock in pieces, and laid *him* on the wood, and said, Fill four barrels with water, and ^d pour *it* on the burnt-sacrifice, and on the wood.

34 And he said, Do *it* the second time. And they did *it* the second time. And he said, Do *it* the third time. And they did *it* the third time.

35 And the water ^e ran round about the altar ; and he filled ^f the trench also with water.

36 And it came to pass at *the time of* the offer-

^a Gen. 32. 28. & 35. 10. 2 Kings 17. 34.—^b Col. 3. 17.—^c Lev. 1. 6, 7, 8.—^d See Judg. 6. 20.—^e Heb. went.—^f Ver. 32, 39.—^g Exod. 3. 6.

water that might fall down from the altar when the barrels should be poured upon it, ver. 35.

Verse 33. *Fill four barrels*] This was done to prevent any kind of suspicion that there was *fire concealed under the altar*. An ancient writer, under the name of *Chrysostom*, quoted by Calmet, says, that he had seen under the altars of the heathens, holes dug in the earth, with funnels proceeding from them, and communicating with openings on the tops of the altars. In the former the priests concealed fire, which, communicating through the funnels with the holes, set fire to the wood, and consumed the sacrifice ; and thus the simple people were led to believe that the sacrifice was consumed by a miraculous fire. Elijah showed that no such knavery could be practised in the present case. Had there been a *concealed fire* under the altar, as in the case mentioned above, the water that was thrown on the altar must have extinguished it most effectually. This very precaution has for ever put this miracle beyond the reach of suspicion.

Verse 36. *LORD God of Abraham*] He thus addressed the Supreme Being, that they might know, when the answer was given, that it was the *same God* whom the patriarchs and their fathers worshipped ; and thus have *their hearts turned back again* to the true religion of their ancestors.

Verse 38. *Then the fire of the LORD fell*] It did not burst out from the altar : this might still, notwithstanding the water, have afforded some ground for suspicion that fire had been concealed (after the manner of the heathens) under the altar.

Consumed the burnt-sacrifice] The process of this consumption is very remarkable ; and all calculated to remove

ing of the *evening* sacrifice, that Elijah the prophet came near, and said, LORD ^g God of Abraham, Isaac, and of Israel, ^h let it be known this day that thou *art* God in Israel, and *that* I *am* thy servant, and *that* ⁱ I have done all these things at thy word.

37 Hear me, O LORD, hear me, that these people may know that thou *art* the LORD God, and *that* thou hast turned their heart back again.

38 Then ^k 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.

39 And when all the people saw *it*, they fell on their faces : and they said, ^l The LORD, he *is* the God ; the LORD, he *is* the God.

40 And Elijah said unto them, ^m Take ⁿ the prophets of Baal ; let not one of them escape.

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^h Ch. 8. 43. 2 Kings 19. 19. Ps. 83. 18.—ⁱ Numb. 16. 28.—^k Lev. 9. 24. Judg. 6. 21. 1 Chron. 21. 26. 2 Chron. 7. 1.—^l Ver. 24.—^m Or, apprehend.—ⁿ 2 Kings 10. 25.

the possibility of a suspicion that there was any concealed fire. 1. The fire came down from heaven. 2. The pieces of the sacrifice were first consumed. 3. The wood next, to show that it was not even by means of the wood that the flesh was burnt. 4. The twelve stones were also consumed, to show that it was no common fire, but one whose agency nothing could resist. 5. The dust, the earth of which the altar was constructed, was burnt up. And, 6. The water that was in the trench was, by the action of this fire, entirely evaporated. 7. The action of this fire was, in every case, downward, contrary to the nature of all earthly and material fire. Nothing can be more simple and artless than this description ; and yet how amazingly full and satisfactory is the whole account !

Verse 30. *Fell on their faces*] Struck with awe and reverence at the sight of this incontestable miracle.

And they said] We should translate the words thus :—*JEHOVAH, He is the God ! JEHOVAH, He is the God !* Baal is not the God ; Jehovah alone is the God of Israel !

As our term *Lord* is very equivocal, we should every where insert the original word *יהוה* which we should write *Yevé* or *Yeheveh*, or *Yahvah* or *Yehueh* ; or, according to the points, *Yehovah*.

Verse 40. *Let not one of them escape*] They had committed the highest crime against the state and the people, by introducing idolatry, and bringing down God's judgments upon the land : therefore their lives were forfeited to that law which had ordered every idolater to be slain. It seems also that Ahab, who was present, consented to this act of impartial justice.

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And they took them: and Elijah brought them down to the brook Kishon, and ^a slew them there.

41 ¶ And Elijah said unto Ahab, Get thee up, eat and drink; for *there is* ^b a sound of abundance of rain.

42 So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; ^c and he cast himself down upon the earth, and put his face between his knees,

43 And said to his servant, Go up now, look towards the sea. And he went up, and looked, and said, *There is nothing*. And he said, Go again seven times.

^a Deut. 13. 5. & 18. 20.—^b Or, a sound of a noise of rain.—^c James 5. 17, 18.

Verse 41. *Get thee up, eat and drink*] It appears most evidently that Ahab and the prophet were now on good terms; and this is a farther evidence that the slaying of the false prophets was by the king's consent.

Verse 42. *Put his face between his knees.*] He kneeled down, and then bowed his head to the earth, so that, while his face was between his knees, his forehead touched the ground.

Verse 43. *Look towards the sea*] From the top of mount Carmel the Mediterranean Sea was full in view.

Verse 44. *There ariseth a little cloud out of the sea, like a man's hand*] *שן קכק* *ke caph ish*, like the hollow of a man's hand. In the form of the hand bent, the concave side downmost. I have witnessed a resemblance of this kind at sea, previously to a violent storm. A little cloud, the size of a man's hand, first appearing, and this increasing in size and density every moment, till at last it covered the whole heavens, and then burst forth with incredible fury.

Mr. Bruce mentions a similar appearance in Abyssinia:—"Every morning, in Abyssinia, is clear, and the sun shines. About nine a small cloud, not above four feet broad, appears in the east, whirling violently round, as if upon an axis; but arrived near the zenith, it first abates its motion, then

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44 And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, ^d Prepare *thy chariot*, and get thee down, that the rain stop thee not.

45 And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel.

46 And the hand of the LORD was on Elijah; and he ^e girded up his loins, and ran before Ahab ^f to the entrance of Jezreel.

^d Heb. *Tie*, or, *bind*.—^e 2 Kings 4. 29. & 9. 1.—^f Heb. *till thou come to Jezreel*.

loses its form, and extends itself greatly, and seems to call up vapours from all opposite quarters. These clouds, having attained nearly the same height, rush against each other with great violence, and put me always in mind of Elijah foretelling rain on mount Carmel."—*Travels*, Vol. V. pag. 336. edit. 1805.

Verse 46. *Ran before Ahab*] Many think that Elijah ran before the king, in order to do him honour: and much learned labour has been spent on this passage, in order to show that Elijah had put himself at the head of a company of chaunters, who ran before the king, reciting his praises, or the praises of God; a custom which still exists in Arabian countries! I believe all these entirely mistake the writer's meaning: Ahab yoked his chariot, and made all speed to Jezreel. The hand of the Lord, or, as the *Targum* says, the *spirit of strength*, came upon Elijah, and he girded up his loins, that is, tucked up his long garments in his girdle, and ran; and notwithstanding the advantage the king had, by means of his chariot, the prophet reached Jezreel before him. There is no intimation here that he ran before the horses' heads. All this was intended to show that he was under the peculiar influence and inspiration of the Almighty, that the king might respect and fear him; and not do, or permit to be done to him, any kind of outrage.

CHAPTER XIX.

Ahab tells Jezebel what Elijah had done; she is enraged, and threatens to take away his life, 1, 2. He leaves Jezreel, and comes to Beer-sheba, and thence to the wilderness, where he is fed and encouraged by an angel, 3—9. His complaint, and the vision by which God instructs him, 10—14. He is sent to Damascus, in order to anoint Hazael king over Syria; and Jehu king over Israel, 15—18. He meets with Elisha, who becomes his servant, 19—21.

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AND Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword.

2 Then Jezebel sent a messenger unto Elijah, saying, ^bSo let the gods 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.

3 And when he saw *that*, he arose, and went for his life, and came to Beer-sheba, which *belongeth* to Judah, and left his servant there.

4 ¶ But he himself went a day's journey into the wilderness, and came and sat down under a juniper-tree; and he ^crequested ^dfor himself that he might die; and said, It is enough; now, O LORD, take away my life: for I *am* not better than my fathers.

5 And as he lay and slept under a juniper-tree, behold, then an angel touched him, and said unto him, Arise *and* eat.

6 And he looked, and behold, *there was* a cake

baken on the coals, and a cruse of water at his ^ehead. And he did eat and drink, and laid him down again.

7 And the angel of the LORD came again the second time, and touched him, and said, Arise *and* eat; because the journey *is* too great for thee.

8 And he arose, and did eat and drink, and went in the strength of that meat ^fforty days and forty nights unto ^gHoreb the mount of God.

9 ¶ And he came thither unto a cave, and lodged there; and behold, the word of the LORD *came* to him, and he said unto him, What doest thou here, Elijah?

10 And he said, ^hI have been very ⁱjealous for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and ^kslain thy prophets with the sword; and ^lI, *even* I only, am left; and they seek my life, to take it away.

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^a Ch. 18. 40.—^b Ruth 1. 17. Ch. 20. 10. 2 Kings 6. 31.—^c Numb. 11. 15. Jonah 4. 3, 8.—^d Heb. *for his life*.—^e Heb. *bolster*.—^f So Exod. 34. 28. Deut. 9. 9, 18. Matt. 4. 2.

^g Exod. 3. 1.—^h Rom. 11. 3.—ⁱ Numb. 25. 11, 13. Psa. 69. 9.—^k Ch. 18. 4.—^l Ch. 18. 22. Rom. 11. 3.

NOTES ON CHAP. XIX.

Verse 1. *Ahab told Jezebel*] Probably with no evil design against Elijah.

Verse 2. *So let the gods do*] If I do not slay thee, let the gods slay me with the most ignominious death.

Verse 3. *He arose, and went for his life*] He saw it was best to give place to this storm, and go to a place of safety. He probably thought that the miracle at Carmel would have been the means of effecting the conversion of the whole court, and of the country: but, finding himself mistaken, he is greatly discouraged.

To Beer-sheba] This being at the most southern extremity of the Promised Land, and under the jurisdiction of the king of Judah, he might suppose himself in a place of safety.

Left his servant there.] Being alone, he would be the more unlikely to be discovered: besides, he did not wish to risk the life of his servant.

Verse 4. *A day's journey into the wilderness*] Probably in his way to mount Horeb.—See ver. 8.

Juniper-tree] A tree that afforded him a shade from the scorching sun.

It is enough] I have lived long enough; I can do no more good among this people, let me now end my days.

Verse 5. *As he lay and slept*] Excessive anguish of mind frequently induces sleep, as well as great fatigue of body.

An angel touched him] He needed refreshment, and God sent an angel to bring him what was necessary.

Verse 6. *A cake baken on the coals*] All this seems to have been *supernaturally* provided.

Verse 7. *The journey is too great for thee*] From Beer-sheba to Horeb was about *one hundred and fifty* miles.

Verse 8. *Forty days and forty nights*] So he fasted just the same time as Moses did at Horeb; and as Christ did in the wilderness.

Verse 9. *He came thither unto a cave*] Conjectured by some to be the same cave in which God put Moses, that He might give him a glimpse of His glory.—See Exod. xxxiii. 22.

What doest thou here, Elijah?] Is this a reproach for his having fled from the face of Jezebel, through what some call *unbelieving fears*, that God would abandon him to her rage?

Verse 10. *I have been very jealous for the Lord*] The picture which he draws here of apostate Israel is very affecting:—

1. *They have forsaken thy covenant*] They have now cleaved to and worshipped other gods.

2. *Thrown down thine altars*] Endeavoured, as much as they possibly could, to abolish Thy worship, and destroy its remembrance from the land.

3. *And slain thy prophets*] That there might be none to reprove their iniquity, or teach the truth; so that the restoration of the true worship might be impossible.

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11 And he said, Go forth, and stand upon the mount before the LORD. And behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; but the LORD was not in the wind: and after the wind an earthquake; but the LORD was not in the earthquake:

12 And after the earthquake a fire; but the LORD was not in the fire: and after the fire a still small voice.

13 And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went

Exod. 24. 12. — Eze. 1. 4. & 37. 7. — So Exod. 3. 6. Isa. 6. 2.

4. *I only, am left.*] They have succeeded in destroying all the rest of the prophets, and they are determined not to rest till they slay me.

Verse 11. *Stand upon the mount before the LORD*] God was now treating Elijah nearly in the same way that He treated Moses: and it is not unlikely that Elijah was now standing on the same place where Moses stood, when God revealed Himself to him in the giving of the law.—See Exod. xix. 9, 16.

The Lord passed by] It appears that the passing by of the Lord occasioned the strong wind, the earthquake, and the fire; but in none of these was God to make a discovery of Himself unto the prophet; yet these, in some sort, prepared His way, and prepared Elijah to hear the small still voice. The apparatus, indicating the presence of the Divine Majesty, is nearly the same as that employed to minister the law to Moses; and many have supposed that God intended these things to be understood thus: that God intended to display Himself to mankind, not in judgment, but in mercy; and that as the wind, the earthquake, and the fire, were only the forerunners of the small still voice, which proclaimed the benignity of the Father of spirits; so the law, and all its terrors, were only intended to introduce the mild spirit of the Gospel of Jesus, proclaiming glory to God in the highest; and, on earth, peace and good-will unto men. Others think that all this was merely natural; and that a real earthquake, and its accompaniments, are described. 1. Previously to earthquakes the atmosphere becomes greatly disturbed, mighty winds and tempests taking place. 2. This is followed by the actual agitation of the earth. 3. In this agitation fire frequently escapes, or a burning lava is poured out, often accompanied with thunder and lightning. 4. After these the air becomes serene, the thunder ceases to roll, the forked lightnings no longer play, and nothing remains but a gentle breeze. However correct all this may be, it seems most probably evident that what

out, and stood in the entering in of the cave. And behold, there came a voice unto him, and said, What doest thou here, Elijah?

14 And he said, I have been very jealous for the LORD God 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 only, am left; and they seek my life, to take it away.

15 And the LORD said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria:

Ver. 9. — Ver. 10. — 2 Kings 8. 12, 13.

took place at this time was out of the ordinary course of Nature: and although the things, as mentioned here, may often be the accompaniments of an earthquake that has nothing supernatural in it; yet here, though every thing is produced in its natural order, yet the exciting cause of the whole is supernatural. Thus the Chaldee understands the whole passage: "And behold the Lord was revealed; and before Him was a host of the angels of the wind, tearing the mountains, and breaking the rocks before the Lord; but the Majesty, (*Shekinah*.) of the Lord was not in the host of the angels of the wind. And after the host of the angels of the wind, there was a host of the angels of commotion; but the Majesty of the Lord was not in the host of the angels of commotion. And after the host of the angels of commotion, a fire; but the Majesty of the Lord was not in the host of the angels of fire. And after the host of the angels of fire, a voice singing in silence," &c. that is, a sound with which no other sound was mingled. Perhaps the whole of this is intended to give an emblematical representation of the various displays of Divine Providence and grace.

Verse 13. *Wrapped his face in his mantle*] This he did to signify his respect: so Moses hid his face, for he dared not to look upon God, Exod. iii. 6. *Covering the face* was a token of respect among the Asiatics; as *uncovering the head* is among Europeans.

Verse 15. *To the wilderness of Damascus*] He does not desire him to take a road by which he might be likely to meet Jezebel, or any other of his enemies.

Anoint Hazael] For what reason the Lord was about to make all these revolutions we are told in ver. 17. God was about to bring His judgments upon the land, and especially on the house of Ahab. This He exterminated by means of Jehu; and Jehu himself was a scourge of the Lord to the people. Hazael also grievously afflicted Israel: see the accomplishment of these purposes, 2 Kings viii. and ix.

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16 And ^a Jehu the son of Nimshi shalt thou anoint to be king over Israel: and ^b Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room.

17 And ^c 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 ^d shall Elisha slay.

18 ^e Yet ^f I have left me seven thousand in Israel, all the knees which have not bowed

unto Baal, ^g and every mouth which hath not kissed him.

19 ^h So he departed thence, and found Elisha the son of Shaphat, who was ploughing with twelve yoke of oxen before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him.

20 And he left the oxen, and ran after Elijah, and said, ⁱ Let me, I pray thee, kiss my father and my mother, and ^j then I will follow thee.

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^a 2 Kings 9. 1—3. Ecclus. 48. 8.—^b Luke 4. 27, called *Elisus*.—
^c 2 Kings 8. 12. & 9. 14, &c. & 10. 6, &c. & 13. 3.

^d See Hos. 6. 5.—^e Rom. 11. 4.—^f Or, *I will leave*.—^g See Hos. 13. 2.
^h Matt. 8. 21, 22. Luke 9. 61, 62.

Verse 16. *Elisha—shalt thou anoint to be prophet in thy room.*] *Jarchi* gives a strange turn to these words. "Thy prophecy, (or execution of the prophetic office,) does not please me; because thou art the constant accuser of my children." With all their abominations, this rabbin would have us to believe that those vile idolaters and murderers were still the *beloved children of God!* And why?—Because God had made a covenant with their fathers; therefore, said the ancient, as well as the modern *Siren song*: "Once in the covenant, always in the covenant; once a son, and a son for ever." And yet we have here the testimony of God's own prophet, and the testimony of their history, that they had forsaken the covenant; and, consequently, renounced all their interest in it.

Verse 17. *Shall Elisha slay.*] We do not find that Elisha either used the sword, or commissioned it to be used, though he delivered solemn prophecies against this disobedient people; and this is probably the sense in which this should be understood, as Elisha was prophet before Hazael was king, and Hazael was king before Jehu; and the heavy famine which he brought on the land took place before the reign either of Jehu or Hazael. The meaning of the prophecy may be this:—Hazael, Jehu, and Elisha, shall be the ministers of My vengeance against this disobedient and rebellious people. The *order of time*, here, is not to be regarded.

Verse 18. *Seven thousand in Israel*] That is, many thousands; for *seven* is a number of perfection, as we have often seen: so *the barren has borne seven*; has had a numerous offspring. *Gold seven times purified*; purified till all the dross is perfectly separated from it. The court, and multitudes of the people, had gone after Baal; but perhaps the majority of the common people still worshipped, in secret, the God of their fathers.

Every mouth which hath not kissed him.] Idolaters often kissed their hand in honour of their idols; and hence the origin of *adoration*: bringing the hand to the mouth, after touching the idol, if it were within reach; and, if not, they

kissed the right hand, in token of respect and subjection. The word is compounded of *ad*, to, and *os*, *oris*, the mouth. *Dexterâ manu deum contingentes, ori admovebant*: "Touching the god with their right hand, they applied it to their mouth." So *kissing the hand*, and *adoration*, mean the same thing: thus *Pliny*, *Inter adorandum, dexteram ad osculum referimus*, Nat. Hist. lib. xxviii. cap. 2.—"In the act of adoration we kiss the right hand." *Cicero* mentions a statue of *Hercules*, the chin and lips of which were considerably worn by the frequent kissing of his worshippers: *Ut rictus ejus, et mentem paulo sit attritius, quod in precibus et gratulationibus, non solum id venerari, sed etiam osculari solent*—*Orat.* in VERREM.

Verse 19. *Twelve yoke of oxen*] Elisha must have had a considerable estate, when he kept twelve yoke of oxen to till the ground. If, therefore, he obeyed the prophetic call, he did it to considerable secular loss.

He with the twelfth] Every owner of an inheritance among the Hebrews, and indeed among the ancients in general, was a principal agent in its cultivation.

Cast his mantle upon him.] Either this was a ceremony used in a call to the prophetic office, or it indicated that he was called to be the servant of the prophet. The *mantle*, or *pallium*, was the peculiar garb of the prophet, as we may learn from *Zech. xiii. 4.*; and this was probably made of skin dressed with the hair on.—See also *2 Kings i. 8.* It is likely, therefore, that Elijah threw his mantle on Elisha to signify to him that he was called to the prophetic office.—See more on this subject below.

Verse 20. *Let me—kiss my father and my mother*] Elisha fully understood that he was called by this ceremony to the prophetic office: and it is evident that he conferred not with flesh and blood, but resolved, immediately resolved, to obey; only he wished to bid farewell to his relatives.—See below.

What have I done to thee?] Thy call is not from me, but from God: to Him, not to me, art thou accountable for thy use or abuse of it.

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And he said unto him, 'Go back again: for what have I done to thee?'

21 And he returned back from him, and took a yoke of oxen, and slew them,

* Heb. Go return.

Verse 21. *He returned back*] He went home to his house: probably he yet lived with his parents, for it appears he was a single man;—and he slew a yoke of the oxen, he made a feast for his household, having boiled the flesh of the oxen with his agricultural implements, probably in token that he had abandoned secular life; and, having bidden them an affectionate farewell, he arose, went after Elijah, who probably still awaited his coming in the field, or vicinity; and ministered unto him.

On the call of Elisha, I may make a few remarks:—

1. Elijah is commanded, ver. 16. to anoint Elisha prophet in his room. Though it is generally believed that kings, priests, and prophets, were inaugurated into their respective offices by the rite of unction, and this I have elsewhere supposed; yet this is the only instance on record where a prophet is commanded to be anointed, and even this case is problematical: for, it does not appear that Elijah did anoint Elisha. Nothing is mentioned in his call to the prophetic office, but the casting the mantle of Elijah upon him; wherefore it is probable that the word *anoint*, here, signifies no more than the call to the office, accompanied by the simple rite of having the prophet's mantle thrown over his shoulders.

2. A call to the ministerial office, though it completely sever from all secular occupations, yet never supersedes the duties of filial affection. Though Elisha must leave his oxen, and become a prophet to Israel; yet he may first go home, eat and drink with his parents and relatives, and bid them an affectionate farewell.

3. We do not find any attempt on the part of his parents to hinder him from obeying the Divine call: they had too much respect for the authority of God, and they left their son to the dictates of his conscience. Wo to those parents who strive, for filial lucre's sake, to prevent their sons from embracing a call to preach Jesus to their perishing countrymen, or to the heathen, because they see that the life of a true evangelist is a life of comparative poverty; and they had rather he should gain money than save souls.

4. The cloak, we have already observed, was the prophet's peculiar habit; it was probably in imitation of this that the Greek philosophers wore a sort of mantle, that distinguished them from the common people; and by which they were at once as easily known as certain academical characters are by their gowns and square caps. The pallium was as common among the Greeks as the toga was among the Romans.

and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.

A. M. 3008.
B. C. 906.
Ante I. Ol. 130.
An. Megacis,
Arch. Athen.
perpet. 16.

2 Sam. 24. 22.

Each of these was so peculiar to those nations, that *Palliatum*, is used to signify a Greek, as *Togatus* is to signify a Roman.

5. Was it from this act of Elijah, conveying the prophetic office and its authority to Elisha, by throwing his mantle upon him, that the popes of Rome borrowed the ceremony of collating an archbishop to the spiritualities and temporalities of his see, and investing him with plenary sacerdotal authority, by sending him what is well known in ecclesiastical history by the name *pallium*, *pall*, or cloak? I think this is likely: for, as we learn from Zech. xlii. 4., and 2 Kings i. 8., that this mantle was a rough or hairy garment; so we learn from Durandus, that the *pallium*, or *pall*, was made of white wool, after the following manner:—

The nuns of St. Agnes, annually on the festival of their patroness, offer two white lambs on the altar of their church, during the time they sing *Agnus Dei*, in a solemn mass; which lambs are afterward taken by two of the canons of the Lateral church, and by them given to the pope's subdeacons, who send them to pasture till shearing time; and then they are shorn, and the *pall* is made of their wool, mixed with other white wool. The *pall* is then carried to the Lateran church, and there placed on the high altar by the deacons, on the bodies of St. Peter and St. Paul; and after an usual watching or vigil, it is carried away in the night, and delivered to the subdeacons, who lay it up safely. Now, because it was taken from the body of St. Peter, it signifies the plenitude of ecclesiastical power; and, therefore, the popes assume it as their prerogative, being the professed successors of this apostle, to invest other prelates with it. This was at first confined to Rome, but afterward it was sent to popish prelates in different parts of the world.

6. It seems from the place in Zechariah, quoted above, that this rough cloak, or garment, became the covering of hypocrites and deceivers; and that persons assumed the prophetic dress without the prophetic call: and God threatens to unmask them. We know that this became general in the popish church in the beginning of the 16th century; and God stripped those false prophets of their false and wicked pretensions, and exposed them to the people. Many of them profited by this exposure, and became reformed; and the whole community became at least more cautious. The Romish church should be thankful to the Reformation for the moral purity which is now found in it; for had not its vices, and usurpations, and super-scandalous sales of indulg-

ences, been thus checked, the whole fabric had, by this time, been probably dissolved. Should it carry its reformation still father, it would have a more legitimate pretension to the

title of apostolic. Let them compare their ritual with the Bible and common sense, and they will find cause to lop many cumbrous and rotten branches from a good tree.

CHAPTER XX.

Ben-hadad, king of Syria, and thirty-two kings, besiege Samaria, 1. He sends an insulting message to Ahab; and insists on pillaging the whole city, 2—7. The elders of Israel counsel the king not to submit to such shameful conditions, 8. He sends a refusal to Ben-hadad; who, being enraged, vows revenge, 9—12. A prophet comes to Ahab, and promises him victory, and gives him directions how he should order the battle, 13—19. The Syrians are discomfited, and Ben-hadad scarcely escapes, 20, 21. The prophet warns Ahab to be on his guard, for the Syrians would return next year, 22. The counsellors of the king of Syria instruct him how he may successfully invade Israel, 23—25. He leads an immense army to Aphek, to fight with Ahab, 26, 27. A man of God encourages Ahab; who attacks the Syrians, and kills one hundred thousand of them, 29. They retreat to Aphek, where twenty-seven thousand of them are slain by a casualty, 30. Ben-hadad and his courtiers, being closely besieged in Aphek, and unable to escape, surrender themselves, with sackcloth on their loins, and halters on their heads; the king of Israel receives them in a friendly manner, and makes a covenant with Ben-hadad, 31—34. A prophet, by a symbolical action, shows him the impolicy of his conduct, in permitting Ben-hadad to escape; and predicts his death, and the slaughter of Israel, 35—43.

A. M. 3103.
B. C. 901.
Ante I. Ol. 125.
An. Megacis,
Arch. Athen.
perpet. 21.

AND Ben-hadad the king of Syria gathered all his host together: and there were thirty and two kings with him, and horses, and

chariots: and he went up and besieged Samaria, and warred against it.

2 And he sent messengers to Ahab king of Israel into the city, and said unto him, Thus saith Ben-hadad,

3 Thy silver and thy gold is mine; thy wives also and thy children, even the goodliest, are mine.

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.

5 And the messengers came again, and said, Thus speaketh Ben-hadad, saying, Although I have sent unto thee, saying, Thou shalt deliver me thy silver, and thy gold, and thy wives, and thy children;

6 Yet I will send my servants unto thee tomorrow about this time, and they shall search thine house, and the houses of thy servants; and it shall be, that whatsoever is ^a pleasant in thine eyes, they shall put it in their hand, and take it away.

7 Then the king of Israel called all the elders of the land, and said, Mark, I pray you, and see how this man seeketh ^b mischief: for he sent

A. M. 3103.
B. C. 901.
Ante I. Ol. 125.
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^a Heb. desirable.

^b 2 Kings 5. 7.

NOTES ON CHAP. XX.

Verse 1. *Ben-hadad*] Several MSS., and some early printed editions, have *Ben-hadar*; or, *the son of Hadar*, as the Septuagint. He is supposed to be the same whom Asa stirred up against the king of Israel, chap. xv. 18.: or, as others, his son or grandson.

Thirty and two kings] Tributary chieftains of Syria, and the adjacent countries. In former times every town and city had its independent chieftain. Both the Septuagint and Josephus place this war after the history of Naboth.

Verse 4. *I am thine, and all that I have.*] He probably hoped, by this humiliation, to soften this barbarous king, and perhaps to get better conditions.

Verse 6. *Whatsoever is pleasant in thine eyes*] It is not easy to discern in what this second requisition differed from the first; for surely his silver, gold, wives, and children, were among his most pleasant or desirable things. Jarchi supposes that it was the Book of the Law of the Lord which Ben-hadad meant, and of which he intended to deprive Israel. It is, however, evident that Ben-hadad meant to

A. M. 3103.
B. C. 901.
Ante I. OI 125.
An. Megacis,
Arch. Athen.
perpet. 21.

unto me for my wives, and for my children, and for my silver, and for my gold; and I denied him not.

8 And all the elders and all the people said unto him, Hearken not unto him, nor consent.

9 Wherefore he said unto the messengers of Ben-hadad, Tell my lord the king, All that thou didst send for to thy servant at the first I will do: but this thing I may not do. And the messengers departed, and brought him word again.

10 And Ben-hadad sent unto him, and said, The gods do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that follow me.

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.

12 And it came to pass, when Ben-hadad heard this message, as he was drinking, he and the kings in the pavilions, that he said unto his servants, Set yourselves in array. And they set themselves in array against the city.

13 ¶ And behold, there came a prophet unto Ahab king of Israel, saying, Thus saith the

^a Heb. I kept not back from him.—Ch. 19. 2.—^b Heb. are at my feet: So Exod. 11. 8. Judges 4. 10.—^c Heb. word.—Ver. 16.—^d Or, tents.

sack the whole city; and, after having taken the royal treasures, and the wives and children of the king, to deliver up the whole to be pillaged by his soldiers.

Verse 8. Hearken not unto him.] The elders had every thing at stake; and they chose rather to make a desperate defence than tamely to yield to such degrading and ruinous conditions.

Verse 10. If the dust of Samaria shall suffice] This is variously understood. Jonathan translates thus: "If the dust of Shomeron shall be sufficient for the soles of the feet of the people that shall accompany me:" i. e. I shall bring such an army that there will scarcely be room for them to stand in Samaria and its vicinity.

Verse 11. Let not him that girdeth on] This was, no doubt, a proverbial mode of expression. Jonathan translates, "Tell him, let not him who girds himself, and goes down to the battle, boast as he who has conquered and returned from it."

Verse 12. In the pavilions] This word comes from *papilio*, a butterfly; because tents, when pitched or spread out, resembled such animals: partly because of the mode of their expansion, and partly because of the manner in which they were painted.

LORD, Hast thou seen all this great multitude? behold, I will deliver it into thine hand this day; and thou shalt know that I am the LORD.

14 And Ahab said, By whom? And he said, Thus saith the LORD, Even by the young men of the princes of the provinces. Then he said, Who shall order the battle? And he answered, Thou.

15 Then he numbered the young men of the princes of the provinces, and they were two hundred and thirty-two: and after them he numbered all the people, even all the children of Israel, being seven thousand.

16 And they went out at noon. But Ben-hadad was drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him.

17 And the young men of the princes of the provinces went out first; and Ben-hadad sent out, and they told him, saying, There are men come out of Samaria.

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.

A. M. 3103.
B. C. 901.
Ante I. OI 125.
An. Megacis,
Arch. Athen.
perpet. 21.

^e Or, place the engines: And they placed engines.—^f Heb. approached.—^g Ver. 28.—^h Or, servants.—ⁱ Heb. bind, or, tie.—^j Ver. 11. Ch. 16. 9.

Set yourselves in array.] The original word *simu*, which we translate by this long periphrasis, is probably a military term for *Begin the attack; invest the city; every man to his post*; or some such like expression.

Verse 13. There came a prophet] Who this was we cannot tell: *Jarchi* says it was *Micaiah, son of Imlah*. It is strange that, on such an occasion, we hear nothing of *Elijah*, or *Elisha*! Is it not possible that this was one of them disguised?

Verse 14. By the young men of the princes of the provinces.] These were probably some chosen persons out of the militia of different districts, raised by the princes of the provinces; the same as we would call *lord-lieutenants* of counties.

Verse 15. Two hundred and thirty two] These were probably the king's life or body guards; not all the militia, but two hundred and thirty of them who constituted the royal guard in Samaria. They were, therefore, the king's own regiment; and he is commanded by the prophet to put himself at their head.

Seven thousand.] How low must the state of Israel have been at this time! These, *Jarchi* thinks, were the seven thousand who had not bowed the knee to Baal.

Verse 18. Take them alive.] He was confident of vic-

A. M. 3103.
B. C. 901.
Ante I. Ol. 125.
An. Megacelis,
Arch. Athen.
perpet. 21.

19 So these young men of the princes of the provinces came out of the city, and the army which followed them.

20 And they slew every one his man: and the Syrians fled; and Israel pursued them: and Ben-hadad the king of Syria escaped on a horse with the horsemen.

21 And the king of Israel went out, and smote the horses and chariots, and slew the Syrians with great slaughter.

22 ¶ And the prophet came to the king of Israel, and said unto him, Go, strengthen thyself, and mark, and see what thou doest: for at the return of the year the king of Syria will come up against thee.

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; but let us fight against them in the plain, and surely we shall be stronger than they.

24 And do this thing, Take the kings away, every man out of his place, and put captains in their rooms:

25 And number thee an army, like the army that thou hast lost, horse for horse, and chariot for chariot: and we will fight against them in the plain, and surely we shall be stronger

* 2 Sam. 11. 1. —^b Heb. *that was fallen*. —^c Josh. 13. 4. —^d Heb. *to the war with Israel*. —^e Or, *were victualled*.

tory. Do not slay them; bring them to me, they may give us some useful information.

Verse 20. *The Syrians fled*] They were, doubtless, panic-struck.

Verse 23. *Their gods are gods of the hills*] It is very likely that the small Israelitish army availed itself of the heights and uneven ground, that they might fight with greater advantage against the Syrian cavalry; for Ben-hadad came up against Samaria with horses and chariots, ver. 1. These, therefore, must soon be thrown into confusion when charging in such circumstances; indeed, the chariots must be nearly useless.

Let us fight against them in the plain] There our horses and chariots will all be able to bear on the enemy; and there their gods, whose influence is confined to the hills, will not be able to help them. It was a general belief in the heathen world that each district had its tutelary and protecting deity, who could do nothing out of his own sphere.

Verse 24. *Take the kings away*] These were not acquainted with military affairs; or they had not competent

than they. And he hearkened unto their voice, and did so.

26 And it came to pass at the return of the year, that Ben-hadad numbered the Syrians, and went up to Aphek, to fight against Israel.

27 And the children of Israel were numbered, and were all present, and went against them: and the children of Israel pitched before them like two little flocks of kids; but the Syrians filled the country.

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 shall know that I am the LORD.

29 And they pitched one over against the other seven days. And so it was, that in the seventh day the battle was joined: and the children of Israel slew of the Syrians a hundred thousand footmen in one day.

30 But the rest fled to Aphek, into the city; and there a wall fell upon twenty and seven thousand of the men that were left. And Ben-hadad fled, and came into the city, into an inner chamber.

† Ver. 13. —^e Or, *from chamber to chamber*. —^b Heb. *into a chamber within a chamber*. Ch. 22. 25.

skill. Put experienced captains in their place, and fight not but on the plains, and you will be sure of victory.

Verse 26. *Ben-hadad numbered the Syrians, and went up to Aphek*] There were several towns of this name, see the Note on Josh. xii. 18. It is supposed that the town mentioned here was situated in Libanus, upon the river Adonis, between Heliopolis and Biblos.

Verse 28. *Because the Syrians have said*] God resents their blasphemy, and is determined to punish it. They shall now be discomfited in such a way as to show that God's power is every where; and that the multitude of a host is nothing against him.

Verse 29. *Slew—a hundred thousand footmen in one day*] This number is enormous: but the MSS. and Versions give no various reading.

Verse 30. *A wall fell upon twenty and seven thousand*] From the first view of this text it would appear that when the Syrians fled to Aphek, and shut themselves within the walls; the Israelites immediately brought all hands, and sapped the walls, in consequence of which a large portion fell, and buried twenty-seven thousand men. But perhaps the hand of

A. M. 3104.
B. C. 900.
Ante I. Ol. 124.
An. Megacelis,
Arch. Athen.
perpet. 22.

A. M. 3104.
B. C. 900.
Ante. I. Ol. 124.
An. Megacis,
Arch. Athen.
perpet. 22.

31 ¶ And his servants said unto him, Behold now, we have heard that the kings of the house of Israel are merciful kings: let us, I pray thee, put sackcloth on our loins, and ropes upon our heads, and go out to the king of Israel: peradventure he will save thy life.

32 So they girded sackcloth on their loins, and put ropes on their heads, and came to the king of Israel, and said, Thy servant Ben-hadad saith, I pray thee, let me live. And he said, Is he yet alive? he is my brother.

33 Now the men did diligently observe whether any thing would come from him, and did hastily catch it: and they said, Thy brother Ben-hadad. Then he said, Go ye, bring him. Then Ben-hadad came forth to him; and he caused him to come up into the chariot.

34 And Ben-hadad said unto him, The cities,

^a Gen. 37. 34.—^b Ch. 15. 20.—^c 2 Kings 2. 3, 5, 7, 15.

God was more immediately in this disaster: probably a burning wind is meant. See at the end of the chapter.

Came into the city, into an inner chamber] However the passage above may be understood, the city was now, in effect, taken; and Ben-hadad either betook himself, with his few followers, to the citadel, or to some secret hiding-place, where he held the council with his servants immediately mentioned.

Verse 31. *Put sackcloth on our loins, and ropes upon our heads*] Let us show ourselves humbled in the deepest manner; and let us put ropes about our necks, and go submitting to his mercy, and deprecating his wrath. The citizens of Calais are reported to have acted nearly in the same way, when they surrendered their city to Edward III. king of England, in 1346: see at the end.

Verse 32. *Thy servant Ben-hadad*] See the vicissitude of human affairs! A little before he was the haughtiest of all tyrants; and Ahab calls him his lord: now, so much is he humbled, that he will be glad to be reputed Ahab's slave!

Verse 33. *Did hastily catch it*] They were watching to see if any kind word should be spoken by him, from which they might draw a favourable omen: and, when they heard him use the word brother, it gave them much encouragement.

Verse 34. *Thou shalt make streets for thee in Damascus*] It appears that it was customary for foreigners to have a place assigned to them, particularly in maritime towns, where they might deposit and vend their merchandize. This was the very origin of European settlements in Asiatic countries: "The people gave an inch to those strangers; and, in

which my father took from thy father, I will restore; and thou shalt make streets for thee in Damascus, as my father made in Samaria. Then said Ahab, I will send thee away with this covenant. So he made a covenant with him, and sent him away.

35 ¶ And a certain man of the sons of the prophets said unto his neighbour in the word of the Lord, Smite me, I pray thee. And the man refused to smite him.

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. And as soon as he was departed from him, a lion found him, and slew him.

37 Then he found another man, and said, Smite me, I pray thee. And the man smote

A. M. 3104.
B. C. 900.
Ante. I. Ol. 124.
An. Megacis,
Arch. Athen.
perpet. 22.

^d Ch. 13. 17, 18.—^e Ch. 13. 24.

consequence, they took an *ell*." Under the pretence of strengthening the place where they kept their wares, to prevent depredations, they built forts, and soon gave laws to their entertainers. In vain did the natives wish them away; they had got power, and would retain it; and at last subjected these countries to their own dominion.

It was customary also in the time of the Crusades, to give those nations which were engaged in them, streets, churches, and post dues, in those places which they assisted to conquer. The Genoese and Venetians had each a street in *Accon*, or *St. Jean d'Acre*, in which they had their own jurisdiction; with oven, mill, bagnio, weights and measures.—See *William of Tyre*, and *Harmer's Observations*.

He made a covenant with him] According to the words recited above, putting him under no kind of disabilities whatsoever.

Verse 35. *In the word of the Lord*] By the word or command of the Lord; that is, God has commanded thee to smite me. Refusing to do it, this man forfeited his life, as we are informed in the next verse.

By this emblematical action he intended to inform Ahab, that, as the man forfeited his life who refused to smite him when he had the Lord's command to do it; so he, (Ahab,) had forfeited his life, because he did not smite Ben-hadad when he had him in his power.

Verse 36. *A lion found him and slew him*] This seems hard measure; but there was ample reason for it. This person was also one of the sons of the prophets, and he knew that God frequently delivered His counsels in this way, and should have immediately obeyed; for the smiting could have had no evil in it when God commanded it: and it could be

A. M. 3104.
B. C. 900.
Ante I. Ol. 124.
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Arch. Athen.
perpet. 22.

him, * so that in smiting he wounded him.

38 So the prophet departed, and waited for the king by the way, and disguised himself with ashes upon his face.

39 And ^b as the king passed by, he cried unto the king: and he said, Thy servant went out into the midst of the battle; 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 ^c shall thy life be for his life, or else thou shalt ^d pay a talent of silver.

40 And as thy servant was busy here and there, he was gone. And the king of Israel said unto

* Heb. smiting and wounding.—† See 2 Sam. 12. 1, &c.—‡ 2 Kings 10. 24.

no outrage or injury to his fellow, when he himself required him to do it.

Verse 38. *Disguised himself with ashes upon his face.*] It does not immediately appear how putting *ashes* upon his face could disguise him. Instead of אפר *apher*, dust, *Houbigant* conjectured that it should be אפרד *aphad*, a fillet, or bandage. It is only the corner of the last letter which makes the difference; for the ד *daleth*, and ר *resh*, are precisely the same, only the shoulder of the former is square, the latter round. That bandage, not dust, was the original reading, seems pretty evident from its remains in two of the oldest Versions, the *Septuagint* and the *Chaldee*: the former has, και καταδρασε εν τριλημνω των οφθαλμων αυτου, "And he bound his eyes with a fillet." The latter has וכייר במעפרא וינוד, *ukerid bema'aphra einohi*; "And he covered his eyes with a cloth." The MSS. of *Kennicott* and *De Rossi* contain no various reading here: but *bandage* is undoubtedly the true one.

Verse 39. *Keep this man*] The drift of this is at once seen: but Ahab not knowing it, was led to pass sentence on himself.

Verse 41. *Took the ashes away*] He took the bandage from off his eyes: see on ver. 38. It was no doubt of thin cloth, through which he could see, while it served for a sufficient disguise.

Verse 42. *Thy life shall go for his life*] This was fulfilled at the battle of Ramoth-Gilead, where he was slain by the Syrians; see chap. xxiii. 34, 35.

Verse 43. *Heavy and displeased*] Heavy or afflicted, because of these dreadful tidings; and displeased with the prophet, for having announced them: Had he been displeased with himself, and humbled his soul before God, even those judgments, so circumstantially foretold, might have been averted.

1. We have already seen, in ver. 30. that, according to our

A. M. 3104.
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him, So shall thy judgment be; thyself hast decided it.

41 And he hasted, and took the ashes away from his face; and the king of Israel discerned him that he was of the prophets.

42 And he said unto him, Thus saith the LORD, Because thou hast let go out of thy hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people.

43 And the king of Israel went to his house heavy and displeased, and came to Samaria.

† Heb. weigh.—‡ Heb. he was not.—§ Ch. 22. 31—37.—¶ Ch. 21. 4.

text, *twenty-seven thousand* men were slain by the falling of a wall. Serious doubts are entertained concerning the legitimacy of this rendering. I have, in the Note, given the conjecture concerning sapping the foundation of the wall, and thus overthrowing them that were upon it. If, instead of חומה *chomah*, a wall, we read חוּמָה *confusion*, or *disorder*, then the destruction of the *twenty-seven thousand* men may appear to have been occasioned by the *disorganized* state into which they fell; and of which, their enemies taking advantage, might destroy the whole with ease.

But חומה *chomah*, a wall, becomes, as Dr. *Kennicott* has observed, a very different word when written without the ו *vau*, חמה *chamah*, which signifies *heat*; sometimes the sun, *vehement heat*, or the *heat of the noon-day sun*; and also the name of a wind, from its suffocating parching quality.

The same noun, from יחם *yacham*, Dr. *Castel* explains, by *excandescencia, furor, venenum*; burning, rage, poison.—These renderings, says Dr. *Kennicott*, all concur to establish the sense of a *burning wind*; eminently blasting and destructive. I shall give a few instances from the Scripture:—

We read in Job xxvii. 21. *The east wind carrieth him away*; where the word קדימ *kadim*, is *zavov*, burning, in the *Septuagint*; and in the *Vulgate*, *ventus urens*, a burning wind. In Ezek. xix. 12. *She was plucked up, and the east wind dried up her fruit; her strong rods were withered, and the fire consumed them.* Hosea (xiii. 15.) mentions the desolation brought by an east wind, the wind of the Lord. What in Amos iv. 9. is, *I have smitten you with blasting*, is in the *Vulgate*, *in vento vehemente*, "with a vehement wind;" and in the *Syriac*, *with a hot wind*.

Let us apply these to the history: when Ben-hadad, king of Syria, was besieging Samaria the second time, the Israelites slew of the Syrians one hundred thousand footmen in one day; and it follows that when the rest of the army fled to Aphek, *twenty-seven thousand* of the men that were left

were suddenly destroyed by צפון ha-chomah, or צפון chomah, a burning wind. That such is the true interpretation will appear more clearly, if we compare the destruction of Ben-hadad's army with that of Sennacherib, whose sentence is that God would send upon him a BLAST, רוּחַ ruach, a wind; doubtless such a wind as would be suddenly destructive. The event is said to be that, in the night, one hundred and eighty-five thousand Assyrians were smitten by the Angel of the Lord, 2 Kings xix. 7, 35. The connexion of this sentence, with this execution of it, is given by the Psalmist, who says, civ. 4. *God maketh his angels רוחות ruchoth, winds; or, maketh the winds his angels, i. e. messengers for the performance of His will.* In a note on Psa. xi. 6. Professor Michaelis has these words, *Ventus zilgaphoth, pestilens curus est, orientabilibus notissimus, qui obvia quavis necat*; "The wind Zilgaphoth is a pestilent east wind, well known to the Asiatics, which suddenly kills those who are exposed to it." *Thevenot* mentions such a wind in 1658; that, in one night, suffocated twenty thousand men! And the *Samiel* he mentions as having, in 1665, suffocated four thousand persons! Upon the whole, I conclude, says the Doctor, that, as *Thevenot* has mentioned two great multitudes destroyed by this burning wind; so has Holy Scripture recorded the destruction of two much greater multitudes, by a similar cause: and, therefore, we should translate the words thus; *But the rest fled to Aphek, into the city; and THE BURNING WIND fell upon the twenty and seven thousand of the men that were left.*

2. On the case of Ben-hadad and his servants coming out to Ahab, with sackcloth on their loins, and ropes about their necks, ver. 31. I have referred to that of the six citizens of Calais, in the time of Edward III. I shall give this affecting account from Sir *John Froissart*, who lived in that time, and relates the story circumstantially; and with that simplicity and detail that give it every appearance of truth. He is the only writer, of all his contemporaries, who gives the relation; and, as it is not only illustrative of the text in question, but also very curious and affecting, I will give it in his own words; only observing that, King Edward having closely invested the city, in 1346, and the king of France having made many useless attempts to raise the siege, at last withdrew his army, and left it to its fate. "Then," says *Froissart*, chap. cxliv. "after the departure of the king of France with his army, the Calesians saw clearly that all hopes of succour were at an end; which occasioned them so much sorrow and distress that the hardiest could scarcely support it. They entreated, therefore, most earnestly, the Lord *John de Vienne*, their governor, to mount upon the battlements, and make a sign that he wished to hold a parley.

"The king of England, upon hearing this, sent to him Sir *Walter Manny* and Lord *Basset*. When they were come near, the Lord de Vienne said to them: 'Dear gentlemen, you who are very valiant knights, know that the king of France, whose subjects we are, has sent us hither to defend this town and castle from all harm and damage. This we

have done to the best of our abilities: all hopes of help have now left us, so that we are most exceedingly straitened: and if the gallant king, your lord, have not pity upon us, we must perish with hunger. I, therefore, entreat that you would beg of him to have compassion upon us, and to have the goodness to allow us to depart in the state we are in; and that he will be satisfied with having possession of the town and castle, with all that is within them, as he will find therein riches enough to content him.' To this Sir *Walter Manny* replied: 'John, we are not ignorant of what the king our lord's intentions are, for he has told them to us: know then, that it is not his pleasure that you should get off so, for he is resolved that you surrender yourselves wholly to his will, to allow those whom he pleases their ransom, or to be put to death; for the Calesians have done him so much mischief, and have, by their obstinate defence, cost him so many lives, and so much money, that he is mightily enraged.'

"The Lord de Vienne answered, 'These conditions are too hard for us: we are but a small number of knights and squires, who have loyally served our lord and master, as you would have done, and have suffered much ill and disquiet: but we will endure more than any men ever did, in a similar situation, before we consent that the smallest boy in the town should fare worse than the best. I therefore, once more, entreat you, out of compassion, to return to the king of England, and beg of him to have pity on us: he will, I trust, grant you this favour; for I have such an opinion of his gallantry as to hope that, through God's mercy, he will alter his mind.'

"The two lords returned to the king, and related what had passed. The king said, 'He had no intention of complying with the request, but should insist that they surrendered themselves unconditionally to his will.' Sir *Walter* replied; 'My lord, ye may be to blame in this, as you will set us a very bad example; for, if you order us to go to any of your castles, we shall not obey you so cheerfully if you put these people to death, for they will retaliate upon us in a similar case.'

"Many barons who were present supported this opinion: upon which the king replied; 'Gentlemen, I am not so obstinate as to hold my opinion alone against you all—Sir *Walter*, you will inform the governor of Calais, that the only grace he is to expect from me is, that six of the principal citizens of Calais march out of the town with bare heads and feet, with ropes round their necks, and the keys of the town and castle in their hands. These six persons shall be at my absolute disposal, and the remainder of the inhabitants pardoned.'

"Sir *Walter* returned to the Lord de Vienne, who was waiting for him on the battlements, and told him all that he had been able to gain from the king. 'I beg of you,' replied the governor, 'that you would be so good as to remain here a little, whilst I go and relate all that has passed to the townsmen; for, as they have desired me to undertake this, it is but proper they should know the result of it.'

"He went to the market-place, and caused the bell to be rung; upon which all the inhabitants, men and women, assembled in the town-hall. He then related to them what he had said, and the answers he had received, and that he could not obtain any conditions more favourable; to which they must give a short and immediate answer.

"This information caused the greatest lamentations and despair, so that the hardest heart would have had compassion on them: even the Lord de Vienne wept bitterly.

"After a short time, the most wealthy citizen of the town, by name *Eustace de St. Pierre*, rose up and said, 'Gentlemen, both high and low, it would be a very great pity to suffer so many people to die through famine, if any means could be found to prevent it; and it would be highly meritorious in the eyes of our Saviour, if such misery could be averted. I have such faith and trust in finding grace before God, if I die to save my townsmen, that I name myself as first of the six.'

"When Eustace had done speaking, they all rose up, and almost worshipped him; many cast themselves at his feet, with tears and groans. Another citizen, very rich and respected, rose up and said, 'He would be the second to his companion *Eustace*:' his name was *John Daire*. After him *James Wisant*, who was very rich in merchandize and lands, offered himself as companion to his two cousins; as did *Peter Wisant* his brother. Two others then named themselves, which completed the number demanded by the king of England. The Lord *John de Vienne* then mounted a small hackney, for it was with difficulty he could walk, (he had been wounded in the siege,) and conducted them to the gate. There was the greatest sorrow and lamentation over all the town; and in such manner were they attended to the gate, which the governor ordered to be opened, and then shut upon him and the six citizens, whom he led to the barriers, and said to Sir Walter Manny, who was there waiting for him, 'I deliver up to you, as governor of Calais, with the consent of the inhabitants, these six citizens; and I swear to you that they were, and are, at this day, the most wealthy and respectable inhabitants of Calais. I beg of you, gentle Sir, that you would have the goodness to beseech the king that they may not be put to death.' 'I cannot answer for what the king will do with them,' replied Sir Walter; 'but you may depend that I will do all in my power to save them.'

"The barriers were opened, when these six citizens advanced towards the pavilion of the king; and the Lord de Vienne re-entered the town.

"When Sir Walter Manny had presented these six citizens to the king, they fell upon their knees, and, with up-lifted hands, said, 'Most gallant king, see before you six citizens of Calais, who have been capital merchants, and who bring you the keys of the castle and of the town. We surrender ourselves to your absolute will and pleasure, in order to save the remainder of the inhabitants of Calais, who have

suffered much distress and misery. Condescend, therefore, out of your nobleness of mind, to have mercy and compassion upon us.' All the barons, knights, and squires, that were assembled there in great numbers, wept at this sight.

"The king eyed them with angry looks, (for he hated much the people of Calais, for the great losses he had formerly suffered from them at sea,) and ordered their heads to be stricken off. All present entreated the king that he would be more merciful to them; but he would not listen to them. Then Sir Walter Manny said, 'Ah, gentle king, let me beseech you to restrain your anger: you have the reputation of great nobleness of soul, do not therefore tarnish it by such an act as this; nor allow any one to speak in a disgraceful manner of you. In this instance all the world will say you have acted cruelly, if you put to death six such respectable persons; who, of their own free will, have surrendered themselves to your mercy, in order to save their fellow-citizens.' Upon this the king gave a wink, saying, *Be it so*, and ordered the headsman to be sent for; for, that the Calaisians had done him so much damage, it was proper they should suffer for it.'

"The Queen of England, who was at that time very big with child, fell on her knees, and with tears said, 'Ah, gentle Sir, since I have crossed the sea with great danger to see you, I have never asked you one favour; now I most humbly ask as a gift, for the sake of the Son of the blessed Mary, and for your love to me, that you will be merciful to these six men.' The king looked at her for some time in silence, and then said, 'Ah, lady, I wish you had been any where else than here; you have entreated in such a manner that I cannot refuse you; I therefore give them to you, to do as you please with them.'

"The queen conducted the six citizens to her apartments, and had the halters taken from round their necks, new clothed, and served them with a plentiful dinner: she then presented each with nobles, and had them escorted out of the camp in safety."

This is the whole of this affecting account, which is mentioned by no other writer; and has been thought a proper subject for the pen of the poet, the pencil of the painter, and the burin of the engraver; and which has seldom been fairly represented in the accounts we have of it from our historians. The translation I have borrowed from the accurate edition of Froissart, by Mr. Johns, of Hafod; and to his Work, Vol. I. pag. 367, I must refer for objections to the authenticity of some of the facts stated by the French historian. We see in *Eustace de St. Pierre*, and his five companions, the portrait of genuine patriotism: the principle almost as rare in the world as the Egyptian phoenix, which leads its possessors to devote their property, and consecrate their lives, to the public weal. Widely different from that spurious birth, which is deep in the cry of *my country!* while it has nothing in view but its places, pensions, and profits — Away with it:

CHAPTER XXI.

Ahab covets the vineyard of Naboth, and wishes to have it either by purchase or exchange, 1, 2. Naboth refuses to alienate it on any account, because it was his inheritance from his fathers, 3. Ahab becomes disconsolate, takes to his bed, and refuses to eat, 4. Jezebel finding out the cause, promises to give him the vineyard, 5—7. She writes to the nobles of Jezreel to proclaim a fast, to accuse Naboth of blasphemy, carry him out, and stone him to death; which is accordingly done, 8—14. She then tells Ahab to go and take possession of the vineyard; he goes, and is met by Elijah, who denounces on him the heaviest judgments, 15—24. Ahab's abominable character, 25, 26. He humbles himself; and God promises not to bring the threatened public calamities in his days, but in the days of his son, 27—29.

A. M. 3105.
B. C. 859.
Ante I. Ol. 123.
An. Megacis,
Arch. Athen.
perpet. 23.

AND it came to pass after these things, that Naboth the Jezreelite had a vineyard, which was in Jezreel, hard by the palace of Ahab

king of Samaria.

2 And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house: and I will give thee for it a better vineyard than it; or, if it seem good to thee, I will give thee the worth of it in money.

3 And Naboth said to Ahab, The Lord forbid it me, that I should give the inheritance of my fathers unto thee.

4 And Ahab came into his house heavy and displeased, because of the word which

* 1 Sam. 8. 14. — Heb. be good in thine eyes.

NOTES ON CHAP. XXI.

Verse 1. *After these things*] This and the xxth chapter are transposed in the *Septuagint*; this preceding the account of the Syrian war with Ben-hadad. *Josephus* gives the history in the same order.

Verse 2. *Give me thy vineyard*] The request of Ahab seems, at first view, fair and honourable. Naboth's vineyard was nigh to the palace of Ahab, and he wished to add it to his own for a kitchen garden, or perhaps a grass plat, פֶּרֶץ גַּן יֵרֶק; and he offers to give him either a better vineyard for it, or to give him its worth in money. Naboth rejects the proposal with horror: *The Lord forbid it me, that I should give the inheritance of my fathers to thee.* No man could finally alienate any part of the parental inheritance; it might be sold or mortgaged to the jubilee, but at that time it must revert to its original owner, if not redeemed before; for this God had particularly enjoined, Lev. xxv. 14—17, 26—28. Therefore Naboth properly said,

Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers. And he laid him down

upon his bed, and turned away his face, and would eat no bread.

5 ¶ But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread?

6 And he said unto her, Because I spake unto Naboth the 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.

7 And Jezebel his wife said unto him,

A. M. 3105.
B. C. 859.
Ante I. Ol. 123.
An. Megacis,
Arch. Athen.
perpet. 23.

* Lev. 25. 23. Numb. 25. 7. Ezek. 46. 18.

The Lord forbid it me to give the inheritance of my fathers. Ahab most evidently wished him to alienate it finally, and this is what God's law had expressly forbidden; therefore he could not, consistently with his duty to God, indulge Ahab: and it was high iniquity in Ahab to tempt him to do it; and, to covet it, showed the depravity of Ahab's soul. But we see farther that, despotic as those kings were, they dared not seize on the inheritance of any man. This would have been a flagrant breach of the law and constitution of the country; and this indeed would have been inconsistent with the character which they sustained, viz. *The Lord's vicegerents.* The Jewish kings had no authority either to alter the old laws, or to make new ones.

Verse 4. *He laid him down upon his bed*] Poor soul! he was lord over ten-twelfths of the land, and became miserable because he could not get a poor man's vineyard added to all that he possessed! It is a true saying, That soul in which God dwells not, has no happiness; and he who has

A. M. 3105.
B. C. 899.
Ante I. Ol. 123.
An. Megacelis,
Arch. Athen.
perpet. 23.

Dost thou now govern the kingdom of Israel? arise, and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the

Jezeelite.

8 So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city, dwelling with Naboth.

9 And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people:

10 And set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the king. And then carry him out, and stone him, that he may die.

11 And the men of his city, even the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, and as it was written in the letters which she had sent unto them.

12 They proclaimed a fast, and set Naboth on high among the people.

• Heb. in the top of the people.—Exod. 22. 28. Lev. 24. 15, 16. Acts 6. 11.

A. M. 3105.
B. C. 899.
Ante I. Ol. 123
An. Megacelis,
Arch. Athen.
perpet. 23.

13 And there came in two men, children of Belial, and sat before 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. Then they carried him forth out of the city, and stoned him with stones, that he died.

14 Then they sent to Jezebel, saying, Naboth is stoned, and is dead.

15 ¶ And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezeelite, which he refused to give thee for money: for Naboth is not alive, but dead.

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 Jezeelite, to take possession of it.

17 ¶ And the word of the LORD came to Elijah the Tishbite, saying,

18 Arise, go down to meet Ahab king of

• Lev. 24. 14.—Isa. 58. 4.—See 2 Kings 9. 26.—Psa. 9. 12.

God, has a satisfying portion. Every privation and cross makes an unholy soul unhappy; and privations and crosses it must ever meet with, therefore—

“Where'er it goes is hell; itself is hell!”

Verse 7. Dost thou now govern the kingdom of Israel? Naboth, not Ahab, is king. If he have authority to refuse, and thou have no power to take, he is the greater man of the two. This is the vital language of despotism and tyranny.

Verse 8. She wrote letters in Ahab's name] She counterfeited his authority, by his own consent; and he lent his signet to stamp that authority.

Verse 9. Proclaim a fast] Intimate that there is some great calamity coming upon the nation, because of some evil tolerated in it.

Set Naboth on high] Bring him to a public trial.

Verse 10. Set two men] For life could not be attained but on the evidence of two witnesses at least.

Sons of Belial] Men who will not scruple to tell lies, and take a false oath.

Thou didst blaspheme God and the king] Thou art an atheist, and a rebel. Thou hast spoken words injurious to the perfections and nature of God; and thou hast spoken words against the crown and dignity of the king. The words literally are, Naboth hath BLESSED God and the king; or, as Parkhurst contends, “Thou hast blessed the false gods and

Molec,” ברכת אלהים ומלך. And though Jezebel was herself an abominable idolatress; yet as the law of Moses still continued in force, she seems to have been wicked enough to have destroyed Naboth, upon the false accusation of blessing the heathen Aleim and Molech, which subjected him to death by Deut. xii 6. xviii. 2—7.

Many think that the word בָּרַךְ *barac*, signifies both to bless and curse; and so it is interpreted in most Lexicons: it is passing strange that, out of the same word, proceedeth blessing and cursing; and, to give such opposite and self-destructive meanings to any word is very dangerous. Parkhurst denies that it ever has the meaning of cursing, and examines all the texts where it is said to occur with this meaning; and shows that blessing, not cursing, is to be understood in all those places: see him under בָּרַךְ, sec. vi.

Verse 13. And stoned him with stones] As they pretended to find him guilty of treason against God and the king, it is likely they destroyed the whole of his family; and then the king seized on his grounds as confiscated, or as escheated to the king, without any heir at law. That his family was destroyed appears strongly intimated, 2 Kings ix. 26. Surely I have seen yesterday the blood of Naboth, AND THE BLOOD OF HIS SONS, saith the Lord.

Verse 15. Arise, take possession] By what rites or in what forms this was done, we do not know.

Verse 18. Go down to meet Ahab] This was the next

A. M. 3165.
B. C. 899.
Ante I. Ol. 123.
An. Megacis,
Arch. Athen.
perpet. 23.

Israel, ^a which is in Samaria: be- hold, ^b he is in the vineyard of Na- both, whither he is gone down to possess it.

19 And thou shalt speak unto him, saying, Thus saith the LORD, Hast thou killed, and also taken possession? And thou shalt speak unto him, say- ing, Thus saith the LORD, ^b In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.

20 And Ahab said to Elijah, ^c Hast thou found me, O mine enemy? And he answered, I have found thee: because ^d thou hast sold thyself to work evil in the sight of the LORD.

21 Behold, ^e I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab ^f him that pisseth against the wall, and ^g him that is shut up and left in Israel,

22 And will make thine house like the house of ^h Jeroboam the son of Nebat, and like the house of ⁱ Baasha the son of Ahijah, for the provocation wherewith thou hast provoked me to anger, and made Israel to sin.

23 And ^k of Jezebel also spake the LORD, say- ing, The dogs shall eat Jezebel by the wall of Jezreel.

^a Ch. 13. 32. 2 Chron. 22. 9.—^b Ch. 22. 38.—^c Ch. 18. 17.—^d 2 Kings 17. 17. Rom. 7. 14.—^e Ch. 14. 10. 2 Kings 9. 8.—^f 1 Sam. 25. 22.—^g Ch. 14. 10.—^h Ch. 15. 29.—ⁱ Ch. 16. 3, 11.

day after the murder, as we learn from the above quotation, 2 Kings ix. 26.

Verse 19. *In the place where dogs licked, &c.*] It is in vain to look for a literal fulfilment of this prediction. Thus it would have been fulfilled, but the humiliation of Ahab in- duced the merciful God to say, *I will not bring the evil in his days, but in the days of his son*, ver. 29. Now dogs did lick the blood of Ahab; but it was at the pool of Sa- maria, where his chariot and his armour were washed, after he had received his death-wound at Ramoth Gilead; but some think this was the place where Naboth was stoned: see chap. xxii. 38. And how literally the prediction concern- ing his son was fulfilled, see 2 Kings ix. 25., where we find that the body of Jehoram his son, just then slain by an arrow that had passed through his heart, was thrown into the portion of the field of Naboth the Jezreelite; and there, doubtless, the dogs licked his blood, if they did not even devour his body.

Verse 20. *Thou hast sold thyself to work evil*] See a similar form of speech, Rom. vii. 14. Thou hast totally abandoned thyself to the service of sin; Satan is become thy absolute master, and thou his undivided slave.

24 ^a Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat.

25 But ^b there was none like unto Ahab, which did sell himself to work wickedness in the sight of the LORD, ^c whom Jezebel his wife ^d stirred up.

26 And he did very abominably in following idols, according to all *things* ^e as did the Amorites, whom the LORD cast out before the children of Israel.

27 ¶ And it came to pass, when Ahab heard those words, that he rent his clothes, and ^f put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly.

28 And the word of the LORD came to Elijah the Tishbite, saying,

29 Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days: but ^g in his son's days will I bring the evil upon his house.

A. M. 3165.
B. C. 899.
Ante I. Ol. 123.
An. Megacis,
Arch. Athen.
perpet. 23.

A. M. 3086
—3107.
B. C. 918—897
Anno ante I.
Olymp. 142.
—121.

A. M. 3165.
B. C. 899.
Ante I. Ol. 123.
An. Megacis,
Arch. Athen.
perpet. 23.

^a 2 Kings 9. 36.—^b Or, ditch.—^c Ch. 14. 11. & 16. 4.—^d Ch. 16. 30, &c.—^e Ch. 16. 31.—^f Or, incited.—^g Gen. 15. 16. 2 Kings 21. 11.—^h Gen. 37. 34.—ⁱ 2 Kings 9. 25.

Verse 23. *The dogs shall eat Jezebel*] This was most literally fulfilled, see 2 Kings ix. 36.

Verse 25. *Did sell himself to work wickedness*] He hired himself to the devil for this very purpose, that he might work wickedness. This was to be his employment, and at this he laboured.

In the sight of the LORD, whom Jezebel his wife stirred up.] A good wife is from the Lord; a bad wife is from the devil: Jezebel was of this kind; and she has had many suc- cessors.

Verse 27. *He rent his clothes*] He was penetrated with sorrow.

Put sackcloth upon his flesh] He humbled himself before God and man.

And fasted] He afflicted his body for his soul's benefit.

Lay in sackcloth] Gave the fullest proof that his repentance was real.

And went softly.] Walked barefooted; so the Chaldee, Syriac, and Arabic. The Vulgate has *demisso capite*; with his head hanging down. Houbigant translates *went groan- ing*. Jarchi says that the word *wa*, at, used here, signifies to be unshod. This is its most likely sense. All these things

prove that Ahab's repentance was genuine; and God's approbation of it puts it out of doubt.

Verse 29. *Seest thou how Ahab humbleth himself*] He did abase himself: he did truly repent him of his sins; and it was such a repentance as was genuine in the sight of God; he humbleth himself BEFORE ME.

The penitent heart ever meets the merciful eye of God: re-

pentance is highly esteemed by the Father of compassion; even where it is comparatively shallow and short-lived. Any measure of godly sorrow has a proportionate measure of God's regards: where it is deep and lasting, the heart of God is set upon it. He that mourns shall be comforted: thus hath God spoken; and, though repentance for our past sins can purchase no favour, yet, without it God will not grant us His salvation.

CHAPTER XXII.

Jehoshaphat king of Judah, and Ahab king of Israel, unite against the Syrians, in order to recover Ramoth-gilead, 1—4. They inquire of false prophets; who promise them success. Micaiah, a true prophet, foretells the disasters of the war, 5—17. A lying spirit, in the mouths of Ahab's prophets, persuades Ahab to go up against Ramoth, 18—29. The confederate armies are routed, and the king of Israel slain, 30—36. Death and burial of Ahab, 37—40. Character of Jehoshaphat, 41—47. He makes a fleet, in order to go to Ophir for gold; which is wrecked at Ezion-geber, 48. His death, 49. He is succeeded by his son Jehoram, 50. Ahaziah succeeds his father Ahab, and reigns wickedly, 51, 52.

A. M. 3104
—3107.
B. C. 900—897.
Anno ante I.
Olymp. 124—
121.

A. M. 3107.
B. C. 897.
Ante I. Ol. 121.
An. Megacelis,
Arch. Athen.
perpet. 25.

AND they continued three years without war between Syria and Israel.

2 And it came to pass in the third year, that Jehoshaphat the king of Judah came down to the king of Israel.

3 And the king of Israel said unto his servants, Know ye that Ramoth in Gilead is our's, and we be still, and take it not out of the hand of the king of Syria?

4 And he said unto Jehoshaphat, Wilt thou go with me to battle to Ramoth-gilead? And Jehoshaphat said to the king of Israel, I am as thou art, my people as thy people, my horses as thy horses.

5 ¶ And Jehoshaphat said unto the king of Israel, Inquire, I pray thee, at the word of the LORD to-day.

6 Then the king of Israel gathered the prophets together, about four hundred men, and said unto them, Shall I go 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.

7 ¶ And Jehoshaphat said, Is there not here a prophet of the LORD besides, that we might inquire of him?

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

A. M. 3107.
B. C. 897.
Ante I. Ol. 121.
An. Megacelis,
Arch. Athen.
perpet. 25.

2 Chron. 18. 2, &c.—b Deut. 4. 43.—c Heb. silent from taking it.

d 2 Kings 3. 7.—e Ch. 18. 19.—f 2 Kings 3. 11.

NOTES ON CHAP. XXII.

Verse 1. *Three years without war*] That is, from the time that Ahab made the covenant with Ben-hadad, mentioned chap. xx. 34. And probably in that treaty it was stipulated that Ramoth-gilead should be restored to Israel; which not being done, Ahab formed a confederacy with Judah, and determined to take it by force.

Verse 4. *Wilt thou go with me*] We find that there was a good understanding between Jehoshaphat and Ahab; which, no doubt, was the consequence of a matrimonial alliance between the son of the former, Jehoram; and the

daughter of the latter, Athaliah, see 2 Chron. xviii. 1, 2 Kings viii. 48. This coalition did not please God, and he is severely reprov'd for it by Jehu the seer, 2 Chron. xix. 1—3.

Verse 6. *About four hundred men*] These were probably the prophets of Asherah, or Venus, maintained by Jezebel, who were not present at the contention on mount Carmel.—See chap. xviii. 19, &c.

Verse 8. *Micaiah the son of Imlah*] The Jews suppose that it was this prophet who reprov'd Ahab for dismissing Ben-hadad, chap. xx. 35, &c. And that it was because of

A. M. 2197.
B. C. 877.
Ante l. Or. 121.
An. Megacles,
Arch. Athen.
perpet. 25.

LORD: but I hate him; for he doth not prophesy good concerning me, but evil. And Jehoshaphat said, Let not the king say so.

9 Then the king of Israel called an officer, and said, Hasten *hither* Micaiah the son of Imlah.

10 And the king of Israel and Jehoshaphat the king of Judah sat each on his throne, having put on their robes, in a void place in the entrance of the gate of Samaria; and all the prophets prophesied before them.

11 And Zedekiah the son of Chenaanah made him horns of iron: and he said, Thus saith the LORD, With these shalt thou push the Syrians, until thou have consumed them.

12 And all the prophets prophesied so, say-

*Or, eunuch.—† Heb. floor.

the judgments with which he had threatened him, that Ahab hated him: *I hate him, for he doth not prophesy good concerning me, but evil.*

Verse 9. *The king of Israel called an officer*] **דַּוָּד סַרִּיס**; literally, a eunuch: probably a foreigner, for it was not lawful to disgrace an Israelite, by reducing him to such a state.

Verse 11. *Zedekiah—made him horns of iron*] This was in imitation of that sort of prophecy which instructed by significant actions. This was frequent among the prophets of the Lord.

Verse 13. *The words of the prophets declare good*] What notion could these men have of prophecy, when they supposed it was in the power of the prophet to model the prediction as he pleased; and have the result accordingly?

Verse 15. *Go, and prosper*] This was a strong irony; as if he had said, All your prophets have predicted success; you wish me to speak as they speak; *Go, and prosper, for the Lord will deliver it into the hand of the king.* These were the precise words of the false prophets, see ver. 6. and 11.; and were spoken by Micaiah in such a tone and manner as at once showed to Ahab that he did not believe them: hence the king *adjures* him, ver. 16., that he *would speak to him nothing but truth*; and on this the prophet immediately relates to him the prophetic vision which pointed out the disasters which ensued.

It is worthy of remark, that this prophecy of the king's prophets is couched in the same *ambiguous terms* by which the false prophets in the Heathen world endeavoured to maintain their credit, while they deluded their votaries. The Reader will observe, that the word *it* is not in the original; *the Lord will deliver it into the hand of the king*; and the words are so artfully constructed that they may be inter-

ing, Go up to Ramoth-gilead, and prosper: for the LORD shall deliver it into the king's hand.

13 And the messenger that was gone to call Micaiah 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.*

14 And Micaiah said, *As the LORD liveth, what the LORD saith unto me, that will I speak.*

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? And he answered him, Go, and prosper: for the LORD shall deliver it into the hand of the king.

A. M. 2197.
B. C. 877.
Ante l. Or. 121.
An. Megacles,
Arch. Athen.
perpet. 25.

* Numb. 22. 38.

preted *for* or *against*: so that, be the event whatever it might, the *juggling prophet* might save his credit, by saying he meant what had happened. Thus, then, the prophecy might have been understood: *The Lord will deliver (it,) Ramoth-gilead, into the king's (Ahab's) hand*; or, *The Lord will deliver (Israel) into the king's hand*; *i. e.* into the hand of the king of Syria. And Micaiah repeats these words of uncertainty in order to *ridicule* them, and expose their fallacy.

The following oracles, among the heathens, were of this same *dubious nature*, in order that the priests' credit might be saved, let the event turn out as it might. Thus the Delphic oracle spoke to Croesus words which are capable of this double meaning, and which he understood to his own destruction:—

Croesus Halym penetrans, magnam subvertet opum vim;

Which says, in effect—

“If you march against Cyrus, he will either overthrow you, or you will overthrow him.”

He trusted in the *latter*; the *former* took place; he was deluded: and yet the oracle maintained its credit. So in the following:—

*Aio te, Eucida, Romanos vincere posse.
Ibis redibis nunquam in bello peribis.*

Pyrrhus, king of Epirus, understood by this that he should conquer the Romans, against whom he was then making war: but the oracle could be thus translated—“The Romans shall overcome thee.” He trusted in the *former*; made unsuccessful war, and was overcome: and yet the

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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?

17 And he said, I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the LORD said, These have no master: let them return every man to his house in peace.

18 And the king of Israel said unto Jehoshaphat, Did I not tell thee that he would prophesy no good concerning me, but evil?

19 And he said, Hear thou therefore the word of 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:

20 And the LORD said, Who shall persuade Ahab, that he may go up and fall at Ramoth-

gilead? And one said on this manner, and another said on that manner.

21 And there came forth a spirit, and stood before the LORD, and said, I will persuade him.

22 And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so.

23 Now therefore, behold, the LORD hath put a lying spirit in the mouth of all these thy prophets, and the LORD hath spoken evil concerning thee.

24 ¶ But Zedekiah the son of Chenaanah went near, and smote Micaiah on the cheek, and said, Which way went the Spirit of the LORD from me to speak unto thee?

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* Matt. 9. 36.—Isa. 6. 1. Dan. 7. 9.—Job 1. 6. & 2. 1. Psa. 103. 20, 21. Dan. 7. 10. Zech. 1. 10. Matt. 18. 10. Heb. 1. 7, 14.

† Or, deceive—Judges 9. 23. Job 12. 16. Ezek. 14. 9. 2 Thess. 2. 11.—Ezek. 14. 9.—2 Chron. 18. 23.

juggling priest saved his credit. The latter line is capable of two opposite meanings:—

“Thou shalt go, thou shalt return, thou shalt never perish in war.”

Or,

“Thou shalt go, thou shalt not return, thou shalt perish in war.”

When prophecies and oracles were not delivered in this dubious way, they were generally couched in such intricate and dark terms that the assistance of the oracle was necessary to explain the oracle; and then it was *ignotum per ignotius*; a dark saying, paraphrased by one yet more obscure.

Verse 17. *These have no master*] Here the prophet foretells the defeat of Israel, and the death of the king: they were as *sheep* that had not a *shepherd*; people that had no *master*; the political *shepherd* and *master*, (Ahab,) shall fall in battle.

Verse 19. *I saw the LORD sitting on his throne*] This is a mere *parable*; and only tells, in figurative language, what was in the womb of Providence; the events which were shortly to take place, the agents employed in them, and the permission on the part of God for these agents to act. Micaiah did not choose to say before this angry and impious king, “Thy prophets are all liars; and the devil, the father of lies, dwells in them:” but he represents the whole by this parable; and says the same truth in language as forcible, but less offensive.

Verse 22. *Go forth, and do so.*] This is no more than,

“God has permitted the spirit of lying to influence the whole of thy prophets; and he now, by my mouth, apprizes thee of this, that thou mayest not go and fall at Ramoth-gilead.” Never was a man more circumstantially and fairly warned: he had counsels from the *God of truth*, and counsels from the *spirit of falsity*; he obstinately forsook the former, and followed the latter. He was shown by this parable how every thing was going on; and that all was under the control and direction of God; and that still it was possible for him to make that God his Friend, whom, by his continual transgressions, he had made his Enemy: but he would not; his blood was, therefore, upon his own head.

Verse 23. *The LORD hath put a lying spirit*] He hath permitted, or suffered, a lying spirit to influence thy prophets. Is it requisite again to remind the Reader that the Scriptures repeatedly represent God as *doing* what, in the course of His providence, He only permits or suffers to be done. Nothing can be done in heaven, in earth, or hell, but either by His immediate energy or permission. This is the reason why the Scripture speaks as above.

Verse 24. *Which way went the Spirit of the LORD from me*] This is an expression of as great insolence as the act was of brutal aggression. “Did the Spirit of the Lord, which rests solely upon me, condescend to inspire thee! Was it at this ear, (where he smote him,) that it entered, in order to hold communion with thee?” Josephus tells an idle rabbinical tale about this business, which is as unworthy of repetition as it is of credit.—See his *Antiq. of the Jews*, book viii. c. 10.

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25 And Micaiah said, Behold, thou shalt see in that day, when thou shalt go into an inner chamber to hide thyself.

26 And the king of Israel said, Take Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king's son;

27 And say, Thus saith the king, Put this fellow in the prison, and feed him with bread of affliction and with water of affliction; until I come in peace.

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.

29 ¶ So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead.

30 And the king of Israel said unto Jehoshaphat, I will disguise myself, and enter into the

battle; but put thou on thy robes. And the king of Israel disguised himself, and went into the battle.

31 ¶ But the king of Syria commanded his thirty and two captains that had rule over his chariots, saying, Fight neither with small nor great, save only with the king of Israel.

32 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it is the king of Israel. And they turned aside to fight against him: and Jehoshaphat cried out.

33 And it came to pass, when the captains of the chariots perceived that it was not the king of Israel, that they turned back from pursuing him.

34 ¶ And a certain man drew a bow at a

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Or, from chamber to chamber.—Heb. a chamber in a chamber. Ch. 20. 30.—Numb. 16. 29. Deut. 18. 20, 21, 22.—Or, when he was to

disguise himself, and enter into the battle.—2 Chron. 35. 22.—2 Chron. 18. 31. Prov. 13. 20.—Heb. in his simplicity. 2 Sam. 15. 11.

Verse 25. *When thou shalt go into an inner chamber*] It is probable that this refers to some Divine judgment which fell upon this deceiver. Hearing of the tragical result of the battle, he no doubt went into a secret place, to hide himself from the resentment of Jezebel, and the Israelitish courtiers; and there, it is probable, he perished: but how, when, or where, is not mentioned.

Verse 27. *Feed him with bread of affliction*] Deprive him of all the conveniences and comforts of life: treat him severely; just keep him alive, that he may see my triumph.

Verse 30. *I will disguise myself*] Probably he had heard of the orders given by Ben-hadad to his thirty-two captains, to fight with the king of Israel only: that is, to make their most powerful attack where he commanded, in order to take him prisoner; that he might lead him captive whose captive he formerly was: and, therefore, he disguised himself, that he might not be known.

But put thou on thy robes] What is meant by this? He could not mean, "Appear as the king of Judah, for they will not molest thee, as the matter of contention lies between them and me:" this is Jarchi's turn. But if Jehoshaphat aided Ahab, is it to be supposed that the Syrians would spare him in battle? A general in the civil wars of England, when he had brought his army in sight of their foes, thus addressed them: "Yonder are your enemies; if you do not kill them, they will kill you." So it might be said in the case of Jehoshaphat and the Syrians.

The Septuagint gives the clause a different and more intelligible turn: "I will cover (conceal) myself, and enter into the battle; και ου σκεπασθη τον ιματισμον μου, but put thou on my robes." And does it not appear that he did put

on Ahab's robes? And was is it not this that caused the Syrians to mistake him for the king of Israel? ver. 32.

Verse 34. *Drew a bow at a venture*] It is supposed that he shot as the archers in general did, not aiming at any person in particular.

The word *le-tummo*, which we translate in his simplicity, has been variously understood: in his integrity, his uprightness, in his perfection; i. e. to the utmost of his skill and strength. This is most probably the meaning; and may imply both aim and power, having his butt full in view. In cases where the archers wished to do the greatest execution, they bent their bows, and pulled till the subtending string drew back the arrow up to its head. This they could not do always, because it required their whole strength; and they could not put forth their utmost effort each time, and continue to discharge many shots. Our old national ballad of the Chevy Chase mentions the slaying of Sir Hugh Montgomery, who had slain Earl Percy, in nearly the same way that Ahab appears to have been shot:—

"And thus did both these nobles die
Whose courage none could stain:
An English archer then perceived
His noble lord was slain,
Who had a bow bent in his hand,
Made of a trusty tree;
An arrow of a cloth-yard long
Up to the head drew he,
Against Sir Hugh Montgomery then,
So right his shaft he set:
The grey goose wing that was thereon
In his heart's blood was wet."

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B. C. 897.
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perpet. 25.

venture, and smote the king of Israel between the ^a joints of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am ^b wounded.

35 And the battle ^c increased that day; and the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the ^d midst of the chariot.

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.

37 ¶ So the king died, and ^e was brought to Samaria; and they buried the king in Samaria.

38 And *one* washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armour; according ^f unto the word of the LORD which he spake.

39 ¶ Now the rest of the acts of Ahab, and all that he did, and ^g the ivory house which he made, and all the cities that he built, *are* they not written in the book of the chronicles of the kings of Israel?

^a Heb. joints and the breastplate.—^b Heb. made sick.—^c Heb. ascended.—^d Heb. bosom.—^e Heb. came.—^f Ch. 21. 19.—^g Amos 3. 15.

Between the joints of the harness] “Between the cuirass and the lower part of the helmet:” and then the arrow must pass through the neck, just above the breast; or, “between the cuirass and the cuissarts;” and then the arrow must pass through the abdomen, or just where the armour of the thighs joins to that which covers the breast and belly.

The Vulgate has *Inter pulmonem et stomachum*; “between the lungs and the stomach;” consequently, in the region of the heart.

Verse 35. The king was stayed up] He did not wish his misfortune should be known, lest his troops should be discouraged.

Verse 36. Every man to his city] It appears that the Israelites and Jews maintained the fight the whole of the day; but when at evening the king died, and this was known, there was a proclamation made, probably with the consent of both Syrians and Israelites, that the war was over. Ahab being dead, his subjects did not choose to contend for Ramoth-gilead: so the Israelites went to their own cities, and the Syrians to their own country.

Verse 38. The dogs licked up his blood] Some of the rabbins think that this was in the very place where Naboth was stoned: see on chap. xxi. 19. The Septuagint translate

40 So Ahab slept with his fathers; and Ahaziah his son reigned in his stead.

41 ¶ And ^h Jehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab king of Israel.

42 Jehoshaphat was thirty and five years old when he began to reign: and he reigned twenty and five years in Jerusalem. And his mother's name was Azubah the daughter of Shilhi.

43 And ⁱ he walked in all the ways of Asa his father; he turned not aside from it, doing *that which was* right in the eyes of the LORD: nevertheless ^k the high places were not taken away; for the people offered and burnt incense yet in the high places.

44 And ^l Jehoshaphat made peace with the king of Israel.

45 Now the rest of the acts of Jehoshaphat, and his might that he showed, and how he warred, *are* they not written in the book of the chronicles of the kings of Judah?

A. M. 3107.
B. C. 897.
Ante I. Ol. 121.
An. Megacelis,
Arch. Athen.
perpet. 25.

A. M. 3090.
B. C. 914.
Ante I. Ol. 130.
An. Megacelis,
Arch. Athen.
perpet. 8.

A. M. 3090
—3115.
B. C. 914—889.
Anno ante I.
Olymp. 138—
113.

^h 2 Chron. 20. 31.—ⁱ 2 Chron. 17. 3.—^k Ch. 14. 23. & 15. 14. 2 Kings 12. 3.—^l 2 Chron. 19. 2. 2 Cor. 6. 14.

this verse strangely, “And the swine and the dogs licked his blood; and the whores bathed themselves in his blood, according to the word of the Lord.” It is certain that the Hebrew words *hazonoth rachatsu*, “washed his armour,” might be translated as the Septuagint have done; “and the whores, (or public women,) washed, &c.” And so the rabbins seem to have understood the words; but then they suppose that Jezebel had made him two images of prostitutes, which he had with him in the chariot. It is not worth inquiring into the use for which they say these images were made.—See *Kimchi* and *Jarchi*.

Verse 39. Ivory house] A royal palace which he built in Samaria, decorated with ivory; and hence called the ivory house. Amos, the prophet, speaks against this luxury, chap. iii. 15.

Verse 43. The high places were not taken away] In 2 Chron. xvii. 6. it is expressly said, that he did take away the high places. Allowing that the text is right in 2 Chron. the two places may be easily reconciled. There were two kinds of high places in the land:—1. Those used for idolatrous purposes.—2. Those that were consecrated to God, and were used before the temple was built. The former he did take away; the latter he did not. But some think the

A. M. 3800
—3115.
B. C. 914-899.
Anno ante I.
Olymp. 136—
113.

46 * And the remnant of the sodomites, which remained in the days of his father Asa, he took out of the land.

47 ^b There was then no king in Edom: a deputy was king.

48 * Jehoshaphat ^d made ^e ships of Tharshish to go to Ophir for gold: ^f but they went not; for the ships were broken at ^g Ezion-geber.

49 Then said Ahaziah the son of Ahab unto Jehoshaphat, Let my servants go with thy servants in the ships. But Jehoshaphat would not.

50 And ^h Jehoshaphat slept with his fathers, and was buried with his fathers in the city of Da-

* Ch. 14. 24. & 15. 12.—^b Gen. 25. 23. 2 Sam. 8. 14. 2 Kings 3. 9. & 8. 20.—^c 2 Chron. 20. 35, &c.—^d Or, had *ten ships*.

parallel place in 2 Chron. xvii. 6. is corrupted; and that, instead of ועוד הוסיף *veod hesir*, "and moreover he took away;" we should read, ולא הוסיף *velo hesir*, "and he did not take away."

Verse 46. *The remnant of the sodomites*] וקדוש *of the consecrated persons*; or, it may rather apply here to the *system of pollution, effeminacy, and debauch*. He destroyed the thing itself; the abominations of Priapus, and the rites of Venus, Baal, and Ashtaroth. No more of that impure worship was to be found in Judea.

Verse 47. *There was no king in Edom*] It is plain that the compiler of this book lived after the days of Jehoshaphat, in whose time the Edomites revolted: see 2 Kings viii. 22. David had conquered the Edomites; and they continued to be governed by *deputies*, appointed by the kings of Judah; till they recovered their liberty, as above. This note is introduced by the writer to account for Jehoshaphat's building ships at *Ezion-geber*, which was in the territory of the *Edomites*; and which showed them to be, at that time, under the Jewish yoke.

Verse 48. *Ships of Tharshish to go to Ophir for gold*] In the parallel place, 2 Chron. xx. 36. it is said that Jehoshaphat joined himself to Ahaziah, *to make ships to go to Tharshish; and they made the ships in Ezion-geber*. Concerning these places, and the voyage thither, see the Notes on 1 Kings ix. 26—28. and x. 11, 22. Some translate, instead of *ships of Tharshish*, *ships of burden*.—See *Houbigant*; who expresses himself doubtful as to the meaning of the word.

Verse 49. *But Jehoshaphat would not.*] It appears from

vid his father: and Jehoram his son reigned in his stead.

51 ¶ Ahaziah the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel.

52 And he did evil in the sight of the LORD, and ^k walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, who made Israel to sin:

53 For ^l he served Baal, and worshipped him, and provoked to anger the LORD God of Israel, according to all that his father had done.

A. M. 3115.
B. C. 899.
Ante. I. Ol. 113.
An. Diogeneti,
Arch. Athen.
perpet. 3.

A. M. 3107
—3108.
B. C. 897—896.
Anno ante I.
Olymp. 121—
120.

* Ch. 10. 22.—^f 2 Chron. 20. 37.—^g Ch. 9. 26.—^h 2 Chron. 21. 1. ⁱ Ver. 40.—^j Ch. 15. 26.—^k Judges 2. 11. Ch. 16. 31.

the above-cited place in Chronicles, that Jehoshaphat did join in making and sending ships to Tharshish; and, it is possible, that what is here said, is spoken of a *second expedition*, in which Jehoshaphat *would not* join Ahaziah. But, instead of ולא אבה *velo abah*, "he would not;" perhaps we should read לו אבה *velo abah*, "he consented to him:" two words pronounced exactly in the same way, and differing but in *one letter*; viz. an *aleph*, for a *vau*. This reading, however, is not supported by any MS. or Version; but the emendation seems just; for there are several places in these historical books in which there are mistakes of transcribers, which nothing but violent criticism can restore; and to this it is dangerous to resort, but in cases of the last necessity. Critics have recommended the 48th and 49th verses to be read thus: *Jehoshaphat had built ships of burden at Ezion-geber, to go to Ophir for gold. 49. And Ahaziah, the son of Ahab, had said to Jehoshaphat, Let my servants, I pray thee, go with thy servants in the ships: to which Jehoshaphat consented. But the ships went not thither; for the ships were broken at Ezion-geber*. This is *Houbigant's* translation; who contends, that "the words of the 48th verse, *but they went not*, should be placed at the end of the 49th verse; for who can believe that the sacred writer should first relate that *the ships were broken*, and then that Ahaziah requested of Jehoshaphat that his servants might embark with the servants of Jehoshaphat?" This bold critic, who understood the Hebrew language better than any man in Europe, has, by happy conjectures, since verified by the testimony of MSS., removed the blots of many careless transcribers from the Sacred Volume.

THE SECOND BOOK

OF

T H E K I N G S,

COMMONLY CALLED

THE FOURTH BOOK OF THE KINGS.

Year from the Creation, according to the English Bible, 3108—Year before the birth of Christ, 892—Year before the vulgar æra of Christ's nativity, 896—Year since the Deluge, according to archbishop Ussher and the English Bible, 1452—Year of the Cali Yuga, or Indian æra of the Deluge, 2206. Chronologers vary very considerably in their calculations of the time which elapsed between the flood and the birth of Abraham, the difference of the two extremes amounting to *nine hundred years*! Archbishop Ussher's computation is from the common Hebrew Text, with the single exception of fixing the birth of Abraham in the *one hundred and thirtieth* year of the life of his father, instead of the *seventieth*, in order to reconcile *Gen. xi. 26, 32.* with *Acts vii. 4.* But these passages are better reconciled, in the opinion of Dr. Kennicott, by stating (with the Samaritan Pentateuch) the whole life of Terah to have been *one hundred and forty-five* years, instead of *two hundred and five*, as in our common Bibles.—Year from the destruction of Troy, according to Dionysius of Halicarnassus, 289—Year from the foundation of Solomon's temple, 115—Year since the division of Solomon's monarchy into the kingdoms of Israel and Judah, 79—Year before the æra of Iphitus, who re-established the Olympic Games, *three hundred and thirty-eight* years after their institution by Hercules, or about *eight hundred and eighty-four* years before the commencement of the Christian æra, 12—Year before the conquest of Coræbus at Elis, usually styled the first Olympiad, (being the 28th Olympiad after their re-establishment by Iphitus,) 120—Year before the Varronian or generally received æra of the building of Rome, 143—Year before the building of Rome, according to Cato and the *Fasti Consulares*, 144—Year before the building of Rome, according to Polybius the historian, 145—Year before the building of Rome, according to Fabius Pictor, who lived about *two hundred and twenty-five* years before the Christian æra, 149—Year before the commencement of the Nabonassarean æra, 149. The years of this epoch contained uniformly 365 days, so that 1461 Nabonassarean were equal to 1460 Julian years. This æra commenced on the fourth of the calends of March, (Feb. 26.) B. C. 747; which was the year in which Romulus laid the foundation of Rome, according to Fabius Pictor—Year of the Julian period, 3818—Year of the Dionysian period, 94—Cycle of the sun, 10—Cycle of the Moon, 18—Year of Megacles, the sixth perpetual archon of the Athenians, 26—Ocrazerer, the immediate predecessor of Sardanapalus, was king over the Assyrians about this time, according to Strauchius: but when this king reigned is very uncertain, Scaliger fixing the fall of Sardanapalus, which ended the Assyrian empire, in the year of the Julian period 3841; Langius, in 3852 of the same epocha; and Eusebius, in the year before Christ, 820—Year of Agrippa Silvius, the eleventh king of the Latins, 20—Year of Jehoshaphat, king of Judah, 18—Year of Ahaziah, king of Israel, 2—Last year of the prophet Elijah—Tenth year of Elisha.

CHAPTER I.

Ahaziah, being hurt by a fall, sends messengers to Baal-zebul to inquire whether he shall recover, 1, 2. They are met by Elijah, who sends them back with the information that he shall surely die, 3—8. The king sends a captain, and fifty men, to bring Elijah to Samaria, on which fire comes down from heaven, and destroys both him and his men, 9, 10. Another captain, and fifty men, are sent, who are likewise destroyed, 11, 12. A third is sent, who, behaving himself humbly, Elijah is commanded to accompany him; he obeys, comes to the king, reproves his idolatry, and announces his death, 13—16. Ahaziah dies, and Jehoram reigns in his stead, 17, 18.

A. M. 3108.
B. C. 896.
Ante I. Ol. 120.
An. Megalio,
Arch. Athen.
perpet. 26.

THEN Moab ^a rebelled against Israel ^b after the death of Ahab.

2 ¶ And Ahaziah fell down through a lattice in his upper chamber that *was* in Samaria, and was sick: and he sent messengers, and said unto them, Go, inquire of Baal-zebul

^a 2 Sam. 8. 2.—^b Ch. 3. 5.

In the *Preface* to the first book of Kings, I have spoken at large concerning both these books, the author, time of writing, &c. &c. to which I must refer my readers, as that *Preface* is common to both.

The second book of Kings contains the history of *three hundred and eight years*, from the rebellion of Moab, A. M. 3108, to the ruin of the kingdom of Judah, A. M. 3416.

The history, on the whole, exhibits little else than a series of crimes, disasters, Divine benefits, and Divine judgments. In the *kingdom of Judah* we meet with a few kings who feared God, and promoted the interests of pure religion in the land: but the major part were idolaters, and profligates of the highest order.

The *kingdom of Israel* was still more corrupt: all its kings were determined idolaters, profligate, vicious, and cruel tyrants. *Elijah* and *Elisha* stood up in the behalf of God and truth in this fallen idolatrous kingdom; and bore a strong testimony against the corruptions of the princes, and the profligacy of the people: their powerful ministry was confined to the *ten tribes*; Judah had its own prophets, and those in considerable number.

At length the avenging hand of God fell first upon *Israel*, and afterward upon *Judah*. *Israel*, after many convulsions, torn by domestic and foreign wars, was at length wholly subjugated by the king of Assyria, the people led away into captivity, and the land repeopled by strangers, A. M. 3287.

The kingdom of Judah continued some time longer, but was at last overthrown by Nebuchadnezzar; Zedekiah, its

the god of ^c Ekron whether I shall recover of this disease.

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*

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^c 1 Sam. 5. 10.

last king, taken prisoner, and his eyes put out, and the principal part of the people carried into captivity, which lasted about *seventy years*. The captivity began under Jehoiakim, A. M. 3402, and ended under Belshazzar, A. M. 3470, or 3472. There was after this a partial restoration of the Jews; but they never more rose to any consequence among the nations: and, at last, their civil polity was finally dissolved by the Romans, and their temple burnt, A. D. 70. And from that time until now they became fugitives and vagabonds over the face of the earth, universally detested by mankind.

NOTES ON CHAP. I.

Verse 1. *Moab rebelled*] The Moabites had been subdued by David, and laid under tribute, chap. iii. 4., and 2 Sam. viii. 2. After the division of the two kingdoms, the Moabites fell *partly* under the dominion of Israel, partly under that of Judah, until the death of Ahab, when they arose, and shook off this yoke. Jehoram confederated with the king of Judah and the king of Edom, in order to reduce them.—See this war, chap. iii. 5.

Verse 2. *Fell down through a lattice*] Perhaps either through the flat roof of his house, or over or through the balustrades, with which the roof was surrounded.

Go, inquire of Baal-zebul] Literally, the *fly god*, or *master of flies*. The Septuagint has βασιλ μυσων, *Baal the fly*. He was the tutelary god of Ekron; and probably was used at first as a kind of *telesm*, to drive away flies. He became afterward a very respectable devil; and was sup-

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inquire of Baal-zebub the god of Ekron?

4 Now therefore thus saith the LORD, ^a Thou shalt not come down from that bed on which thou art gone up, but shalt surely die. And Elijah departed.

5 ¶ And when the messengers turned back unto him, he said unto them, Why are ye now turned back?

6 And they said unto him, There came a man up to meet us, and said unto us, Go, turn again unto the king that sent you, and say unto him, Thus saith the LORD, *Is it not because there is not a God in Israel, that thou sendest to inquire of Baal-zebub the god of Ekron?* therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die.

7 And he said unto them, ^b What manner of man was he which came up to meet you, and told you these words?

8 And they answered him, *He was* ^c a hairy man, and girt with a girdle of leather about his loins. And he said, *It is* Elijah the Tishbite.

9 Then the king sent unto him a captain of fifty with his fifty. And he went up to him: and behold, he sat on the top of a hill. And he spake unto him, Thou man of God, the king hath said, Come down.

^a Heb. *The bed whither thou art gone up, thou shalt not come down from it.*
^b Heb. *What was the manner of the man?*

posed to have great power and influence. In the New Testament Beelzebub is a common name for Satan himself, or the prince of devils.—See my notes on Matt. x. 25.

Verse 4. *But shalt surely die*] The true God tells you this: He, in whose hands are both life and death, who can kill and make alive. Baal-zebub can do nothing; God has determined that your master shall die.

Verse 8. *He was a hairy man*] That is, he wore a rough garment, either made of camel's hair, as his successor John Baptist's was; or he wore a skin dressed with the hair on. Some think that the meaning is, he had very long hair, and a long beard. The ancient prophets all wore rough garments, or upper coats made of the skins of beasts: *They wandered about in sheep-skins and goat-skins*, says the apostle, Heb. xi. 37.

Verse 9. *A captain of fifty with his fifty*] It is impossible that such a man as Ahaziah, in such circumstances, could have had any friendly design in sending a captain and fifty soldiers for the prophet; and the manner in which they are treated, shows plainly that they went with a hostile intent.

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10 And Elijah answered and said to the captain of fifty, *If I be a man of God, then* ^d 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.

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.

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.

13 ¶ And he sent again a captain of the third fifty with his fifty. And the third captain of fifty went up, and came and ^e 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 fifty thy servants, ^f be precious in thy sight.

14 Behold, there came fire down from heaven, and burnt up the two captains of the former fifties with their fifties: therefore let my life now be precious in thy sight.

15 And the angel of the LORD said unto Elijah, Go down with him: be not afraid of him. And

^d See Zech. 13. 4. Matt. 3. 5.—^e Luke 9. 54.—^f Heb. *bowed*.—¹ Sam. 26. 21. Psa. 72. 24.

And he spake unto him, Thou man of God] Thou Prophet of the Most High.

Verse 10. *And there came down fire*] Some have blamed the prophet for destroying these men, by bringing down fire from heaven upon them. But they do not consider that it was just as possible for *Elijah* to bring down fire from heaven, as for them to do it. *God alone* could send the fire; and, as He is just, and good, He could not have destroyed these men, had there not been a sufficient cause to justify the act. It was not to please *Elijah*, or to gratify any vindictive humour in him, that God thus acted; but to show His power and His justice. No entreaty of *Elijah* could have induced God to have performed an act that was wrong in itself. *Elijah*, personally, had no concern in the business; God led him simply to announce on these occasions what He Himself had determined to do. *If I be a man of God, i. e.* as surely as I am a man of God, fire SHALL come down from heaven, and SHALL consume thee and thy fifty. This is the literal meaning of the original; and by it we see that *Elijah's* words were offy declarative, and not imprecatory.

Verse 15. *And the angel of the Lord said—Go down*

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he arose, and went down with him unto the king.

16 And he said unto him, Thus saith the LORD, Forasmuch as thou hast sent messengers to inquire of Baal-zebub the god of Ekron, is it not because there is no God in Israel to inquire of his word? therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die,

17 ¶ So he died according to the word of the

LORD which Elijah had spoken. And Jehoram reigned in his stead, in the second year of Jehoram the son of Jehoshaphat king of Judah; because he had no son.

18 Now the rest of the acts of Ahaziah which he did, are they not written in the book of the chronicles of the kings of Israel?

A. M. 3108.
B. C. 896.
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A. M. 3107
—3108.
B. C. 897—896.
Anno ante I.
Olymp. 121
120.

* The second year that Jehoram was Prorex,

and the eighteenth of Jehoshaphat, ch. 3. 1.

with him] This is an additional proof that Elijah was then acting under particular inspirations: he had neither will nor design of his own. He waited to know the counsel, declare the will, and obey the command, of his God.

And he arose, and went down] He did not even regard his personal safety, or his life; he goes without the least hesitation to the king, though he had reason to suppose he would be doubly irritated by his prediction, and the death of one hundred of his men. But with all these consequences he had nothing to do; he was the ambassador of the King eternal; and his honour and life were in the hands of his Master.

Verse 17. And Jehoram reigned in his stead] The Vulgate, Septuagint, and Syriac, say, Jehoram his brother reigned in his stead, in the second year of Jehoram. There were two Jehorams, who were contemporary: the first, the son of Ahab, brother to Ahaziah, and his successor in the kingdom of Israel; the second, the son of Jehoshaphat, king of Judah, who succeeded his father in Judah. But there is a difficulty here: "How is it that Jehoram, the brother of Ahaziah, began to reign in the second year of Jehoram son of Jehoshaphat, seeing that, in chap. iii. ver. 1. he is said to have begun his reign in the 18th year of the reign of Jehoshaphat? And, in chap. viii. 16. that he began that reign in the 5th year of Jehoram king of Israel?" Calnet and others answer thus: "Jehoram, king of Israel, began to reign the 18th year of Jehoshaphat king of Judah; which was the second year after this same Jehoshaphat had given the viceroyalty to his son Jehoram: and afterward Jehoshaphat communicated the royalty to Jehoram his successor, two years before his death, and the fifth year of Jehoram, king of Israel." Dr. Lightfoot takes another method:—"Ob-

serve," says he, "these texts, 1 Kings xxii. 51. Ahaziah, the son of Ahab, began to reign over Israel, in Samaria, in the seventeenth year of Jehoshaphat, king of Judah, and reigned two years. And 2 Kings i. 17. And Ahaziah died according to the word of the Lord which Elijah had spoken, and Jehoram reigned in his stead, in the second year of Jehoram, son of Jehoshaphat, king of Judah. And 2 Kings iii. 1. Now Jehoram, the son of Ahab, began to reign over Israel in Samaria, the eighteenth year of Jehoshaphat, king of Judah. By these Scriptures it is most plain, that both Jehoram, the son of Jehoshaphat, and Ahaziah, the son of Ahab, began to reign in the seventeenth of Jehoshaphat: for who sees not in these texts that Jehoshaphat's eighteenth, when Jehoram, the son of Ahab, began to reign, is called the second year of Jehoram, the son of Jehoshaphat? Now, Jehoshaphat's reign was not yet expired, by eight or nine years; for this was in his seventeenth year, and he reigned twenty-five years, 1 Kings xxii. 42. Nor was Ahab's reign expired by two or three years; for this was in his twentieth year; and he reigned twenty-two years, 1 Kings xvi. 29. But the reason why both their sons came thus into their thrones in their life-time, and both in the same year, was, because their fathers, Jehoshaphat and Ahab, were both engaged in the war against the Syrians, about Ramoth Gilead; and while they were providing for it, and carrying it on, they made their sons viceroys, and set them to reign in their stead, while they were absent or employed upon that expedition." This is very probable; seems well supported by the above texts; and solves the difficulties with which many have been puzzled, and not a few stumbled, had we sufficient evidence for the viceroyalty here mentioned.

CHAPTER II.

Elijah about to be taken up to heaven, goes in company with Elisha, from Gilgal to Beth-el, 1, 2. Thence to Jericho, 3—5. And thence to Jordan, 6, 7. Elijah smites the waters with his mantle; they divide, and he and Elisha pass over on dry ground, 8. Elijah desires Elisha to ask what he should do for him; who requests a

CHAP. II.

double portion of his spirit, which is promised on a certain condition, 9, 10. A chariot and horses of fire descend; and Elijah mounts, and ascends by a whirlwind to heaven, 11. Elisha gets his mantle; comes back to Jordan; smites the waters with it, and they divide, and he goes over, 12—14. The sons of the prophets see that the spirit of Elijah rests on Elisha, 15. They propose to send fifty men to seek Elijah, supposing the Spirit of the Lord might have cast him on some mountain or valley; after three days' search, they return, not having found him, 15—18. The people of Jericho apply to Elisha to heal their unwholesome water, 19. He casts salt into the spring, in the name of Jehovah, and the water becomes wholesome, 20—22. Forty-two young persons, of Beth-el, mocking him, are slain by two she-bears, 23, 24. He goes to Carmel, and returns to Samaria, 25.

A. M. 3108.
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AND it came to pass when the LORD would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from

and as thy soul liveth, I will not leave thee. So they came to Jericho.

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B. C. 896.
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Arch. Athen.
perpet. 26.

5 And the sons of the prophets that were at Jericho came to Elisha, and

Gilgal.

2 And Elijah said unto Elisha, Tarry here, I pray thee; for the LORD hath sent me to Beth-el. And Elisha said unto him, As the LORD liveth, and as thy soul liveth, I will not leave thee. So they went down to Beth-el.

said unto him, Knowest thou that the LORD will take away thy master from thy head to-day? And he answered, Yea, I know it; hold ye your peace.

3 And the sons of the prophets that were at Beth-el came forth 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 ye your peace.

6 And Elijah said unto him, Tarry, I pray thee, here; for the LORD hath sent me to Jordan. And he said, As the LORD liveth, and as thy soul liveth, I will not leave thee. And they two went on.

4 And Elijah said unto him, Elisha, tarry here, I pray thee; for the LORD hath sent me to Jericho. And he said, As the LORD liveth,

7 And fifty men of the sons of the prophets went, and stood to view afar off: and they two stood by Jordan.

8 And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground.

^a Gen. 5. 24. — ^b 1 Kings 19. 21. — ^c See Ruth 1. 15, 16. — ^d 1 Sam. 1. 26. Ver. 4. 6. Ch. 4. 30.

^e 1 Kings 20. 35. Ver. 5, 7, 14. Ch. 4. 1, 38. & 9. 1. — ^f Heb. in sight, or, over against. — ^g So Exod. 14. 21. Josh. 3. 16. Ver. 14.

NOTES ON CHAP. II.

Verse 1. *When the Lord would take up Elijah*] It appears that God had revealed this intended translation not only to Elijah himself, but also to Elisha, and to the schools of the prophets, both at Beth-el and Jericho, so that they all were expecting this solemn event.

Verse 2. *Tarry here, I pray thee*] He either made these requests, through *humility*, not wishing any person to be witness of the honour conferred on him by God; or with the desire to prove the fidelity of Elisha, whether he would continue to follow and serve him.

Verse 3. *Knowest thou that the Lord*] Thus we see, that it was a matter well known to all the sons of the prophets. This day the Lord will take thy master and instructor from thee.

Verse 7. *Fifty men of the sons of the prophets*] They fully expected this extraordinary event; and they could

have known it only from Elijah himself, or by a direct revelation from God.

Verse 8. *Took his mantle*] Τη μαλωτην αυτου, his sheepskin, says the *Septuagint*. The skins of beasts, dressed with the hair on, were formerly worn by prophets and priests, as the simple insignia of their office. As the civil authority was often lodged in the hands of such persons, particularly among the Jews; mantles of this kind were used by kings and high civil officers, when they bore no sacred character. The custom continues to the present day: a lamb's-skin hood, or cloak, is the badge which certain graduates in our universities wear; and the royal robes of kings and great officers of state are adorned with the skins of the animal called the *ermine*.

They were divided hither and thither] This was a most astonishing miracle, and could be performed only by the almighty power of God.

A. M. 3108.
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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 away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me.

10 And he said, ^aThou hast asked a hard thing: 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.

11 And it came to pass, as they still went on, and talked, that behold, there appeared ^ba

^a Heb. *Thou hast done hard in asking.*—^b Ch. 61. 7. Psa. 104. 4.

Verse 9. *A double portion of thy spirit be upon me.*] This is in reference to the law, Deut. xxi. 17. *He shall acknowledge the first-born, by giving him a DOUBLE PORTION of all that he hath—the right of the first-born is his.* Elisha considered himself the only child, or first-born, of Elijah; as the disciples of eminent teachers were called their children: so here he claims a double portion of his spiritual influence; any other disciples coming in for a single share only. The *sons of the prophets*, mean no more than the disciples or scholars of the prophets. The original words, פִּי שְׁנַיִם *pi shenayim*, mean rather *two parts*, than *double the quantity*.

Verse 10. *A hard thing*] This is what is not in my power; God alone can give this: yet, if thou see me taken away from thee, it shall be so. Perhaps this means no more than, “If thou continue with me till I am translated, God will grant this to thee;” for, on the mere seeing or not seeing him in the moment in which he was taken away, this Divine gift could not depend.

Verse 11. *A chariot of fire, and horses of fire*] That is, a chariot and horses of the most resplendent glory, which, manifesting itself in coruscations or shooting rays, seemed to be like blazing fire, or like the sun in his strength. Some think that this circumstance, known in the heathen world, gave rise to the fable of *Apollo*, or the sun, being seated in a blazing chariot, drawn by horses which breathed and smorted fire. These horses were four, and called Pyroeis, Eous, Æthon, and Phlegon; all which words signify fire, or resplendent light. So OVID:—

*Nec tibi quadrupedes animosos ignibus illis
Quos in pectore habent, quos ore et naribus efflant,
In promptu regere est: vix me patiuntur, ut acres
Incaluere animi; cervixque repugnat habenis.*

OVID. Met. lib. ii. 84.

*Interea volucres Pyroeis, et Eous, et Æthon,
Solis equi, quartusque Phlegon, hinnitibus auræ
Flammiferis implent, pedibusque repagula pulsant.*

Ib. 153.

chariot of fire, and horses of fire, and parted them both asunder; and ^cElijah went up by a whirlwind into heaven.

12 ¶ And Elisha saw it, and he cried, ^dMy father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.

13 He took up also the mantle of Elijah that fell from him, and went back, and stood by the ^ebank of Jordan.

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^c Eccus. 48. 9. 1 Mac. 2. 58.—^d Ch. 13. 14.—^e Heb. *tip*.

Meanwhile the restless horses neigh'd aloud,
Breathing out fire, and pawing where they stood.
Nor would you find it easy to compose
The mettled steeds, when from their nostrils flows
The scorching fire, that in their entrails glows.
Even I their headstrong fury scarce restrain,
When they grow warm, and restive to the rein.

DRYDEN.

Perhaps the whole of this fable, which represents Phaeton, son of *Apollo*, requesting to drive the chariot of his father, (the horses and chariot of fire) for one day was borrowed from the request of *Elisha*, to his spiritual father *Elijah*, whom he afterward saw borne away by a whirlwind, in a chariot of fire, drawn by fiery steeds.

Verse 11. *Elijah went up—into heaven*] He was truly translated; and the words here leave us no room to indulge the conjecture of Dr. Priestley, who supposes that as “*Enoch*, (probably *Moses*) *Elijah*, and *Christ*, had no relation to any other world or planet, they are no doubt in this:” for we are told that *Elijah went up into heaven*; and we know from the sure testimony of the Scripture, that our blessed Lord is at the right hand of the Majesty on High, ever living to make intercession for us.

Verse 12. *The chariot of Israel and the horsemen thereof*] The Chaldee translates these words thus: “My master, my master! who, by thy intercession, wert of more use to Israel than horses and chariots.” This is probably the sense.

In the Book of *Ecclesiasticus*, ch. xlviii. 1, &c. the fiery horses and chariot are considered as an emblem of that burning zeal which *Elijah* manifested in the whole of his ministry. “Then stood up *Elijah* the prophet as fire; and his word burned as a lamp,” &c.

And rent them in two pieces.] As a sign of sorrow for having lost so good and glorious a master.

Verse 13. *He took—the mantle*] The same with which he had been called by *Elijah* to the prophetic office; and the same by which *Elijah* divided *Jordan*. His having the mantle,

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14 And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the LORD God of Elijah? And when he

also had smitten the waters, they parted hither and thither: and Elisha went over.

15 And when the sons of the prophets, which 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 to the ground before him.

16 ¶ And they said unto him, Behold now, there be with thy servants fifty strong men: 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 valley. And he said, Ye shall not send.

17 And when they urged him till he was ashamed, he said, Send. They sent therefore

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fifty men; and they sought three days, but found him not.

18 And when they came again to him, (for he tarried at Jericho,) he said unto them, Did I not say unto you, Go not?

19 ¶ And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city is pleasant, as my lord seeth: but the water is naught, and the ground barren.

20 And he said, Bring me a new cruse, and put salt therein. And they brought it to him.

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 thence any more death or barren land.

22 So the waters were healed unto this day, according to the saying of Elisha which he spake.

Ver. 8.—b Ver. 7.—c Heb. sons of strength.—d See 1 Kings 18. 12. Ezek. 8. 3. Bel and Drag. 36. Acts 8. 39.

Heb. one of the mountains.—f Heb. causing to miscarry.—g See Exod. 15. 25. Ch. 4. 41. & 6. 6. John 9. 6.

was a proof that he was invested with the authority and influence of his master.

Verse 14. *Where is the LORD God of Elijah*] The Vulgate gives a strange turn to this verse:—*Et percussit aquas, et non sunt divisæ, et dixit, Ubi est Deus Eliæ etiam nunc? Percussitque aquas, et divisæ sunt hic et illuc.* "And he smote the waters, but they did not divide: and he said, Where is the God of Elijah even now? And he struck the waters, and they were divided hither and thither." The act of striking the waters seems to be twice repeated in the verse, though we get rid of the second striking by rendering the second clause, *when he also had smitten the waters*: which has the same Hebrew words as the first, and which we translate, *he smote the waters*. The Vulgate supposes he smote *once in vain*, perhaps confiding too much in his own strength; and then, having invoked the God of Elijah, he *succeeded*. This distinction is not followed by any of the other Versions; nor is the clause, *et non sunt divisæ*, "and they divided not," expressed by the Hebrew text.

Verse 15. *The spirit of Elijah doth rest on Elisha*] This was a natural conclusion, from seeing him with the mantle, and working the same miracle. This disposed them to yield the same obedience to him they had done to his master: and, in token of this, *they went out to meet him, and bowed themselves to the ground before him*.

Verse 16. *Fifty strong men*] Probably the same fifty which are mentioned, ver. 7. and who saw Elijah taken up in the whirlwind.

Cast him upon some mountain] Though they saw him taken up towards heaven; yet they thought it possible that the Spirit of the Lord might have descended with him, and left him on some remote mountain or valley.

Ye shall not send.] He knew that he was translated to heaven; and that, therefore, it would be useless.

Verse 17. *Till he was ashamed*] He saw they would not be satisfied unless they made the proposed search: he felt, therefore, that he could not, with any good grace, resist their importunity any longer.

Verse 19. *The water is naught, and the ground barren.*] The barrenness of the ground was the effect of the badness of the water.

Verse 21. *And cast the salt in there*] He cast in the salt at the place where the waters sprang out of the earth. Jarchi well observes here, "Salt is a thing which corrupts water; therefore, it is evident that this was a true miracle." What Elisha did on this occasion, getting the new cruse and throwing in the salt, was only to make the miracle more conspicuous. If the salt could have had any natural tendency to render the water salubrious, it could have acted only for a short time, and only on that portion of the stream which now arose from the spring; and in a few moments its effects must have disappeared. But the miracle here was permanent: the death of men and cattle, which had been occasioned by the insalubrity of the waters, ceased; the land was no longer barren; and the waters became permanently fit for all agricultural and domestic uses.

A. M. 3108.
B. C. 896.
Ante I. Ol. 129.
An. Megacis,
Arch. Athen.
perpet. 23.

23 ¶ And he went up from thence unto Beth-el: and as he was going up by the way, there came forth little children out of the city,^a and mocked him, and said unto him, Go up, thou bald head: go up, thou bald head.

24 And he turned back, and looked on them,

^a Prov. 20. 11. & 22. 6, 15.

Verse 23. *There came forth little children out of the city*] These were probably the school of some celebrated teacher: but under his instruction, they had neither learned piety nor good manners.

Go up, thou bald head; go up, thou bald head] עלה קראו קראו עליך קראו עליך aleh kareach; aleh kareach. Does not this imply the grossest insult? *Ascend, thou empty skull, to heaven, as it is pretended thy master did!* This was blasphemy against God; and their punishment, for they were Bethelite idolaters, was only proportioned to their guilt. Elisha cursed them, i. e. pronounced a curse upon them, in the name of the Lord, בְּשֵׁם יְהוָה beshem Jehovah; by the name or authority of Jehovah. The spirit of their offence lies in their ridiculing a miracle of the Lord: the offence was against Him, and He punished it. It was no petulant humour of the prophet that caused him to pronounce this curse; it was God alone: had it proceeded from a wrong disposition of the prophet, no miracle would have been wrought in order to gratify it.

“But was it not a cruel thing to destroy forty-two little children, who, in mere childishness, had simply called the prophet *bare skull*; or *bald head*?”

I answer, *Elisha* did not destroy them: he had no power by which he could bring two she-bears out of the wood to destroy them. It was evidently either accidental, or a Divine judgment; and if a judgment, God must be the sole Author of it. *Elisha's* curse must be only *declaratory* of what God was about to do.—See on chap. i. 10. “But then, as they were *little children*, they could scarcely be accountable for their conduct; and, consequently, it was cruelty to destroy them.” If it was a judgment of God, it could not be *cruel* nor *unjust*; and I contend, that the prophet had no power by which he could bring these she-bears to fall upon them. But were they *little children*? for here the strength of the objection lies. Now I suppose the objection means *children* from four

and cursed them in the name of the Lord. And there came forth ^btwo she-bears out of the wood, and tare forty and two children of them.

25 And he went from thence to mount Carmel, and from thence he returned to Samaria.

A. M. 3108.
B. C. 896.
Ante I. Ol. 129.
An. Megacis,
Arch. Athen.
perpet. 23.

^b Prov. 17. 12. Lam. 3. 10.

to seven or eight years old; for so we use the word: but the original נַעֲרִים קְטָנִים *naarim katanim*, may mean *young men*, for קָטָן *katan*, signifies to be *young*, in opposition to *old*, and is so translated in various places in our Bible. And נָעָר *naar*, signifies not only a *child*, but a *young man*, a *servant*, or even a *soldier*, or one fit to go out to battle; and is so translated in a multitude of places in our common English Version. I shall mention but a few, because they are sufficiently decisive: Isaac was called נָעָר *naar*, when *twenty-eight* years old, Gen. xxi. 5—12. And Joseph was so called when he was *thirty-nine*, Gen. xli. 12. Add to these 1 Kings xx. 14. And Ahab said, By whom? [shall the Assyrians be delivered into my hand] Thus saith the Lord, By the YOUNG MEN (בְּנֵי בְּנֵי בְּנֵי *benadrey*, of the princes of the provinces. That these were *soldiers*, probably *militia*, or a selection from the militia, which served as a *body-guard* to Ahab, the event sufficiently declares; and the persons that mocked Elisha were perfectly accountable for their conduct. But is it not possible that these *forty-two* were a set of *unlucky* young men, who had been employed in the wood, destroying the *whelps* of these same *she-bears*, who now pursued them, and tore them to pieces, for the injury they had done? We have already heard of the ferocity of a *bear robbed of her whelps*.—See at the end of 2 Sam. chap. xvii.

The mention of *six-bears* gives some colour to the above conjecture; and, probably, at the time when these young fellows insulted the prophet, the bears might be tracing the footsteps of the murderers of their young; and thus came upon them in the midst of their insults; God's providence ordering these occurrences, so as to make this natural effect appear as a Divine cause. If the conjecture be correct, the bears were prepared by their loss, to execute the curse of the prophet; and God's justice guided them to the spot, to punish the iniquity that had been just committed.

CHAPTER XVIII.

The reign and idolatry of Jehoram, king of Israel, 1—3. Mesha, king of Moab, rebels against Israel, 4, 5. Jehoram, Jehoshaphat, and the king of Edom, join against the Moabites, and are brought into great distress for want of water, 6—10. The three kings go to Elisha to inquire of the Lord; who promises them water,

and a complete victory, 11—18. Water comes the next morning, and fills the trenches which these kings had made in the valley, 20. The Moabites arm against them; and suppose when they saw the sun shining upon the waters, which looked like blood, that the confederate kings had fallen out, and slain each other; and that they had nothing to do but take the spoil, 21—23. The Israelites attack and completely rout them, beat down their cities, and mar their land, 24, 25. The king of Moab, having made an unsuccessful attack on the king of Edom, he takes his eldest son, and offers him for a burnt-offering upon the wall; and there is great indignation against Israel, 26, 27.

A. M. 3108.
B. C. 896.
Ante l. Ol. 120.
An. Moabite,
Arch. Athes.
perpet. 26.

NOW Jehoram the son of Ahab began to reign over Israel in Samaria the eighteenth year of Jehoshaphat king of Judah,

and reigned twelve years.

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 that his father had made.

3 Nevertheless he cleaved unto the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.

4 ¶ And Mesha king of Moab was a sheep-master, and rendered unto the king of Israel a hundred thousand lambs, and a hundred thousand rams, with the wool.

5 But it came to pass, when Ahab was dead, that the king of Moab rebelled against the king of Israel.

6 ¶ And king Jehoram went out of Samaria the same time, and numbered all Israel.

* Ch. 1. 17.—Heb. *statue*.—1 Kings 16. 31, 32.—1 Kings 22. 28, 31, 32.—See Isa. 16. 1.

A. M. 3109.
B. C. 895.
Ante l. Ol. 119.
An. Moabite,
Arch. Athes.
perpet. 27.

7 And he went 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.

8 And he said, Which way shall we go up? And he answered, The way through the wilderness of Edom.

9 So the king of Israel went, and the king of Judah, and the king of Edom: and they fetched a compass of seven days' journey: and there was no water for the host, and for the cattle that followed them.

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!

11 But Jehoshaphat said, Is there not here a prophet of the LORD, that we may inquire of the LORD by him? And one of the king of

* Ch. 1. 1.—1 Kings 22. 4.—Heb. *at their feet*. See Exod. 11. 8. 1 Kings 22. 7.

NOTES ON CHAP. III.

Verse 2. *He put away the image of Baal*] He abolished this worship; but he continued that of the calves at Dan and Beth-el.

Verse 4. *Was a sheep-master*] The original is *רֹמֵה* *romay*, of which the Septuagint could make nothing; and, therefore, retained the Hebrew word *רֹמֵה*: but the Chaldee has *רֹמֵה גִיזֵי מַרְיָה* *romay gizey maria*, "a sheep-master;" *Aquila* has *ποιμνοτροφης*, and *Symmachus* *τριφυλ βοσκικωτα*, all to the same sense. The original signifies one who marks or brands, probably from the marking of sheep. He fed many sheep, &c. and had them all marked in a particular way, in order to ascertain his property.

A hundred thousand lambs] The Chaldee and Arabic have a hundred thousand fat oxen.

Verse 7. *My people as thy people*] We find that Jehoshaphat maintained the same friendly intercourse with the son, as he did with the father.—See 1 Kings, chap. xxii. 4.

Verse 8. *Through the wilderness of Edom*] Because he expected the king of Edom to join them, as we find he did: and being tributary to Judah, he was obliged to do it.

Verse 9. *They fetched a compass of seven days*] By taking a circuitous route, to go round the southern part of the Dead Sea, they probably intended to surprise the Moabites: but, it appears, their journey was ill planned, as they at last got into a country in which it was impossible to obtain water; and they were brought, in consequence, to the utmost extremity.

Verse 10. *The LORD hath called these three kings together*] That is, this is a Divine judgment: God has judicially blinded us, and permitted us to take this journey to our destruction.

Verse 11. *Is there not here a prophet of the LORD*] The kings of Judah still acknowledged the true God, and Him only.

Poured water on the hands of Elijah] That is, was his constant and confidential servant.

A. M. 3109.
B. C. 895.
Ante I. Ol. 119.
An. Megacis,
Arch. Athen.
perpet. 27.

Israel's servants answered and said, Here is Elisha the son of Shaphat, which poured water on the hands of Elijah.

12 And Jehoshaphat said, The word of the LORD is with him. So the king of Israel and Jehoshaphat and the king of Edom went down to him.

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. And the king of Israel said unto him, Nay: for the LORD hath called these three kings together, to deliver them into the hand of Moab.

14 And Elisha said, As the LORD of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the

king of Judah, I would not look towards thee, nor see thee.

15 But now bring me a minstrel.

And it came to pass, when the minstrel played, that the hand of the LORD came upon him.

16 And he said, Thus saith the LORD, Make this valley full of ditches.

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.

18 And this is but a light thing in the sight of the LORD: he will deliver the Moabites also into your hand.

19 And ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all wells of water, and mar

A. M. 3109.
B. C. 895.
Ante I. Ol. 119.
An. Megacis,
Arch. Athen.
perpet. 27.

* Ch. 2. 25.—^b Ezek. 14. 3.—^c So Judges 10. 14. Ruth 1. 15.—^d 1 Kings 18. 19.

* 1 Kings 17. 1. Ch. 5. 16.—^f See 1 Sam. 10. 5.—^g Ezek. 1. 3. & 3. 14, 22. & 8. 1.—^h Ch. 4. 3.—ⁱ Heb. griev.

Verse 12. *The word of the LORD is with him*] He has the gift of prophecy.

Verse 13. *Get thee to the prophets of thy father*] This was a just but cutting reproof.

Nay] The Chaldee adds here, *I beseech thee do not call the sins of this impiety to remembrance, but ask mercy for us; because the Lord hath called, &c.* The Arabic has, *I beseech thee do not make mention of our transgressions, but use kindness towards us.* It is very likely that some such words were spoken on the occasion: but these are the only Versions which make this addition.

Verse 14. *Were it not that I regard the presence of Jehoshaphat*] He worshipped the true God: Jehoram was an idolater.

Verse 15. *Bring me a minstrel*] A person who played on the harp. The Rabbins, and many Christians, suppose that Elisha's mind was considerably irritated and grieved by the bad behaviour of the young men at Beth-el, and their tragical end; and by the presence of the idolatrous king of Israel; and, therefore, called for Divine psalmody, that it might calm his spirits, and render him more susceptible of the prophetic influence. To be able to discern the voice of God, and the operation of His hand, it is necessary that the mind be calm, and the passions all in harmony, under the direction of reason; that reason may be under the influence of the Divine Spirit.

The hand of the LORD came upon him.] The playing of the harper had the desired effect: his mind was calmed, and the power of God descended upon him. This effect of music was generally acknowledged in every civilized nation. Cicero, in his Tusculan Questions, lib. iv. says, that "The

Pythagoreans were accustomed to calm their minds, and soothe their passions, by singing and playing upon the harp." *Pythagoræi mentes suas à cogitationum intentione, cantu, fidibusque ad tranquillitatem traducebant.* I have spoken elsewhere of the heathen priests who endeavoured to imitate the true prophets; and were as actually filled with the devil, as the others were with the true God. The former were thrown into violent agitations and contortions by the influence of the demons which possessed them; while the latter were in a state of the utmost serenity and composure.

Verse 16. *Make this valley full of ditches.*] The word נַחַל *nachul*, may be translated brook; as it is by the Vulgate and Septuagint. There probably was a river here, but it was now dry; and the prophet desires that they would enlarge the channel, and cut out various canals from it, and reservoirs, where water might be collected for the refreshment of the army, and of the cattle: and these were to be wide enough that the reflection of the sun's rays off this water might be the means of confounding and destroying the Moabites.

Verse 17. *Ye shall not see wind*] There shall be no wind to collect vapours, and there shall be no showers; and yet the whole bed of this river, and all the new-made canals, shall be filled with water.

Verse 19. *Shall fell every good tree*] Every tree by which your enemies may serve themselves for fortifications, &c. But surely fruit-trees are not intended here: for this was positively against the law of God, Deut. xx. 19, 20. *When thou shalt besiege a city—thou shalt not destroy the trees thereof—for the tree of the field is man's life—only the trees*

A. M. 3109.
B. C. 895.
Ante I. Ol. 119.
An. Megacelis,
Arch. Athen.
perpet. 27.

every good piece of land with stones.

20 ¶ And it came to pass in the morning, when ^a the meat-offering was offered, that behold, there came water by the way of Edom, and the country was filled with water.

21 And when all the Moabites heard that the kings were come up to fight against them, they ^b gathered all that were able to ^c put on armour, and upward, and stood in the border.

22 And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side as red as blood :

23 And they said, This *is* blood: the kings are surely ^d slain, and they have smitten one another: now, therefore, Moab, to the spoil.

24 And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them: but ^e they went

A. M. 3109.
B. C. 895.
Ante I. Ol. 119.
An. Megacelis,
Arch. Athen.
perpet. 27.

forward smiting the Moabites, even in *their* country.

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: ^f only in ^g Kir-haraseth left they the stones thereof; howbeit the slingers went about *it*, and smote it.

26 ¶ And when the king of Moab saw that the battle was too sore for him, he took with him seven hundred men that drew swords, to break through *even* unto the king of Edom: but they could not.

27 Then ^h he took his eldest son that should have reigned in his stead, and offered him *for* a burnt-offering upon the wall. And there was great indignation against Israel: ⁱ and they departed from him, and returned to *their* own land.

^a Exod. 29. 39, 40. — ^b Heb. were cried together. — ^c Heb. gird himself with a girdle. — ^d Heb. destroyed.

^e Or, they smote in it even smiting. — ^f Heb. until he left the stones thereof in Kir-haraseth. — ^g Isa. 16. 7, 11. — ^h Amos 2. 1. — ⁱ Ch. 8. 20.

which thou knowest that they be not trees for meat thou shalt destroy and cut them down.

Stop all wells of water] In those hot countries, this would lead sooner than any thing else to reduce an enemy.

Mar every good piece of land with stones] Such a multitude of men, each throwing a stone on a good field as they passed, would completely destroy it.

Verse 29. When the meat-offering was offered] This was the first of all offerings; and was generally made at sun-rising.

There came water] This supply was altogether miraculous; for there was neither wind nor rain, nor any other natural means by which it could be supplied.

Verse 22. Saw the water on the other side as red as blood] This might have been an optical deception; I have seen the like sight when there was no reason to suspect supernatural agency. The Moabites had never seen that valley full of water, and therefore did not suspect that their eyes deceived them, but took it for the blood of the confederate hosts, who they thought might have fallen into confusion in the darkness of night, and destroyed each other, as the Midianites had formerly done, Judges vii. 22.; and the Philistines lately, 1 Kings xiv. 22.

Verse 23. Therefore, Moab, to the spoil] Thus they came on in a disorderly manner, and fell an easy prey to their enemies.

Verse 25. On every good piece of land] On all cultivated ground; and especially fields that were sown.

Only in Kir-haraseth] This was the royal city of the Moabites; and, as we learn from Scripture, exceedingly

strong; see Isa. xvi. 7, 11.: so that it is probable the confederate armies could not easily reduce it. The slingers, we are informed, went about the wall, and smote all the men that appeared on it; while, no doubt, the besieging army was employed in sapping the foundations.

Verse 26. Seven hundred men] These were, no doubt, the choice of all his troops; and, being afraid of being hemmed up, and perhaps taken by his enemies, whom he found on the eve of gaining possession of the city, he made a desperate sortie, in order to regain the open country; and, supposing that the quarter of the Edomites was weakest, or less carefully guarded, he endeavoured to make his impression there; but they were so warmly received by the king of Edom, that they failed in the attempt, and were driven back into the city. Hence he was led to that desperate act mentioned in the following verse.

Verse 27. Took his eldest son] The Rabbins account for this horrible sacrifice in the following way:—

When the king of Moab found himself so harassed, and the royal city on the point of being taken, he called a council of his servants, and asked them how it was these Israelites could perform such prodigies, and that such miracles were wrought for them? His servants answered, that it was owing to their progenitor Abraham, who, having an only son, he was demanded by Jehovah as a sacrifice. Abraham instantly obeyed, and offered his only son for a burnt-offering: the Israelites, being his descendants, through his merits, the Holy Blessed God wrought such miracles in their behalf. The king of Moab answered, I also have an only son; and

I will go and offer him to my god. Then he offered him for a burnt-offering upon the wall.

Upon the wall] *על החומה* *al ha-chamah*. Rab. Sol. Jarchi says, that the letter *ו* *vau*, is wanting in this word, as it should be written *חומה* *chomah*, to signify a wall:—but *חמה* *chamah* signifies the sun, and this was the god of the king of Meab: “And he offered his first-born son for a burnt-offering unto the sun.” This is not very solid.

There was great indignation] The Lord was displeased with them for driving things to such an extremity; or the surrounding nations held them in abomination on the account: and they were so terrified themselves at this most

horrid sacrifice, that they immediately raised the siege, and departed. In cases of great extremity it was customary, in various Heathen nations, to offer human sacrifices, or to devote to the infernal gods the most precious or excellent thing or person they possessed. This was frequent among the Phœnicians, Romans, and Greeks: and it was the natural fruit of a religious system, which had for the objects of its worship cruel and merciless divinities. How different the Christian system: Wilt thou that we shall bring down fire from heaven and destroy them? Ye know not what manner of spirit ye are of; the Son of man is not come to destroy men's lives, but to save them.

CHAPTER IV.

A widow of one of the prophets, oppressed by a merciless creditor, applies to Elisha, who multiplies her oil; by a part of which she pays her debt, and subsists on the rest, 1—7. His entertainment at the house of a respectable woman in Shunem, 8—10. He foretells to his hostess the birth of a son, 11—17. After some years the child dies, and the mother goes to Elisha at Carmel; he comes to Shunem, and raises the child to life, 18—37. He comes to Gilgal, and prevents the sons of the prophets from being poisoned by wild gourds, 38—41. He multiplies a scanty provision, so as to make it sufficient to feed one hundred men, 42—44.

A. M. 3109.
B. C. 835.
Ante I. Ol. 119.
An. Megacila,
Arch. Athen.
perpet. 27.

NOW there cried a certain woman of the wives of * the sons of the prophets unto Elisha, saying, Thy servant my husband is

dead; and thou knowest that thy servant did fear the LORD: and the creditor is come ^b to take unto him my two sons to be bondmen.

A. M. 3109.
B. C. 835.
Ante I. Ol. 119.
An. Megacila,
Arch. Athen.
perpet. 27.

* 1 Kings 20. 35.

^b See Lev. 25. 39. Matt. 18. 25.

NOTES ON CHAP. IV.

Verse 1. *Now there cried a certain woman*] This woman, according to the Chaldee, Jarchi, and the Rabbins, was the wife of Obadiah.

Sons of the prophets] *תלמידי נביאי* *talmidey nebiyaa*, “disciples of the prophets:” so the *Targum* here, and in all other places where the words occur; and properly too.

The creditor is come] This, says Jarchi, was Jehoram, son of Ahab, who lent money on usury to Obadiah, because he had, in the days of Ahab, fed the Lord's prophets. The *Targum* says, he borrowed money to feed these prophets, because he would not support them out of the property of Ahab.

To take unto him my two sons to be bondmen.] Children, according to the laws of the Hebrews, were considered the property of their parents, who had a right to dispose of them for the payment of their debts. And, in cases of poverty, the law permitted them, expressly, to sell both themselves and their children, Exod. xxi. 7., and Levit. xxv. 39. It was by an extension of this law, and by virtue of another,

which authorized them to sell the thief who could not make restitution, Exod. xxii. 3. that creditors were permitted to take the children of their debtors in payment. Although the law has not determined any thing precisely on this point; we see by this passage, and by several others, that this custom was common among the Hebrews. *Isaiah*, refers to it very evidently, where he says, *Which of my creditors is it, to whom I have sold you? Behold, for your iniquities ye have sold yourselves*, chap. i. 1. And our Lord alludes to it, Matt. xviii. 25. where he mentions the case of an insolvent debtor, *Forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and his children, and all that he had*; which shows that the custom continued among the Jews to the very end of their republic. The Romans, Athenians, and Asiatics, in general, had the same authority over their children as the Hebrews had: they sold them in time of poverty; and their creditors seized them as they would a sheep or an ox, or any household goods. *Romulus* gave the Romans an absolute power over their children, which extended through the whole course of their lives,

A. M. 3100.
B. C. 825.
Ante I. Ol. 119.
An. Megacelis,
Arch. Athen.
perpet. 27.

2 And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thine handmaid hath not any thing in the house, save a pot of oil.

3 Then he said, Go, borrow thee vessels abroad of all thy neighbours, even empty vessels; ^a borrow ^b not a few.

4 And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full.

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.

^a See Ch. 3. 16.—^b Or, scant not.—^c Or, creditor.

let them be in whatever situation they might. They could cast them into prison, beat, employ them as slaves in agriculture, sell them for slaves, or even take away their lives!—Dionys. Halicarn. lib. ii. pp. 96, 97.

Numa Pompilius first moderated this law, by enacting that, if a son married with the consent of his father, he should no longer have power to sell him for debt.

The emperors Dioclesian and Maximian forbid freemen to be sold on account of debt: *Ob as alienum servire liberos creditoribus, jura non patiuntur.*—Vid. Lib. ob. as C. de obligat. The ancient Athenians had the same right over their children as the Romans; but Solon reformed this barbarous custom.—Vid. Plutarch in Solone.

The people of Asia had the same custom, which Lucullus endeavoured to check, by moderating the laws respecting usury.

The Georgians may alienate their children; and their creditors have a right to sell the wives and children of their debtors, and thus exact the uttermost farthing of their debt.—Tavernier, lib. iii. c. 9. And we have reason to believe that this custom long prevailed among the inhabitants of the British isles.—See Calmet here.

In short, it appears to have been the custom of all the inhabitants of the earth. We have some remains of it yet in this country, in the senseless and pernicious custom of throwing a man into prison for debt, though his own industry and labour be absolutely necessary to discharge it; and these cannot be exercised within the loathsome and contagious walls of a prison.

Verse 2. *Save a pot of oil.*] Oil was used as aliment, for anointing the body after bathing, and to anoint the dead. Some think that this pot of oil was what this widow had kept for her burial: see Matt. xxvi. 12.

Verse 6. *And the oil stayed.*] While there was a vessel

A. M. 3100.
B. C. 825.
Ante I. Ol. 119.
An. Megacelis,
Arch. Athen.
perpet. 27.

6 And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, *There is not a vessel more.* And the oil stayed.

7 Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt, and live thou and thy children of the rest.

8 ¶ And it fell on a day, that Elisha passed to Shunem, where was a great woman; and she constrained him to eat bread. And so it was, that as oft as he passed by, he turned in thither to eat bread.

9 And she said unto her husband, Behold now,

^d Heb. there was a day.—Josh. 19. 18.—^e Heb. laid hold on him.

to fill, there was oil sufficient; and it only ceased to flow when there was no vessel to receive it. This is a good emblem of the grace of God: while there is an empty longing heart, there is a continual overflowing fountain of salvation. If we find in any place, or in any time, that the oil ceases to flow, it is because there are no empty vessels there; no souls hungering and thirsting for righteousness. We find fault with the dispensations of God's mercy; and ask why were the former days better than these? Were we as much in earnest for our salvation as our forefathers were for theirs, we should have equal supplies; and as much reason to sing aloud of Divine mercy.

Verse 7. *Go, sell the oil, and pay thy debt*] He does not inveigh against the cruelty of his creditor, because the law and custom of the country gave him the authority on which he acted: and, rather than permit a poor honest widow to have her children sold, or that even a Philistine should suffer loss who had given credit to a genuine Israelite, He would work a miracle to pay a debt; which, in the course of Providence, it was out of her power to discharge.

Verse 8. *Elisha passed to Shunem*] This city was in the tribe of Issachar, to the south of the brook Kishon, and at the foot of mount Tabor.

Where was a great woman] In Pirkey, Rab. Eliezer, this woman is said to have been the sister of Abishag, the Shunammite, well known in the history of David.

Instead of *great woman*, the Chaldee has a woman fearing sin; the Arabic, a woman eminent for piety before God. This made her truly great.

Verse 9. *This is a holy man of God*] That is, a prophet, as the Chaldee interprets it.

Which passeth by us continually.] It probably lay in his way to some school of the prophets that he usually attended.

A. M. 3100.
B. C. 895.
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I perceive that this is a holy man of God, which passeth by us continually.

10 Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither.

11 And it fell on a day, that he came thither, and he turned into the chamber, and lay there.

12 And he said to Gehazi his servant, Call this Shunammite. And when he had called her, she stood before him.

13 And he said unto him, Say now unto her, Behold, thou hast been careful for us with all this care; what is to be done for thee? wouldst thou be spoken for to the king, or to the captain of the host? And she answered, I dwell among mine own people.

14 And he said, What then is to be done for

• Gen. 18. 10, 14. —• Heb. set time.

Verse 10. *Let us make a little chamber*] See the Note upon Judges iii. 20. As the woman was convinced that Elisha was a prophet, she knew that he must have need of more privacy than the general state of her house could afford; and, therefore, she proposes what she knew would be a great acquisition to him, as he could live in this little chamber in as much privacy as if he were in his own house. The bed, the table, the stool, and the candlestick, were really every thing he could need, by way of accommodation in such circumstances.

Verse 12. *Gehazi his servant*] This is the first time we hear of this very indifferent character.

Verse 13. *Wouldst thou be spoken for to the king*] Elisha must have had considerable influence with the king, from the part he took in the late war with the Moabites. Jehoram had reason to believe that the prophet, under God, was the sole cause of his success; and, therefore, he could have no doubt that the king would grant him any reasonable request.

Or to the captain of the host] As if he had said, Wilt thou that I should procure thee and thy husband a place at court; or get any of thy friends a post in the army?

I dwell among mine own people.] I am perfectly satisfied and contented with my lot in life: I live on the best terms with my neighbours, and am here encompassed with my kindred, and feel no disposition to change my connexions or place of abode.

How few are there like this woman, on the earth! Who would not wish to be recommended to the king's notice, or get a post for a relative in the army, &c.? Who would not

her? And Gehazi answered, Verily she hath no child, and her husband is old.

15 And he said, Call her. And when he had called her, she stood in the door.

16 And he said, About this season, according to the time of life, thou shalt embrace a son. And she said, Nay, my lord, thou man of God, do not lie unto thine handmaid.

17 And the woman conceived, and bare a son at that season that Elisha had said unto her, according to the time of life.

18 ¶ And when the child was grown, it fell on a day, that he went out to his father to the reapers.

19 And he said unto his father, My head, my head. And he said to a lad, Carry him to his mother.

20 And when he had taken him, and brought him to his mother, he sat on her knees till noon, and then died.

21 And she went up, and laid him on the bed

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• Ver. 23.

like to change the country for the town; and the rough manners of the inhabitants of the country for the polished conversation and amusements of the court? Who is so contented with what he has as not to desire more? Who trembles at the prospect of riches? or believes there are any snares in an elevated state, or in the company and conversation of the great and honourable? How few are there that will not sacrifice every thing; peace, domestic comfort, their friends, their conscience, and their God, for money, honours, grandeur, and parade?

Verse 14. *What then is to be done for her*] It seems that the woman retired as soon as she had delivered the answer mentioned in the preceding verse.

Verse 16. *Thou shalt embrace a son*] This promise, and the circumstances of the parties, are not very dissimilar to that relative to the birth of Isaac, and those of Abraham and Sarah.

Do not lie] That is, let thy words become true: or, as the rabbins understand it, Do not mock me by giving me a son that shall soon be removed by death; but let me have one that shall survive me.

Verse 18. *When the child was grown*] We know not of what age he was, very likely four or six, if not more years: for he could go out to the reapers in the harvest field, converse, &c.

Verse 19. *My head, my head*] Probably affected by the *coup de soleil*, or sun stroke: which might, in so young a subject, soon occasion death.

Verse 21. *Laid him on the bed of the man of God*] She had no doubt heard that Elijah had raised the widow's son of

A. M. 3113.
B. C. 891.
Arte I. Ol. 115.
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perpet. 1.

of the man of God, and shut the door upon him, and went out.

22 And she called unto her husband, and said, Send me, 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.

23 And he said, Wherefore wilt thou go to him to-day? *it is* neither new moon, nor Sabbath. And she said, *It shall be* well.

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.

25 So she went and came unto the man of God to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, *yonder is* that Shunammite:

26 Run now, I pray thee, to meet her, and say unto her, *Is it well* with thee? *is it well* with thy husband? *is it well* with the child? And she answered, *It is well*.

27 And when she came to the man of God to

the hill, she caught him by the feet: but Gehazi came near to thrust her away. And the man of God said, Let her alone; for her soul is vexed within her: and the Lord hath hid it from me, and hath not told me.

28 Then she said, Did I desire a son of my lord? did I not say, Do not deceive me?

29 Then he said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child.

30 And the mother of the child said, *As the Lord liveth, and as thy soul liveth, I will not leave thee.* And he arose, and followed her.

31 And Gehazi passed on before them, and laid the staff upon the face of the child; but *there was* neither voice, nor hearing. Wherefore he went again to meet him, and told him, saying, The child is not awaked.

A. M. 3113.
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^a Heb. peace. — ^b Heb. restrain not for me to ride. — ^c Ch. 2. 25. — ^d Heb. by his feet. Matt. 23. 9. — ^e Heb. bitter. 1 Sam. 1. 10. — ^f Ver. 16.

^g 1 Kings 18. 46. Ch. 9. 1. — ^h Luke 10. 4. — ⁱ See Exod. 7. 19. & 14. 16. Ch. 2. 8, 14. Acts 19. 12. — ^k Ch. 2. 2. — ^l Heb. attention. — ^m John 11. 11.

Sarepta to life: and she believed that he who had obtained this gift for her from God, could obtain his restoration to life.

Verse 23. *Wherefore wilt thou go*] She was a very prudent woman; she would not harass the feelings of her husband by informing him of the death of his son till she had tried the power of the prophet. Though the religion of the true God was not the religion of the state, yet there were, no doubt, multitudes of the people who continued to worship the true God alone; and were in the habit of going, as is here intimated, on new moons and Sabbaths, to consult the prophet.

Verse 24. *Drive, and go forward*] It is customary in the East for a servant to walk alongside, or drive the ass his master rides. Sometimes he walks behind, and goads on the beast; and, when it is to turn, he directs its head with the long pole of the goad. It is probably to this custom that the wise man alludes, when he says, "I have seen servants on horses, and princes walking as servants on the earth:" [on the ground.]

Verse 26. *It is well*] How strong was her faith in God, and submission to His authority! Though the heaviest family affliction that could befall her and her husband had now taken place; yet, believing that it was a dispensation of Providence, which was in itself neither unwise nor unkind, she said, *It is*

well with me, with my husband, and with my child. We may farther remark that, in her days, the doctrine of *reprobate infants* had not disgraced the pure religion of the God of endless compassion. She had no doubts concerning the welfare of her child, even with respect to another world.

Verse 27. *The Lord hath hid it from me, and hath not told me.*] In reference to this point he had not now the *discernment of spirits*. This, and the *gift of prophecy*, were influences which God gave and suspended, as His infinite wisdom saw good.

Verse 28. *Did I desire a son of my lord*] I expressed no such wish to thee: I was contented and happy; and, when thou didst promise me a son, *did I not say, Do not deceive me?* Do not mock me with a child which shall grow up to be attractive and engaging; and of whom I shall soon be deprived by death.

Verse 29. *Salute him not*] Make all the haste thou possibly canst, and lay my staff on the face of the child: he probably thought that it might be a case of mere *suspended animation*, or a *swoon*; and that, laying the staff on the face of the child, might act as a *stimulus* to excite the animal motions.

Verse 30. *I will not leave thee*] The prophet, it seems, had no design to accompany her; he intended to wait for

A. M. 3113.
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Ante. I. Ol. 115.
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32 And when Elisha was come into the house, behold, the child was dead, and laid upon his bed.

33 He ^a went in therefore, and shut the door upon them twain, ^b and prayed unto the LORD.

34 And he went up, 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 ^c he stretched himself upon the child; and the flesh of the child waxed warm.

35 Then he returned, and walked in the house ^d to and fro; and went up, ^e and stretched himself upon him: and ^f the child sneezed seven times, and the child opened his eyes.

^a Ver. 4. Matt. 6. 6. — ^b 1 Kings 17. 20. — ^c 1 Kings 17. 21: Acts 20. 10.
^d Heb. *once hither, and once thither.* — ^e 1 Kings 17. 21.

Gehazi's return: but, as the woman was well assured the child was dead, she was determined not to return till she brought the prophet with her.

Verse 32. *Behold, the child was dead*] The prophet then saw that the body and spirit of the child were separated.

Verse 33. *Prayed unto the LORD.*] He had no power of his own by which he could restore the child.

Verse 34. *Lay upon the child*] Endeavoured to convey a portion of his own natural warmth to the body of the child; and probably endeavoured, by blowing into the child's mouth, to inflate the lungs, and restore respiration. He uses every natural means in his power to restore life, while praying to the Author of it to exert a miraculous influence. Natural means are in our power; those that are supernatural belong to God. We should always do our own work, and beg of God to do His.

Verse 35. *Walked in the house to and fro*] In order, no doubt, that he might recover that natural warmth which was absorbed by the cold body of the child; that he might again, by taking it in his arms, communicate more warmth. Caloric, or natural heat, when accumulated in any particular part, will diffuse itself to all bodies with which it comes in contact, till their temperature be equal; so a heated body will give out its caloric to the surrounding air, or to contiguous bodies, till the temperature of all be perfectly equalized. The body of the prophet gave out its natural heat, or caloric, to the cold body of the child: the prophet, no doubt, continued in contact with the child till he could bear it no longer; then covered up the child, rose up, and walked smartly on the floor, till, by increasing the circulation of the blood by activity, and strong and quick respiration, he could again afford to communicate another portion of his natural heat. This appears to be the reason of what is mentioned in the text.

36 And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son.

37 Then she went in, and fell at his feet, and bowed herself to the ground, and ^a took up her son, and went out.

38 ¶ And Elisha came again to ^b Gilgal: and *there was* a ^c dearth in the land; and the sons of the prophets *were* ^d sitting before him: and he said unto his servant, Set on the great pot, and seethe pottage for the sons of the prophets.

39 And one went out into the field to gather

A. M. 3113.
B. C. 891.
Ante. I. Ol. 115.
An. Diogeneti,
Arch. Athen.
perpet. 1.

A. M. 3114.
B. C. 690.
Ante. I. Ol. 114.
An. Diogeneti,
Arch. Athen.
perpet. 2.

^e Ch. 8. 1, 5. — ^f 1 Kings 17. 23. Heb. 11. 35. — ^g Ch. 2. 1. — ^h Ch. 6. 1.
ⁱ Ch. 2. 3. Luke 10. 39. Acts 22. 3.

Verse 35. *The child sneezed seven times*] That is, it sneezed abundantly. When the nervous influence began to act on the muscular system, before the circulation could be in every part restored, particular muscles, if not the whole body, would be thrown into strong contractions and shiverings; and *sternutation* or sneezing would be a natural consequence; particularly as obstructions must have taken place in the head and its vessels, because of the disorder of which the child died. Most people, as well as philosophers and physicians, have remarked how beneficial sneezings are to the removal of obstructions in the head. *Sternutamenta*, says Pliny, (in his *Hist. Nat.* lib. xxviii. cap. 6.) *graviditatem capitis emendant*; "Sneezing relieves disorders of the head."

Verse 37. *She went in, and fell at his feet*] Few can enter into the feelings of this noble woman. What suspense must she have felt during the time that the prophet was employed in the slow process referred to above: for slow in its own nature it must have been, and exceedingly exhausting to the prophet himself.

Verse 38. *Came again to Gilgal*] He had been there before, with his master, a short time prior to his translation.

Set on the great pot, and seethe pottage for the sons of the prophets.] It was a time of dearth, and all might now stand in need of refreshment: and it appears that the prophet was led to put forth the power he had from God to make a plentiful provision for those who were present. The father of the celebrated Dr. Young, author of *The Night Thoughts*, preaching a charity sermon for the benefit of the sons of the clergy, took the above words for his text; nor could they be said to be unappropriate.

Verse 39. *Wild gourds*] This is generally thought to be the *coloquintida*, the fruit of a plant of the same name, about the size of a large orange. It is brought hither from the

A. M. 3114.
B. C. 890.
Ante I. Ol. 114.
An. Diogeneti,
Arch. Athen.
perpet. 2.

herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and shred them into the pot of pottage: for they knew

them not.

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.

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.

^a Exod. 10. 17.—^b See Exod. 15. 25. Ch. 2. 21. & 5. 10. John 9. 6.—^c Heb. evil thing.—^d 1 Sam. 9. 4.—^e 1 Sam. 9. 7. 1 Cor. 9. 11.

Levant, and is often known by the name of bitter apple: both the seeds and pulp are intensely bitter, and violently purgative. It ranks among vegetable poisons, as all intense bit- ters do; but, judiciously employed, it is of considerable use in medicine.

Verse 40. There is death in the pot] As if he had said. "We have here a deadly mixture; if we eat of it we shall all die."

Verse 41. Bring meal] Though this might, in some measure, correct the strong acrid and purgative quality; yet it was only a miracle which could make a lapful of this fruit shred in pottages salutary.

Verse 42. Bread of the first-fruits] This was an offer-

42 ¶ And there came a man from ^dBaal-shalisha, and brought the man of God bread of the first-fruits, twenty loaves of barley, and full ears of corn ^ein the husk thereof. And he said, Give unto the people, that they may eat.

43 And his servitor said, What, should I set this before a hundred men? He said again, Give the people, that they may eat: for thus saith the LORD, ^hThey shall eat, and shall leave thereof.

44 So he set it before them, and they did eat, and left thereof, according to the word of the LORD.

A. M. 3114.
B. C. 890.
Ante I. Ol. 114.
An. Diogeneti,
Arch. Athen.
perpet. 2.

Gal. 6. 6.—^f Or, in his scrip, or garment.—^g Luke 9. 13. John 6. 9.—^h Luke 9. 17. John 6. 11.—ⁱ Matt. 14. 20. & 15. 37. John 6. 13.

ing to the prophet, as the first-fruits themselves were an offering to God.

Corn in the husk] Probably parched corn, or corn to be parched; a very frequent food in the east. Full ears, before they are ripe, parched on the fire.

Verse 43. Thus saith the LORD, They shall eat, and shall leave thereof.] It was God, not the prophet, who fed one hundred men with these twenty loaves, &c. This is something like our Lord's feeding the multitude miraculously. Indeed, there are many things in this chapter similar to facts in our Lord's history: and this prophet might be more aptly considered a type of our Lord, than most of the other persons in the Scriptures, who have been thus honoured.

CHAPTER V.

The history of Naaman, captain of the host of the king of Syria, a leper; who was informed by a little Israel- itish captive maid that a prophet of the Lord, in Samaria, could cure him, 1—4. The king of Syria sends him with a letter, and rich presents, to the king of Israel, that he should recover him of his leprosy, 5, 6. On receiv- ing the letter, the king of Israel is greatly distressed, supposing that the Syrian king designed to seek a quarrel with him, in desiring him to cleanse a leper, when it was well known that none could cure that disorder but God, 7. Elisha, hearing this, orders Naaman to be sent to him, 8. He comes to Elisha's house, in great state, 9. And the prophet sends a messenger to him, ordering him to wash in Jordan seven times, and he should be made clean, 10. Naaman is displeased that he is received with so little ceremony, and departs in a rage, 11, 12. His servants reason with him; he is persuaded, goes to Jordan, washes, and is made clean, 13, 14. He returns to Elisha; acknowledges the true God; and offers him a present, which the prophet refuses, 15, 16. He asks directions, promises never to sacrifice to any other god, and is dismissed, 17—19. Gehazi runs after him, pretends he is sent by his master for a talent of silver and two changes of raiment; which he receives, brings home, and hides, 20—24. Elisha questions him; convicts him of his wickedness; pronounces a curse of leprosy upon him, with which he is immediately afflicted; and departs from his master a leper, as white as snow, 25—27.

A. M. 3110.
B. C. 894.
Ante I. Ol. 118.
An. Megacelis,
Arch. Athen.
perpet. 28.

NOW Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the LORD had given deliverance unto Syria: he was also a mighty man in valour, but he was a leper.

2 And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife.

3 And she said unto her mistress, Would God

* Luke 4 27. —† Exod. 11. 3. —‡ Heb. before. —§ Or, gracious. —|| Heb. lifted up, or, accepted in countenance.

NOTES ON CHAP. V.

Verse 1. *Naaman, captain of the host*] Of Naaman we know nothing more than is related here. *Jarchi*, and some others, say that he was the man who drew the bow at a venture, as we term it, and slew Ahab: see 1 Kings xxii. 34., and the Notes there. He is not mentioned by *Josephus*, nor has he any reference to this history; which is very strange, as it exists in the *Chaldee*, *Septuagint*, and *Syriac*.

King of Syria] The Hebrew is מֶלֶךְ אֲרָם melek Aram, king of Aram; which is followed by the *Chaldee* and *Arabic*. The *Syriac* has אָדוֹם Adom; but, as the *Syriac* דּוֹלַח do-lath, is the same element as the *Syriac* רִישׁ rish, differing only in the position of the diacritic point, it may have been originally *Aram*. The *Septuagint* and *Vulgate* have *Syria*; and this is a common meaning of the term in Scripture. If the king of *Syria* be meant, it must be *Ben-hadad*; and the contemporary king of Israel, was *Jehoram*.

A great man] He was held in the highest esteem.

And honourable] Had the peculiar favour and confidence of his master; and was promoted to the highest trusts.

Had given deliverance unto Syria] That is, as the rabbins state, by his slaying Ahab, king of Israel; in consequence of which the Syrians got the victory.

A mighty man in valour] He was a giant, and very strong, according to the *Arabic*. He had, in a word, all the qualifications of an able general.

But he was a leper] Here was a heavy tax upon his grandeur: he was afflicted with a disorder the most loathsome, and the most humiliating, that could possibly disgrace a human being. God often, in the course of His Providence, permits great defects to be associated with great eminence, that He may hide pride from man; and cause him to think soberly of himself and his acquirements.

Verse 2. *The Syrians had gone out by companies*] גִּדּוּדִים gedudim, troops. When one hundred, or two hundred men, go out by themselves to make prey of whatever they can get, that is called, says *Jarchi*, גִּדּוּד gedud, a troop. They

my lord were with the prophet that is in Samaria! for he would recover him of his leprosy.

4 And one went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel.

5 And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment.

6 And he brought the letter to the king of

A. M. 3110.
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perpet. 28.

† Or, victory. —‡ Heb. was before. —§ Heb. before. —|| Heb. gather in. —¶ 1 Sam. 9. 8. Ch. 8. 8, 9. —||| Heb. in his hand.

had gone out in marauding parties; and, on such occasions, they bring away grain, cattle, and such of the inhabitants as are proper to make slaves.

A little maid] Who, it appears, had pious parents, who brought her up in the knowledge of the true God. Behold the goodness and the severity of the Divine Providence: affectionate parents are deprived of their promising daughter by a set of lawless freebooters, without the smallest prospect that she should have any lot in life but that of misery, infamy, and wo.

Waited on Naaman's wife] Her decent, orderly behaviour, the consequence of her sober and pious education, entitled her to this place of distinction; in which her servitude was at least easy, and her person safe.

If God permitted the parents to be deprived of their pious child by the hands of ruffians; He did not permit the child to be without a guardian. In such a case were even the father and mother to forsake her, God would take her up.

Verse 3. *Would God my lord*] אֲחָלִי achali, I wish; or, as the *Chaldee*, *Syriac*, and *Arabic* have, "Happy would it be for my master if he were with the prophet, &c."

Here the mystery of the Divine Providence begins to develop itself. By the captivity of this little maid, one Syrian family at least, and that one of the most considerable in the Syrian empire, is brought to the knowledge of the true God.

Verse 4. *Thus and thus said the maid*] So well had this little pious maid conducted herself, that her words are credited; and credited so fully, than an embassy from the king of Syria to the king of Israel, is founded upon them!

Verse 5. *The king of Syria said*] He judged it the best mode of proceeding to send immediately to the king, under whose control he supposed the prophet must be, that he would order the prophet to cure his general.

Ten talents of silver] This, at £353. 11s. 10½. the talent, would amount to £3535. 18s. 9d. sterling.

Six thousand pieces of gold] If shekels are here meant, as the *Arabic* has it, then the six thousand shekels, at

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Israel, saying, Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him

of his leprosy.

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, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me.

8 ¶ And it was so, when Elisha the man of God had heard that the king of Israel had rent his clothes, that 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.

* Gen. 30. 2. Deut. 32. 39. 1 Sam. 2. 6.—b See Ch. 4. 41. John 9. 7.
c Heb. I said.

£1. 16s. 5d. will amount to £10,925. ; and the whole, to £14,460. 18s. 9d. sterling: besides the value of the ten castans, or changes of raiment. This was a princely present, and shows us at once how high Naaman stood in the esteem of his master.

Verse 7. Am I God, to kill and to make alive] He spoke thus under the conviction that God alone could cure the leprosy; which, indeed, was universally acknowledged: and must have been as much a maxim among the Syrians as among the Israelites, for the disorder was equally prevalent in both countries; and in both equally incurable.—See the Notes on Levit. xiii. and xiv. And it was this that led the king of Israel to infer that the Syrian king sought a quarrel with him, in desiring him to do a work which God only could do; and then declaring war upon him because he did not do it.

Verse 8. Let him come now to me] Do not be afflicted; the matter belongs to me, as the prophet of the Most High: send him to me, and he shall know that I am such.

Verse 9. Came with his horses and with his chariot] In very great pomp and state. Closely inspected, this was posterous enough; a leper sitting in state, and affecting it!

Verse 10. Sent a messenger] Did not come out to speak with him: he had got his orders from God, and he transmitted them to Naaman by his servant.

Wash in Jordan seven times] The waters of Jordan had no tendency to remove this disorder; but God chose to make this the mean by which he would convey His healing power. He, who is the Author of life, health, and salvation, has a right to dispense, convey, and maintain them, by whatsoever means He pleases.

Verse 11. Naaman was wroth] And why? Because

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9 So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha.

10 And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.

11 But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the LORD his God, and strike his hand over the place, and recover the leper.

12 Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage.

d Or, I said with myself, He will surely come out. &c.—e Heb. move up and down.—f Or, Amana.

the prophet treated him without ceremony; and because he appointed him an expenseless and simple mode of cure.

Behold, I thought] God's ways are not as our ways: He appoints that mode of cure which He knows to be best. Naaman expected to be treated with great ceremony; and, instead of humbling himself before the Lord's prophet, he expected the prophet of the Lord to humble himself before him! Behold, I thought; and what did he think? Hear his words, for they are all very emphatic:—1. I thought he would surely come out to me. He will never make his servant the medium of communication between me and himself.—2. And stand; present himself before me, and stand as a servant to hear the orders of his God.—3. And call on the name of Jehovah his God; so that both his God and himself shall appear to do me service and honour.—4. And strike his hand over the place; for can it be supposed that any healing virtue can be conveyed without contact? Had he done these things, then the leper might have been recovered.

Verse 12. Are not Abana and Pharpar] At present these rivers do not exist by these names: and where they are we know not; nor whether they were the Orontes and Ciry-sorrees. Mr. Maundrel, who travelled over all this ground, could find no vestige of the names Abana and Pharpar. The river Barrady, he accurately describes: it has its source in Antilibanus; and, after having plentifully watered the city of Damascus and the gardens, dividing into three branches, (one of which goes through the city, and the two others are distributed among the gardens,) it is lost in the marshy country about five or six leagues from Damascus. Two of these branches were, doubtless, called in the time of Elisha, Abana or Amana, as many copies have it; and Pharpar. And in the

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13 And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have

done it? how much rather then, when he saith to thee, Wash, and be clean?

14 Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

15 ¶ And he returned to the man of God, he and all his company, and came, and stood be-

• Job 33. 25.— Luke 4. 27.— Dan. 2. 47. & 3. 29. & 6. 26, 27.—
d Gen. 33. 11.

time in which the Arabic Version was made, two of these branches were called بردا و توري Barda and Toura, for these are the names by which this Version translates those of the text.

May I not wash in them, and be clean] No, for God has directed thee to Jordan; and, by its waters, or none, shalt thou be cleansed. Abana and Pharpar may be as good as Jordan; and, in respect to thy cleansing, the simple difference is, God will convey His influence by the latter, and not by the former.

Verse 13. My father] A title of the highest respect and affection.

Had bid thee do some great thing] If the prophet had appointed thee to do something very difficult in itself, and very expensive to thee, wouldest thou not have done it? With much greater reason shouldst thou do what will occupy little time, be no expense, and is easy to be performed.

Verse 14. Then went he down] He felt the force of this reasoning; and made a trial, probably expecting little success.

Like unto the flesh of a little child] The loathsome scurf was now entirely removed; his flesh assumed the appearance and health of youth; and the whole mass of his blood, and other juices, became purified, refined, and exalted! How mighty is God! What great things can He do by the simplest and feeblest of means!

Verse 15. He returned to the man of God] He saw that the hand of the Lord was upon him: he felt gratitude for his cleansing; and came back to acknowledge, in the most public way, his obligation to God and His servant.

Stood before him] He was now truly humbled, and left all his state behind him. It is often the case that those who have least to value themselves on are proud and haughty; whereas the most excellent of the earth are the most humble; knowing that they have nothing but what they have received. Naaman, the leper, was more proud and dictatorial than he was when cleansed of his leprosy.

fore him: and he said, Behold, now I know that there is no God in all the earth, but in Israel: now therefore, I pray thee, take a blessing of thy servant.

16 But he said, As the LORD liveth, before whom I stand, I will receive none. And he urged him to take it; but he refused.

17 And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt-offering nor sacrifice unto other gods, but unto the LORD.

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• Ch. 3. 14.— Gen. 14. 23. See Matt. 10. 8. Acts 8. 18, 20.

There is no God in all the earth] Those termed gods are no gods; the God of Israel is sole God in all the earth.

Take a blessing] Accept a present: take an expiatory gift.—Arabic. He desired to offer something for his cleansing. He thought it right thus to acknowledge the hand from which he had received his healing; and thus honour the Lord by giving something to his servant.

Verse 16. I will receive none] It was very common to give presents to all great and official men; and, among these, prophets were always included: but, as it might have appeared to the Syrians that he had taken the offered present as a remuneration for the cure performed, he refused; for, as God alone did the work, He alone should have all the glory.

Verse 17. Shall there not then, I pray thee] This verse is understood two different ways. I will give them both in a paraphrase:—

1. Shall there not then be given unto thy servant, [viz. Naaman,] two mules' burden of this Israelitish earth, that I may build an altar with it; on which I may offer sacrifices to the God of Israel? For thy servant, &c.

2. Shall there not be given to thy [Elisha's] servant, [Gehazi,] two mules' burden of this earth? the gold and silver which he brought with him; and which he esteemed as earth, or dust, in comparison of the cure he received. For thy servant [Naaman,] will henceforth, &c.

Each of these interpretations has its difficulties. Why Naaman should ask for two mules' burden of earth, which he might have taken up any where on the confines of the land, without any such liberty, is not easy to see. As to the prophet's permission, though the boon was ever so small, it was not his to give; only the king of Israel could give such a permission:—and, what sort of an altar could he build with two mules' burden of earth, carried from Samaria to Damascus? If this be really the meaning of the place, the request was exceedingly foolish, and never could have come from a person enjoying the right use of his reason. The second opinion, not without its difficulties, seems less

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18 In this thing the LORD pardon thy servant, *that* when my master goeth into the house of Rimmon to worship there, and ^a he leaneth on my hand, and I bow myself in the house of Rimmon, when I bow down myself in the house of Rimmon, the LORD pardon thy servant in this thing.

19 And he said unto him, Go in peace. So he departed from him ^b a little way.

20 ¶ But Gehazi, the servant of Elisha, the man of God, said, Behold, my master hath

spared Naaman this 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.

21 So Gehazi followed after Naaman. And when Naaman saw *him* running after him, he lighted down from the chariot to meet him, and said, ^c *Is all well?*

22 And he said, All *is* well. My master hath sent me, saying, Behold, even now there be

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^a Ch. 7. 2, 17.—^b Heb. *a little piece of ground*, as

Gen. 35. 16.—^c *Is there peace?*

embarrassed than the former. It was natural for Naaman to wish to give something to the prophet's servant, as the master had refused his present. Again, impressed with the vast importance of the cure he had received, to take away all feeling of obligation, he might call *two*, or *ten talents of silver*, by the name of *earth*, as well as Habakkuk, chap. ii. 6. calls silver and gold *thick clay*; and by terms of this kind it has been frequently denominated, both by *prophets* and heathen writers. "Tyros heaped up *silver* as the *dust*, and *fine gold* as the *mire of the streets*." Zech. ix. 3. *And the king gave silver and gold at Jerusalem as stones*, 2 Chron. i. 15. Which is agreeable to the sentiments of the heathen: *Xpuros, τις αρις εστι, και αργυρος*, *Gold and silver are only a certain kind of earth*. ARIST. *Eth. Nicomach.*

Should it be said, the gold and silver could not be *two mules' burthen*; I answer, let the quantity that Naaman brought with him be only considered, and it will be found to be as much, when put into two bags, as could be well lifted upon the backs of two mules; or as those beasts could conveniently carry. The silver itself would weigh 233 lbs. 9 oz. 15½ dwts., and the gold 1140 lbs. 7 oz. 10 dwts.: in the whole 1374 lbs. 5 oz. 5½ dwts. Troy weight. Should it be objected that, taken in this sense, there is no visible connexion between the former and latter clauses of the verse; I answer, that there is as much connexion between the words, taken in this sense, as in the other; for something must be brought in to supply both; besides, this makes a much more complete sense than the other: "Shall there not, I pray thee, be given to thy servant two mules' burthen of this silver and gold, [to apply it as he may think proper: I regard it not,] for thy servant will henceforth offer neither burnt-offering nor sacrifice unto other gods [for the cure he has now received; or by way of worship at any time:] but unto Jehovah." The Reader may choose which of these interpretations he pleases.

Verse 18. *In this thing the LORD pardon thy servant*] It is useless to enter into the controversy concerning this verse. By no rule of right reasoning, nor by any legitimate mode of interpretation, can it be stated that Naaman is asking pardon for offences which he *may* commit; or that he

could ask, or the prophet grant, *indulgence* to bow himself in the temple of Rimmon; thus performing a decided act of *homage*, the very essence of that worship, which immediately before, he solemnly assured the prophet he would never practise. The original may legitimately be read, and *ought* to be read, in the *past*, and not in the *future* tense—"For this thing the Lord pardon thy servant, for that when my master HATH GONE into the house of Rimmon, to worship there, and he HATH LEANED upon mine hand, that I also HAVE BOWED myself in the house of Rimmon; for my worshipping in the house of Rimmon, the Lord pardon thy servant in this thing." This is the translation of Dr. Lightfoot, the most able Hebraist, in his time, in Christendom.

To admit the common interpretation is to admit, in effect, the doctrine of *indulgences*; and, that we may do *evil* that *good* may come of it; that the *end* sanctifies the *means*; and, for political purposes, we may do unlawful acts.

Verse 19. *And he said unto him*] There is a most singular and important reading in one of De Rossi's MSS. which he numbers 191. It has in the margin 'ק לא', that is, "read לא *lo*, not, instead of לו *lo*, to him." Now this reading supposes that Naaman *did* ask permission from the prophet to worship in Rimmon's temple; to which the prophet answers, *NO*; *go in peace*; that is, maintain thy holy resolutions, be a consistent worshipper of the true God, and avoid all idolatrous practices. Another MS. No. 380, appears first to have written לו *to him*, but corrected it immediately by inserting an *aleph* after the *vau*; and thus, instead of making it לא *No*, it has made it לא *loo*, which is no word.

Verse 20. *My master hath spared—this Syrian*] He has neither taken any thing from him for himself, nor permitted him to give any thing to me.

Verse 21. *He lighted down from the chariot*] He treats even the prophet's servant with the profoundest respect, alights from his chariot, and goes to meet him.

Is all well?] הַשְׁלוֹם *ha shalom*; *Is it peace*; or *prosperity?*

Verse 22. *And he said*] שְׁלוֹם *shalom*. *It is peace*; *all is right*. This was a common mode of address and answer.

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come to me from mount Ephraim two young men of the sons of the prophets: give them, I pray thee a talent of silver, and two changes of

garments.

23 And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants; and they bare them before him.

24 And when he came to the tower, he took them from their hand, and bestowed them in the house: and he let the men go, and they departed.

25 But he went in, and stood before his mas-

^a Or, secret place.—^b Heb. not hither, or thither.

There be come to me from mount Ephraim] There was probably a school of the prophets at this mount.

Verse 23. He—bound two talents of silver] It required two servants to carry these two talents; for, according to the computation above, each talent was about 120 lbs. weight.

Verse 24. When he came to the tower] The Chaldee, Septuagint, Syriac, and Arabic, understand the word *by opheh*, which we translate *tower*, as signifying a *secret, dark, or hiding-place*. He was doing a deed of darkness, and he sought darkness to conceal it. He, no doubt, put them in a place little frequented; or one to which few had access besides himself. But the prophet's discerning spirit found him out.

Verse 26. Went not mine heart with thee] The Chaldee gives this a good turn, *By the prophetic Spirit it was shown unto me, when the man returned from his chariot to meet thee.*

Is it a time to receive money] He gave him farther proof of this all-discerning prophetic spirit, in telling him what he designed to do with the money: he intended to set up a splendid establishment; to have men and maid-servants; to have oliveyards and vineyards; and sheep and oxen. This, as the Chaldee says, *he had thought in his heart to do.*

Verse 27. The leprosy of Naaman—shall cleave unto thee] Thou hast got much money, and thou shalt have much to do with it. Thou hast got Naaman's silver, and thou shalt have Naaman's leprosy. Gehazi is not the last who has got money in an unlawful way; and has got God's curse with it.

A leper as white as snow.] The moment the curse was pronounced, that moment the signs of the leprosy began to appear. The *white shining spot*, was the sign that the infection had taken place.—See Levit. xiii. 2. and the Notes there, and at the end of the same chapter.

ter. And Elisha said unto him, Whence comest thou, Gehazi? And he said, Thy servant went ^b no whither.

26 And he said unto him, Went not mine heart with thee, when the man turned again from his chariot to meet thee? *Is it* a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and men-servants, and maid-servants?

27 The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence ^d a leper as white as snow.

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^c 1 Tim. 6. 10.—^d Exod. 4. 6. Numb. 12. 10. Ch. 15. 5.

1. Some have thought, because of the prophet's curse, *The leprosy of Naaman shall cleave unto thee and thy seed for ever*, that there are persons still alive who are this man's real descendants, and afflicted with this horrible disease. Mr. Maundrel, when he was in Judea, made diligent inquiry concerning this; but could not ascertain the truth of the supposition. To me, it appears absurd: the denunciation took place in the posterity of Gehazi, till it should become extinct; and under the influence of this disorder, this must soon have taken place. The *for ever* implies as long as any of his posterity should remain. This is the import of the word *לעולם לעולם*. It takes in the whole extent or duration of the thing to which it is applied. The *for ever* of Gehazi was till his posterity became extinct.

2. The god *Rimmon*, mentioned ver. 18. we meet with nowhere else in the Scriptures, unless it be the same which Stephen calls *Remphan*.—See Acts vii. 43. and the Note there. *Selden* thinks that *Rimmon* is the same with *Elion*, a god of the Phœnicians, borrowed undoubtedly from the *עליון Elion* of the Hebrews, one of the names of the supreme God; which attribute became a god to the Phœnicians. *Hesychius* has the word *Ραμμος, Ramas*, which he translates *ὁ ὑψιστος Θεος*, the most High God; which agrees very well with the Hebrew *רמון rimmon*, from *רמה ramah*, to *make high, or exalt*. And all these agree with the *sun*, as being the highest or most exalted, in what is called the solar system. Some think *Saturn* is intended, and others *Venus*. Much may be seen on this subject in *Selden, De Diis Syris*.

3. Let us not suppose that the offence of Gehazi was too severely punished. 1. Look at the principle, *covetousness*. 2. *Pride and vanity*: he wished to become a great man. 3. *His lying*, in order to impose on Naaman: *Behold, even now there be come to me, &c.* 4. He, in effect, *sells the cure of Naaman for so much money*: for, if Naaman had

not been cured, could he have pretended to ask the silver and raiment? 5. It was an act of *theft*; he applied that to his own use, which Naaman gave him for his master. 6. He *dishonoured* his master, by getting the money and raiment in his name; who had before so solemnly refused it. 7. He closed the whole by *lying to his master*, denying that he had gone after Naaman, or that he had received any thing from him. But was it not severe to *extend the punishment of his crimes to his innocent posterity*? I answer, it does not appear that any of Gehazi's children, if he had any *prior* to this, were smitten with the leprosy: and as to those whom he might beget *after* this time, their leprosy must be the necessary consequence of their being engendered by a leprous father.

Reader, see the end of *avarice* and *ambition*: and see the truth of those words, "He that *will* be rich, shall fall into temptation, and a snare, and into divers hurtful lusts, which drown men in destruction and perdition." St. Paul.

4. We have already remarked the *apparently severe*, and

manifestly kind providence of God in this business. 1. A marauding part was permitted to spoil the confines of the land of Israel. 2. They brought away, to reduce to captivity, a little maid, probably the hope of her father's house. 3. She became Naaman's property, and waited on his wife. 4. She announced God and His prophet. 5. Naaman, on the faith of her account, took a journey to Samaria. 6. Gets healed of his leprosy. 7. Is converted to the Lord; and, doubtless, brought at least his whole family to believe to the saving of their souls! What was *severe* to the *parents* of the little maid, was most kind to *Naaman* and his *family*: and the parents lost their child only a little time, that they might again receive her with honour and glory for ever. How true are the words of the poet:—

"Behind a *frowning* Providence He hides a *smiling* face."

And see the benefits of a religious education! Had not this little maid been brought up in the knowledge of the true God, she had not been the instrument of so great a salvation.

CHAPTER VI.

The sons of the prophets wish to enlarge their dwelling-place, and go to the banks of Jordan to cut down wood, when one of them drops his axe into the water, which Elisha causes to swim, 1—7. Elisha, understanding all the secret designs of the king of Syria against Israel, informs the king of Israel of them, 8—10. The king of Syria, finding that Elisha had thus penetrated his secrets, and frustrated his attempts, sends a great host to Dothan, to take the prophet; the Lord strikes them with blindness, and Elisha leads the whole host to Samaria, and delivers them up to the king of Israel, 11—19. The Lord opens their eyes, and they see their danger, 20. But the king of Israel is prevented from destroying them; and, at the order of the prophet, gives them meat and drink, and dismisses them to their master, 21—23. Ben-hadad besieges Samaria, and reduces the city to great distress, of which several instances are given, 24—30. The king of Israel vows the destruction of Elisha, and sends to have him beheaded, 31—33.

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AND ^a the sons of the prophets said unto Elisha, Behold now, the place where we dwell with thee is too strait for us.

2 Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell. And he answered, Go ye.

^a Ch. 4. 38.

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3 And one said, Be content, I pray thee, and go with thy servants. And he answered, I will go.

4 So he went with them. And when they came to Jordan, they cut down wood.

5 But as one was felling a beam, the ^b axe-head fell into the water: and he cried, and said, Alas, master! for it was borrowed.

^b Heb. iron.

NOTES ON CHAP. VI.

Verse 1. *The place—is too strait for us.*] Notwithstanding the general profligacy of Israel, the schools of the prophets increased. This was, no doubt, owing to the influence of Elisha.

Verse 2. *Every man a beam*] They made a sort of log-houses with their own hands.

Verse 5. *Alas, master! for it was borrowed*] אהוה אדוני אהוה אדוני *Ahah adoni, vehu shaul!* Ah, ah, my master; and it has been sought. It has fallen in, and I have sought it in

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6 And the man of God said, Where fell it? And he showed him the place. And ^a he cut down a stick, and cast ^d it in thither; and the iron did swim.

7 Therefore said he, Take ^e it up to thee. And he put out his hand, and took it.

8 ¶ Then the king of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place ^f shall be my ^b camp.

9 And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are come down.

10 And the king of Israel sent to the place which the man of God told him and warned him of, and saved himself there, not once nor twice.

11 ¶ Therefore the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, Will ye not show me which of us ^g is for the king of Israel?

12 And one of his servants said, ^c None, my lord, O king: but Elisha, the prophet that ^h is

^a Ch. 2. 21.—^b Or, *encamping*.—^c Heb. *No*.—^d Gen. 37. 17.—
^e Heb. *heavy*.—^f Or, *minister*.

vain. Or, *it was borrowed*; and, therefore, I am the more afflicted for its loss; and, *Jarchi* adds, I have nothing to repay it.

Verse 6. *He cut down a stick*] This had no natural tendency to raise the iron: it was only a sign, or ceremony, which the prophet chose to use on the occasion.

The iron did swim.] This was a real miracle; for the gravity of the metal must have, for ever, kept it at the bottom of the water.

Verse 8. *The king of Syria warred against Israel*] This was probably the same Ben-hadad who is mentioned ver. 24. What was the *real* or *pretended* cause of this war, we cannot tell: but we may say, in numberless war cases, as *Calmet* says in this:—"An ambitious and restless prince always finds a sufficiency of reasons to colour his enterprises."

In such and such a place] The Syrian king had observed, from the disposition of the Israelitish army, in what direction it was about to make its movements; and, therefore, laid ambuscades where he might surprise it to the greatest advantage.

Verse 9. *Beware that thou pass not such a place*] Elisha must have had this information by immediate revelation from heaven.

Verse 10. *Sent to the place*] To see if it were so. But

in Israel, telleth the king of Israel the words that thou speakest in thy bed-chamber.

13 And he said, Go and spy where ⁱ he is, that I may send and fetch him. And it was told him, saying, Behold, ^j he is in ^d Dothan.

14 Therefore sent he thither horses, and chariots, and a ^k great host: and they came by night, and compassed the city about.

15 ¶ And when the ^l servant of the man of God was risen early, and gone forth, behold, a host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do?

16 And he answered, Fear not: for ^m they that ⁿ be with us ^o are more than they that ^p be with them.

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 behold, the mountain ^q was full of ^r horses and chariots of fire round about Elisha.

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perpet. 29.

^s 2 Chron. 32. 7. Psa. 55. 18. Rom. 8. 31.—^t Ch. 2. 11. Psa. 34. 7. & 68. 17. Zech. 1. 8. & 6. 1—7.

the *Vulgate* gives it quite a different turn: *misit rex Israel ad locum, et preoccupavit eum*. The king of Israel sent previously to the place, and took possession of it; and thus the Syrians were disappointed. This is very likely, though it is not expressed in the Hebrew text. The prophet knew the Syrians marked such a place: he told the king of Israel; and he hastened and sent a party of troops to preoccupy it; and thus the Syrians found that their designs had been detected.

Verse 13. *Behold, he is in Dothan.*] This is supposed to be the same place as that mentioned in Gen. xxxvii. 17. It lay about twelve miles from Samaria.

Verse 14. *He sent thither horses*] It is strange he did not think that he who could penetrate his secrets, with respect to the Israelitish army, could inform himself of all his machinations against his own life.

Verse 16. *For they that be with us are more, &c.*] What astonishing intercourse had this man with heaven! It seems the whole heavenly host had it in commission to help him.

Verse 17. *Lord,—open his eyes*] Where is heaven? Is it not above, beneath, around us? And were our eyes open as were those of the prophet's servant, we should see the heavenly host in all directions. The horses and chariots of fire were there, before the eyes of Elisha's servant were opened.

A. M. 3111.
B. C. 893.
Ante I. Ol. 117.
An. Megacis,
Arch. Athen.
perpet. 29.

18 ¶ And when they came down to him, Elisha prayed unto the LORD, and said, Smite this people, I pray thee, with blindness. And ^a he smote them with blindness according to the word of Elisha.

19 And Elisha said unto them, This *is* not the way, neither *is* this the city: ^b follow me, and I will bring you to the man whom ye seek. But he led them to Samaria.

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; and behold, *they were* in the midst of Samaria.

21 And the king of Israel said unto Elisha, when he saw them, My father, shall I smite *them*? shall I smite *them*?

22 And he answered, Thou shalt not smite *them*: wouldst thou smite those whom thou hast taken

^a Gen. 19. 11.—^b Heb. *come ye after me.*

Verse 18. *Smite this people—with blindness*] Confound their sight so, that they may not know what they see; and so mistake one place for another.

Verse 19. *I will bring you to the man whom ye seek*] And he did so: he was their guide to Samaria; and showed himself to them fully in that city.

Verse 20. *Open the eyes of these men*] Take away their confusion of vision, that they may discern things as they *are*, and distinguish *where* they are.

Verse 21. *My father, shall I smite*] This was dastardly: the utmost he could have done with these men, when thus brought into his hand, *was* to make them prisoners of war.

Verse 22. *Whom thou hast taken captive*] Those who in open *battle* either lay down their arms, or are surrounded, and their retreat cut off, are entitled to their lives; much more those who are thus providentially put into thy hand, without having been in actual hostility against thee? Give them meat and drink, and send them home to their master; and let him thus know that thou fearest him not, and art incapable of doing an ungenerous or unmanly action.

Verse 23. *He prepared great provision for them*] These, on their return to their master, could tell him strange things about the power of the God of Israel, and the magnanimity of his king.

So the bands of Syria came no more] Marauding parties were no more permitted by the Syrian king to make inroads upon Israel. And it is very likely that for some considerable time after this, there was no war between these two nations. What is mentioned in the next verse was more than a year afterward.

captive with thy sword and with thy bow? ^c set bread and water before them, that they may eat and drink, and go to their master.

23 And he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their master. So ^d the bands of Syria came no more into the land of Israel.

24 ¶ And it came to pass after this, that Ben-hadad king of Syria gathered all his host, and went up, and besieged Samaria.

25 And there was a great famine in Samaria: and behold, they besieged it, until an ass's head was sold for fourscore *pieces* of silver, and the fourth part of a cab of dove's dung for five *pieces* of silver.

26 ¶ And as the king of Israel was passing by upon the wall, there cried a woman unto

A. M. 3111.
B. C. 893.
Ante I. Ol. 117.
An. Megacis,
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perpet. 29.

A. M. 3112.
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^c Rom. 12. 20.—^d Ch. 5. 2. Ver. 8, 9.

Verse 25. *And behold, they besieged it*] They had closed it in on every side, and reduced it to the greatest necessity.

An ass's head was sold for fourscore pieces of silver] I suppose we are to take the *ass's head* literally; and, if the *head* sold for so much, what must other parts sell for, which were much to be preferred? The famine must be great that could oblige them to eat any part of an animal that was proscribed by the law: and it must be still greater that could oblige them to purchase so *mean a part* of this *unclean animal*, at so *high a price*. The *piece of silver* was probably the *drachm*, worth about *seven pence three farthings* of our money: the whole amounting to about *two pounds nine shillings*.

And the fourth part of a cab of dove's dung] The *cab* was about a *quart* or *three pints*. Dove's dung חיריונימ *chiriyonim*. Whether this means *pigeon's dung*, literally, or a kind of *pulse*, has been variously disputed by learned men. After having written much upon the subject, illustrated with quotations from east, west, north, and south, I choose to spare my Reader the trouble of wading through them; and shall content myself with asserting that it is probable a *sort of peas* are meant, which the Arabs to this day call by this name. "The *garbanos*, *cicer*, or *chick-pea*," says Dr. Shaw, "have been taken for the pigeon's dung, mentioned in the siege of Samaria; and, as the *cicer* is *pointed* at one end, and acquires an *ash colour* in parching, the first of which circumstances answers to the *figure*, the second to the usual *colour of dove's dung*, the supposition is by no means to be disregarded."

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him, saying, Help, my lord, O king.

27 And he said, 'If the LORD do not help thee, whence shall I help thee? out of the barn-floor, or out

of the winepress?

28 And the king said unto her, What aileth thee? And she answered, This woman said unto me, Give thy son, that we may eat him to-day, and we will eat my son to-morrow.

29 So ^bwe boiled my son, and did eat him; and I said unto her on the ^cnext day, Give thy son, that we may eat him: and she hath hid her son.

30 ¶ And it came to pass, when the king heard the words of the woman, that he ^drent his clothes; and he passed by upon the wall, and the people looked, and behold, *he had sackcloth within upon his flesh.*

^a Or, Let not the LORD save thee.—^b Lev. 26. 29. Deut. 28. 53, 57.
^c Heb. other.—^d Kings 21. 27.

I should not omit saying, that *dove's dung* is of great value in the East, for its power in producing cucumbers, melons, &c. which has induced many learned men to take the words literally. Bochart has exhausted this subject, and concludes that a kind of pulse is meant. Most learned men are of his opinion.

Verse 27. *If the LORD do not help thee*] Some read this as an imprecation, *May God save thee not! how can I save thee?*

Verse 29. *So we boiled my son*] This is horrible: but, for the sake of humanity, we must allow that the children died through hunger, and then became food for their starved desperate parents.

She hath hid her son] He was already dead, says Jarchi; and she hid him, that she might eat him alone.

This very evil Moses had foretold should come upon them if they forsook God.—See Deut. xxviii. 53, 57. The same evil came upon this wretched people, when besieged by Nebuchadnezzar.—See Ezek. v. 10. And also, when Titus besieged Jerusalem.—See Josephus De Bell. Judaic. lib. vi. cap. 3. and my Notes on Matt. xxiv. 19.

Verse 30. *He had sackcloth within upon his flesh.*] The king was in deep mourning for the distresses of the people.

Verse 31. *If the head of Elisha—shall stand on him*] Either he attributed these calamities to the prophet; or else he thought he could remove them, and yet would not. The miserable king was driven to desperation.

Verse 32. *This son of a murderer*] Jehoram, the son of Ahab and Jezebel. But Ahab is called a murderer, because of the murder of Naboth.

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31 Then he said, 'God do so and more also to me, if the head of Elisha the son of Shaphat shall stand on him this day.

32 But Elisha sat in his house, and the elders sat with him; and the king sent a man from before him: but ere the messenger came to him, he said to the elders, 'See ye how this son of ^ba murderer hath sent to take away mine head? 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?

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?

^a Ruth 1. 17. 1 Kings 19. 2.—^b Ezek. 8. 1. & 20. 1.—^c Luke 13. 32.
^d 1 Kings 18. 4.—^e Job 2. 9.

The sound of his master's feet behind him] That is, king Jehoram is following his messenger, that he may see him take off my head.

Shut the door] He was obliged to make use of this method for his personal safety, as the king was highly incensed.

Verse 33. *Behold, this evil is of the LORD*] It is difficult to know whether it be the prophet, the messenger, or the king, that says these words. It might be the answer of the prophet from within, to the messenger who was without, and who sought for admission, and gave his reason. To whom Elisha might have replied, "I am not the cause of these calamities, they are from the Lord; I have been praying for their removal: but why should I pray to the Lord any longer, for the time of your deliverance is at hand." And then Elisha said,—See the following chapter, where the removal of the calamity is foretold in the most explicit manner; and, indeed, the chapter is unhappily divided from this. The viith chapter should have begun with ver. 24. of this chapter; as, by the present division, the story is unnaturally interrupted.

How natural is it for men to lay the cause of their sufferings on any thing or person but themselves! Ahab's iniquity was sufficient to have brought down God's displeasure on a whole nation; and yet he takes no blame to himself, but lays all on the prophet, who was the only *salt* that preserved the whole nation from corruption. How few take their sins to themselves, and till they do this, they cannot be true penitents; nor can they expect God's wrath to be averted, till they feel themselves the chief of sinners.

CHAPTER VII.

Elisha foretells abundant relief to the besieged inhabitants of Samaria, 1. One of the lords questions the possibility of it; but is assured that he shall see it on the morrow, but not taste of it, 2. Four lepers, perishing with hunger, go to the camp of the Syrians to seek relief, and find it totally deserted, 3—5. How the Syrians were alarmed and fled, 6, 7. The lepers begin to take the spoil; but at last resolve to carry the good news to the city, 8—11. The king, suspecting some treachery, sends some horsemen to scour the country, and see whether the Syrians were not somewhere concealed; they return, and confirm the report that the Syrians were totally fled, 12—15. The people go out and spoil the camp; in consequence of which provisions become as plenty as Elisha had foretold, 16. The unbelieving lord, having the charge of the gate committed to him, is trodden to death by the crowd.

A. M. 3112.
B. C. 892.
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An. Megacis,
Arch. Athen.
perpet. 30.

THEN Elisha said, 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, in the gate of Samaria.

2 ^bThen ^ca lord on whose hand the king leaned, answered the man of God, and said, Behold, ^dif the LORD would make windows in heaven, might this thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.

3 ¶ And there were four leprous men ^eat the entering in of the gate: and they said one to another, Why sit we here until we die?

4 If we say, we will enter into the city, then the famine is in the city, and we shall die there:

and if we sit still here we die also. Now therefore come, and let us fall unto the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die.

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5 And they rose up in the twilight, to go unto the camp of the Syrians: and when they were come to the uttermost part of the camp of Syria, behold, *there was no man there.*

6 For the LORD had made the host of the Syrians ^fto hear a noise of chariots, and a noise of horses, *even the noise of a great host*: and they said one to another, Lo, the king of Israel hath hired against us ^gthe kings of the Hittites, and the kings of the Egyptians to come upon us.

7 Wherefore they ^harose and fled in the

^a Ver. 18, 19. — ^b Ver. 17, 19, 20. — ^c Heb. a lord which belonged to the king leaning upon his hand, Ch. 5. 18. — ^d Mal. 3. 10.

^e Lev. 13. 46. — ^f 2 Sam. 5. 24. Ch. 19. 7. Job 15. 21. — ^g 1 Kings 10. 29. ^h Psa. 43. 4, 5, 6. Prov. 23. 1.

NOTES ON CHAP. VII.

Verse 1. *To-morrow about this time*] This was in reply to the desponding language of the king; and to vindicate himself from the charge of being author of this calamity.—See the end of the preceding chapter.

A measure of fine flour—for a shekel] A *seah* of fine flour: the *seah* was about two gallons and a half; the *shekel*, two shillings and fourpence at the lowest computation. A wide difference between this and the price of the ass's head, mentioned above.

Verse 2. *Then a lord*] *שָׁלִישׁ shalish*. This word, as the name of an office, occurs often; and seems to point out one of the highest offices in the state. So unlikely was this prediction to be fulfilled, that he thought God must pour out wheat and barley from heaven, before it could have a literal accomplishment.

But shalt not eat thereof] This was a mere prediction of his death, but not as a judgment for his unbelief; any person, in his circumstances, might have spoken as he did. He stated, in effect, that nothing but a miracle could procure the plenty predicted; and, by a miracle alone was it done: and any person, in his place, might have been trodden to death by the crowd in the gate of Samaria.

Verse 3. *There were four leprous men*] The Gemara, in *Sota*, *R. Sol. Jarchi*, and others, say, that these four lepers were Gehazi and his three sons.

At the entering in of the gate] They were not permitted to mingle in civil society.

Verse 5. *The uttermost part of the camp*] Where the Syrian advanced guards should have been.

Verse 6. *The LORD had made the—Syrians to hear a noise*] This threw them into confusion; they imagined that

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twilight, and left their tents, and their horses, and their asses, even the camp as it was, and fled for their life.

8 And when these lepers came to 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 entered into another tent, and carried thence also, and went and hid it.

9 Then they said one to another, We do not well: this day is a day of good tidings, and we hold our peace: if we tarry till the morning light, some mischief will come upon us: now therefore come, that we may go and tell the king's household.

10 So they came and called unto the porter of the city: and they told them, saying, We came to 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.

* Heb. we shall find punishment.

they were about to be attacked by powerful auxiliaries, which the king of Israel had hired against them.

Verse 12. *The king arose in the night*] This king had made a noble defence; he seems to have shared in all the sufferings of the besieged, and to have been ever at his post. Even in vile Ahab there were some good things!

They know that we be hungry] This was a very natural conclusion: the Syrians, by the closest blockade, could not induce them to give up the city; but, knowing that they were in a starving condition, they might make use of such a stratagem as that imagined by the king, in order to get possession of the city.

Verse 13. *And one of his servants answered*] This is a very difficult verse; and the great variety of explanations given of it cast but little light on the subject. I am inclined to believe, with Dr. Kennicott, that there is an interpolation here, which puzzles, if not destroys, the sense. "Several instances," says he, "have been given of words improperly repeated by Jewish transcribers, who have been careless enough to make such mistakes, and yet cautious not to alter or erase, for fear of discovery. This verse furnishes another instance in a careless repetition of seven Hebrew words, thus:

חֲנֹשְׂאִים אֲשֶׁר נִשְׂאָרוּ כֹּה הָנֵם בְּכָל הַחֲמוֹן יִשְׂרָאֵל אֲשֶׁר
נִשְׂאָרוּ כֹּה הָנֵם בְּכָל הַחֲמוֹן יִשְׂרָאֵל אֲשֶׁר חֲנֹשְׂ

The exact English of this verse is, *And the servant said, Let*

11 And he called the porters; and they told it to the king's house within.

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. They know that we be hungry; therefore are they gone out of the camp to hide themselves in the field, saying, When they come out of the city, we shall catch them alive, and get into the city.

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.

14 They took therefore two chariot horses; and the king sent after the host of the Syrians, saying, Go and see.

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† Heb. in it.

them take now five of the remaining horses, which remain in it; behold they are as all the multitude of Israel, which [remain in it; behold they are as all the multitude of Israel which] are consumed; and let us send and see.

"Whoever considers that the second set of these seven words is neither in the Septuagint nor Syriac Versions, and that those translators who suppose those words to be genuine, alter them to make them look like sense, will probably allow them to have been at first an improper repetition; consequently, to be now an interpolation, strangely continued in the Hebrew text." They are wanting in more than forty of Kennicott's and De Rossi's MSS. In some others they are left without points; in others, they have been written in, and afterward blotted out; and in others four, in others five, of the seven words are omitted. De Rossi concludes thus, *Nec verba hæc legunt LXX., Vulg., Syrus simplex Syrus, Heptaplaris Parisiensis, Targum.* They stand on little authority; and the text should be read, omitting the words enclosed by brackets, as above.

That are consumed] The words אֲשֶׁר חֲנֹשְׂ *asher tamu*, should be translated, *which are perfect*; i. e. fit for service. The rest of the horses were either dead of the famine, killed for the subsistence of the besieged, or so weak as not to be able to perform such a journey.

Verse 14. *They took—two chariot horses*] They had, at first, intended to send five; probably they found, on examination, that only two were effective. But if they sent

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15 And they went after them unto Jordan: and lo, all the way was full of garments and vessels, which the Syrians had cast away in their haste. And the messengers returned, and told the king.

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.

17 ¶ And the king appointed the lord on whose hand he leaned to have the charge of the gate: and the people trode upon him in the gate, and he died, as the man of God had said,

a Ver. 1.—b Ch. 6. 32. Ver. 2.

two chariots, each would have two horses; and probably a single horse for crossing the country.

Verse 15. *All the way was full of garments and vessels*] A manifest proof of the hurry and precipitancy with which they fled.

Verse 17. *And the people trode upon him*] This officer being appointed by the king to have the command of the gate, the people rushing out to get spoil, and in to carry it to their houses, he was borne down by the multitude, and trodden to death. This also was foreseen by the spirit of prophecy. The literal and exact fulfilment of such predictions must have acquired the prophet a great deal of credit in Israel.

Dr. Lightfoot remarks that, between the first and last year of Jehoram, son of Jehoshaphat, there are very many occurrences mentioned, which are not referred nor fixed to their proper year; and, therefore, they must be calculated in a gross sum, as coming to pass in one of these years. These are the stories contained in chapters iv, v, vi, and vii. of this book; and in 2 Chron. xxi. 6—19. They may be calculated thus:—In the first year of Jehoram, Elisha returning out of Moab into the land of Israel, multiplies the widow's oil; he is lodged in Shunem, and assures his hostess of a child. The seven years' famine was then begun, and he gives the Shunammite warning of its continuance.

The second year, she bears her child in the land of the Philistines, chap. viii. 2. And Elisha resides among the disciples of the prophets at Gilgal, heals the poisoned pottage, and feeds one hundred men with twenty barley loaves and some ears of corn. That summer he cures Naaman of his leprosy, the only cure of this kind done till Christ came.

The third year, he makes iron to swim, prevents the Syrian's ambushments, strikes those with blindness who

who spake when the king came down to him.

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 about this time in the gate of Samaria:

19 And that lord answered the man of God, and said, Now, behold, if the LORD should make windows in heaven, might such a thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.

20 And so it fell out unto him: for the people trode upon him in the gate, and he died.

c Ver. 1.

were sent to seize him, and sends them back to their master.

The fourth year, Jehoshaphat dies, and Edom rebels and shakes off the yoke laid upon them by David: Libnah also rebels.

The fifth year, Samaria is besieged by Ben-hadad, the city is most grievously afflicted; and, after being nearly destroyed by famine, it is suddenly relieved by a miraculous interference of God, which had been distinctly foretold by Elisha.

The sixth year, the Philistines and Arabians oppress Jehoram, king of Judah, and take captive his wives and children, leaving only one son behind.

The seventh year, Jehoram falls into a grievous sickness, so that his bowels fall out, 2 Chron. xxi. 19. And in the same year the seven years' famine ends about the time of harvest; and, at that harvest, the Shunammite's son dies, and is restored to life by Elisha, though the story of his birth and death is related together; and yet some years must have passed between them. Not long after this the Shunammite goes to the king to petition to be restored to her own land, which she had left in the time of the famine, and had sojourned in the land of the Philistines.

This year Elisha is at Damascus; Ben-hadad falls sick; Hazael stifles him with a wet cloth, and reigns in his stead. All these things Dr. Lightfoot supposes happened between An. Mandi 3110 and 3117.—See Lightfoot's Works, Vol. I. p. 88. In examining the facts recorded in these books, we shall always find it difficult, and sometimes impossible, to ascertain the exact chronology. The difficulty is increased by a custom common among these annalists, the giving the whole of a story at once, though several incidents took place at the distance of some years from the commencement of the story: as they seem unwilling to have to recur to the same history in the chronological order of its facts.

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CHAPTER VIII.

Account of the sojourning of the Shunammite, in the land of the Philistines, during the seven years' famine, 1, 2. She returns, and solicits the king to let her have back her land; which, with its fruits, he orders to be restored to her, 3—6. Elisha comes to Damascus, and finds Ben-hadad sick; who sends his servant Hazael to the prophet to inquire whether he shall recover, 7—9. Elisha predicts his death, tells Hazael that he shall be king; and shows him the atrocities which he will commit, 10—14. Hazael returns; stifles his master with a wet cloth, and reigns in his stead, 15. Joram, son of Ahab, becomes king over Israel: his bad reign, 16—19. Edom and Libnah revolt, 20—22. Joram dies, and his son Ahaziah reigns in his stead, 23, 24. His bad reign, 25—27. He joins with Joram against Hazael; is wounded by the Syrians, and goes to Jezreel to be healed, 28, 29.

A. M. 3113.
B. C. 891.
Ante I. Ol. 115.
An. Diogeneti,
Arch. Athen.
perpet. 1.

THEN spake Elisha unto the woman, ^a whose son he had restored to life, saying, Arise, and go thou and thine household, and sojourn wheresoever thou canst sojourn: for the LORD ^b hath called for a famine; and it shall also come upon the land seven years.

2 And the woman arose, and did after the saying of the man of God: and she went with her household, and sojourned in the land of the Philistines seven years.

A. M. 3119.
B. C. 885.
Ante I. Ol. 109.
An. Diogeneti,
Arch. Athen.
perpet. 7.

3 And it came to pass at the seven years' end, that the woman returned out of the land of the Philistines: and she went forth to cry unto the king for her house and for her land.

^a Ch. 4. 35.—^b Psa. 105. 16. Hag. 1. 11.

NOTES ON CHAP. VIII.

Verse 1. *Then spake Elisha*] As this is the relation of an event far past, the words should be translated, "But Elisha had spoken unto the woman whose son he had restored unto life; and the woman had arisen, and acted according to the saying of the man of God, and had gone with her family, and had sojourned in the land of the Philistines seven years." What is mentioned in these two verses happened several years before the time specified in the third verse.—See the Observations at the end of the preceding chapter.

Verse 4. *The king talked with Gehazi*] This is supposed to have happened before the cleansing of Naaman, for, is it likely that the king would hold conversation with a leprous man; or that, knowing Gehazi had been dismissed with the highest disgrace from the prophet's service, he could hold any conversation with him concerning his late master, relative to

4 And the king talked with ^c Gehazi the servant of the man of God, saying, Tell me, I pray thee, all the great things that Elisha hath done.

A. M. 3119.
B. C. 885.
Ante. I. Ol. 109.
An. Diogeneti,
Arch. Athen.
perpet. 7.

5 And it came to pass, as he was telling the king how he had ^d restored a dead body to life, that, behold, the woman, whose son he had restored to life, cried to the king for her house and for her land. And Gehazi said, My lord, O king, this is the woman, and this is her son, whom Elisha restored to life.

6 And when the king asked the woman, she told him. So the king appointed unto her a certain ^e officer, saying, Restore all that was her's, and all the fruits of the field since the

^c Ch. 5. 27.—^d Ch. 4. 35.—^e Or, *custod.*

whom he could not expect him to give either a true or impartial account?

Some think that this conversation might have taken place after Gehazi became leprous; the king having an insatiable curiosity to know the private history of a man who had done such astonishing things:—and from whom could he get this information, except from the prophet's own confidential servant? It agrees better with the chronology to consider what is here related as having taken place after the cure of Naaman. As to the circumstance of Gehazi's disease, he might overlook that, and converse with him, keeping at a reasonable distance, as nothing but actual contact could defile.

Verse 5. *This is the woman, and this is her son, whom Elisha restored to life.*] This was a very providential occurrence in behalf of the Shunammite. The relation given by Gehazi was now corroborated by the woman herself; the

A. M. 3119.
B. C. 885.
Ante I. Ol. 109.
An. Diogeneti,
Arch. Athen.
perpet. 7.

day that she left the land, even until now.

7 ¶ And Elisha came to Damascus; and Ben-hadad the king of Syria was sick, and it was told him, saying, The man of God is come hither.

8 And the king said unto Hazael, Take a present in thine hand, and go, meet the man of God, and inquire of the Lord by him, saying, Shall I recover of this disease?

9 So Hazael went to meet him, and took a present with him, even of every good thing of Damascus, forty camels' burden, and came and stood before him, and said, Thy son Ben-hadad king of Syria hath sent me to thee, saying, Shall I recover of this disease?

10 And Elisha said unto him, Go, say unto him, Thou mayest certainly recover: howbeit

the Lord hath showed me that he shall surely die.

11 And he settled his countenance steadfastly, until he was ashamed: and the man of God wept.

12 And Hazael said, Why weepeth my lord? And he answered, Because I know the evil that thou wilt do unto the children of Israel: their strong-holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child.

13 And Hazael said, But what! is thy servant a dog, that he should do this great thing? And Elisha answered, The Lord hath showed me that thou shalt be king over Syria.

14 So he departed from Elisha, and came to his master; who said to him, What said Elisha

A. M. 3119.
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* 1 Kings 19. 15.—† 1 Sam. 9. 7. 1 Kings 14. 3. Ch. 5. 5.—‡ Ch. 1. 2.—§ Heb. in his hand.—¶ Ver. 15.—⌘ Heb. and set it.

⌘ Luke 19. 41.—⌘ Ch. 10. 32. & 12. 17. & 13. 3, 7. Amos 1. 3.—⌘ Ch. 15. 16. Hos. 13. 16. Amos 1. 13.—⌘ 1 Sam. 17. 43.—⌘ 1 Kings 19. 15.

king was duly affected, and gave immediate orders for the restoration of her hand.

Verse 7. Elisha came to Damascus] That he might lead Gehazi to repentance; according to *Jarohi* and some others.

Verse 8: Take a present in thine hand] But what an immense present was this, forty camels' burden of every good thing of Damascus! The prophet would need to have a very large establishment at Damascus to dispose of so much property.

Verse 10. Thou mayest certainly recover: howbeit the Lord hath showed me that he shall surely die.] That is, God has not determined thy death, nor will it be a necessary consequence of the disease by which thou art now afflicted: but this wicked man will abuse the power and trust thou hast reposed in him, and take away thy life. Even when God has not designed, nor appointed, the death of a person, he may nevertheless die, though not without the permission of God. This is a farther proof of the doctrine of contingent events: he might live for all his sickness, but thou wilt put an end to his life.

Verse 11. He settled his countenance steadfastly] Of whom does the author speak? Of Hazael, or of Elisha? Several apply this action to the prophet: he had a murderer before him, and he saw the bloody acts he was about to commit, and was greatly distressed; but he endeavoured to conceal his feelings: at last his face reddened with anguish, his feelings overcame him, and he burst out and wept.

The Septuagint, as it stands in the Complutensian and Antwerp Polyglotts, make the text very plain: Και ην Αζαηλ κατα προσωπον αυτου, και παρεθηκεν εινωπιον αυτου δαμα ιως αρχυιστο· και εκλαυσεν ο ανθρωπος του Θεου, And

Hazael stood before his face, and he presented before him gifts till he was ashamed; and the man of God wept.

The Codex Vaticanus, and the Codex Alexandrinus, are nearly as the Hebrew. The Aldine edition agrees in some respects with the Complutensian; but all the Versions follow the Hebrew.

Verse 12. I know the evil that thou wilt do] We may see something of the accomplishment of this prediction, chap. x. 32, 33. and chap. xiii. 3, 7.

Verse 13. But what! is thy servant a dog, that he should do this great thing] I believe this verse to be wrongly interpreted by the general run of commentators. It is generally understood, that Hazael was struck with horror at the prediction; that these cruelties were most alien from his mind; that he then felt distressed and offended at the imputation of such evils to him; and yet, so little did he know his own heart that, when he got power, and had opportunity, he did the whole with a willing heart and a ready hand. On the contrary, I think he was delighted at the prospect; and his question rather implies a doubt, whether a person so inconsiderable as he is, shall ever have it in his power to do such great, not such evil things; for, in his sight, they had no turpitude. The Hebrew text stands thus:—מה עבדך תכלב כי ישע הרבה הנורא הזה ki ma abdeca hakeleb, ki yaseh ka-dabar ha-gadol hazzeh? But, what! thy servant, this dog! that he should do this great work! Or, "Can such a poor worthless fellow, such a dead dog, [ὁ κύνος ὁ νεκρὸς, Sept.] perform such mighty actions? thou fillest me with surprize." And, that this is the true sense, his immediate murder of his master, on his return, fully proves. Our common Version of these words of Ha-

A. M. 3119.
B. C. 885.
Ante I. Ol. 109.
An. Diogenesi,
Arch. Athen.
perpet. 7.

to thee? And he answered, He told me that thou shouldest surely recover.

15 And it came to pass on the morrow, that he took a thick cloth, and dipped it in water, and spread it on his face, so that he died: and Hazael reigned in his stead.

A. M. 3112.
B. C. 892.
Ante I. Ol. 116.
An. Megacis,
Arch. Athen.
perpet. 30.

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.

A. M. 3112.
—3119.
B. C. 892-885.
Anno ante I.
Olymp. 116—
109.

17 ° Thirty and two years old was he when he began to reign: and he reigned eight years in Jerusalem.

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: and he did evil in the sight of the LORD.

B. M. 3112
—3119.
B. C. 892-885.
Anno ante I.
Olymp. 116
—109.

19 Yet the LORD would not destroy Judah for David his servant's sake, ° as he promised him to give him always a light, and to his children.

20 ¶ In his days Edom revolted from under the hand of Judah, and made a king over themselves.

21 So Joram went over to Zair, and all the chariots with him: and he rose by night, and smote the Edomites which compassed him about, and the captains of the chariots: and the people fled into their tents.

22 ° Yet Edom revolted from under the hand of Judah unto this day. ¶ Then Lib-

° 2 Chron. 21. 3, 4. — Heb. reigned. Began to reign in consort with his father. — 2 Chron. 21. 5, &c. — Ver. 26. — 2 Sam. 7. 13. 1 Kings 11. 36. & 15. 4. 2 Chron. 21. 7.

° Heb. candle, or, lamp. — Gen. 27. 40. Ch. 3. 27. 2 Chron. 21. 8, 9, 10. — 1 Kings 22. 47. — And so fulfilled Gen. 27. 40. — 2 Chron. 21. 10.

zael, as Mr. Patten observes, has stood in the front of many a fine declamation utterly wide of his real sentiment. His exclamation was not the result of horror; his expression has no tincture of it, but of the unexpected glimpse of a crown! The prophet's answer is plainly calculated to satisfy the astonishment he had excited: a dog bears not, in Scripture, the character of a cruel, but of a despicable animal; nor does he who is shocked with barbarity call it a GREAT deed. David vindicated.

Verse 15. *A thick cloth*] The Versions, in general, understand this of a hairy or woollen cloth.

So that he died] He was smothered, or suffocated.

Verse 16. *In the fifth year of Joram*] This verse, as it stands in the present Hebrew text, may be thus read; "And in the fifth year of Joram, son of Ahab, king of Israel, [and of Jehoshaphat king of Judah,] reigned Jehoram son of Jehoshaphat king of Judah. The three Hebrew words יהורם מלך יהושפט [and of Jehoshaphat king of Judah,] greatly disturb the chronology in this place. It is certain that Jehoshaphat reigned twenty-five years, and that Jehoram his son reigned but eight; 1 Kings xxii. 42. 2 Kings viii. 17. 2 Chron. xx. 31. and xxi. 5. So that he could not have reigned during his father's life without being king twenty years, and eight years!" These words are wanting in three of Kennicott's and De Rossi's MSS., in the Complutensian and Aldine editions of the Septuagint, in the Peshito Syriac, in the Parisian Heptaplar Syriac, the Arabic, and in many copies of the Vulgate, collated by Dr. Kennicott and De Rossi, both printed and manuscript; to which may be added, two MSS. in my own library, one of the 14th, the other of the 11th century, and what I judge to be the Editio Princeps of the Vulgate. And, it is worthy of remark, that in

this latter work, after the 15th verse, ending with, *Quo mortuo; regnavit Azahel pro eo*: the following words are in a smaller character, *Anno quinto Joram filii Achab regis Israel, regnavit Joram filius Josephat rex Juda. Triginta, &c.* We have already seen that it is supposed that Jehoshaphat associated his son with him in the kingdom; and that the fifth year in this place only regards Joram king of Israel, and not Jehoshaphat king of Judah.—See the Notes on chap. i. 17.

Verse 17. *He reigned eight years in Jerusalem.*] Beginning with the 5th year of Joram, king of Israel. He reigned three years with Jehoshaphat his father, and five years alone; i. e. from A. M. 3112 to 3119, according to Archbishop Ussher.

Verse 18. *The daughter of Ahab was his wife*] This was the infamous Athaliah: and, through this marriage, Jehoshaphat and Ahab were confederates; and this friendship was continued after Ahab's death.

Verse 19. *To give him always a light*] To give him a successor in his own family.

Verse 21. *Joram went over to Zair*] This is the same as Seir, a chief city of Idumea. So Isaiah xxi. 11. *The burthen of Dumah, (Idumea:) he calleth to me out of Seir.* This city had its name from Seir, one of the sons of Ishmael, Gen. xxv. 14.

Smote the Edomites] It appears that the Israelites were surrounded by the Idumeans; and that, in the night, Joram and his men cut their way through them, and so got every man to his tent, for they were not able to make any farther head against these enemies; and therefore it is said, *that Edom revolted from under the hand of Judah unto this day.*

A. M. 3112
—3119.
B. C. 892—885.
Anno ante I.
Olymp. 116—
109.

A. M. 3119
—3120.
B. C. 885—884.
Anno ante I.
Olymp. 109—
108.

nah revolted at the same time.
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 Judah.

24 And Joram slept with his fathers, and was buried with his fathers in the city of David: and Ahaziah^b his son reigned in his stead.

25 ¶ In the twelfth year of Joram the son of Ahab king of Israel did Ahaziah the son of Jehoram king of Judah begin to reign.

26^c Two and twenty years old was Ahaziah when he began to reign; and he reigned one year in Jerusalem. And his mother's name was Athaliah, the^d daughter of Omri king of Israel.

^a 2 Chron. 22. 1.—^b Called, *Asariah*, 2 Chron. 22. 6. and *Jehoshas*, 2 Chron. 21. 17. & 25. 23.—^c See 2 Chron. 22. 2.—^d Or, *grand-daughter*. See ver. 18.—2 Chron. 22. 3, 4.

Verse 23. Are they not written in the book of the chronicles] Several remarkable particulars relative to Joram, may be found in 2 Chron. xxi.

Verse 26. Two and twenty years old was Ahaziah when he began to reign] In 2 Chron. xxii. 2. it is said, forty and two years old was Ahaziah when he began to reign: this is a heavy difficulty, to remove which several expedients have been used. It is most evident that, if we follow the reading in *Chronicles*, it makes the son two years older than his own father! for his father began to reign when he was thirty-two years old, and reigned eight years, and so died, being forty years old: see ver. 17. Dr. Lightfoot says, "The original meaneth thus; Ahaziah was the son of two and forty years: namely, of the house of Omri, of whose seed he was by the mother's side: and he walked in the ways of that house, and came to ruin at the same time with it. This the text directs us to look after, when it calleth his mother the daughter of Omri, who was indeed the daughter of Ahab. Now, these forty-two years are easily reckoned, by any that will count back in the Chronicle to the second of Omri. Such another reckoning there is about Jecheoniah, or Jehoiakin, 2 Kings xxiv. 8. Jehoiakin was eighteen years old when he began to reign. But 2 Chron. xxxvi. 9. Jehoiakin was the son of the eight years; that is, his beginning of reign fell in the eighth year of Nebuchadnezzar, and of Judah's first captivity."—Works, Vol. I. p. 87.

After all, here is a most manifest contradiction, that cannot be removed but by having recourse to violent modes of solution. I am satisfied the reading in 2 Chron. xxii. 2. is a mistake; and that we should read there, as here, twenty-two instead of forty-two years: see the Note there. And may

27^e And he walked in the way of the house of Ahab, and did evil in the sight of the LORD, as did the house of Ahab: for he was the son-in-law of the house of Ahab.

28 ¶ And he went with Joram the son of Ahab to the war against Hazael king of Syria in Ramoth-gilead; and the Syrians wounded Joram.

29 And king Joram went back to be healed in Jezreel of the wounds^b which the Syrians had given him at Ramah, when he fought against Hazael king of Syria. And Ahaziah the son of Jehoram king of Judah went down to see Joram the son of Ahab in Jezreel, because he was sick.

^e 2 Chron. 22. 5.—^f Ch. 9. 15.—^b Heb. *wherewith the Syrians had wounded*.—^c Called *Ramoth*, Ver. 28.—^d Ch. 9. 16. 2 Chron. 22. 6, 7.—^e Heb. *wounded*.

we not say with Calmet, Which is most dangerous, to acknowledge that transcribers have made some mistakes in copying the sacred books; or to acknowledge that there are contradictions in them, and then to have recourse to solutions that can yield no satisfaction to any unprejudiced mind? I add, that no mode of solution yet found out has succeeded in removing the difficulty: and of all the MSS. which have been collated, and they amount to several hundred, not one confirms the reading of forty-two years. And to it all the ancient Versions are equally unfriendly.

Verse 28. The Syrians wounded Joram.] Ahaziah went with Joram to endeavour to wrest Ramoth-gilead out of the hands of the Syrians, which belonged to Israel and Judah. Ahab had endeavoured to do this before, and was slain there: See 1 Kings xxii. 3, &c. and the Notes there.

Verse 29. Went back to be healed at Jezreel] And there he continued till Jehu conspired against and slew him there. And thus the blood of the innocents, which had been shed by Ahab and his wife Jezebel, was visited on them in the total extinction of their family. See the following chapters, where the bloody tale of Jehu's conspiracy is told at large.

I have already had to remark on the chronological difficulties which occur in the historical books: difficulties for which copyists alone are responsible. To remove them by the plan of reconciliation, is in many cases impracticable: to conjectural criticism we must have recourse. And is there a single ancient author of any kind, but particularly those who have written on matters of history and chronology, whose works have been transmitted to us free of similar errors, owing to the negligence of transcribers?

A. M. 3119—
3120.
B. C. 885—884.
Anno ante I.
Olymp. 109—
108.

A. M. 3120.
B. C. 884.
Ante I. Ol. 108.
An. Diogeneti,
Arch. Athen.
perpet. 8.

CHAPTER IX.

Elisha sends one of the disciples of the prophets to Ramoth-gilead, to anoint Jehu king of Israel, 1—3. He acts according to his orders, and informs Jehu that he is to cut off the whole house of Ahab, 4—10. Jehu's captains proclaim him king, 11—14. He goes against Jezreel; where he finds Joram, and Ahaziah king of Judah, who had come to visit him: he slays them both: the former is thrown into the portion of Naboth; the latter, having received a mortal wound, flees to Megiddo, and dies there, and is carried to Jerusalem, and buried in the city of David, 15—20. He commands Jezebel to be thrown out of her window; and he treads her under the feet of his horses; and the dogs eat her, according to the word of the Lord, 30—37.

A. M. 3120.
B. C. 884.
Ante I. Ol. 108.
An. Diogenes,
Arch. Athen.
perpet. 8.

AND Elisha the prophet called one of the children of the prophets, and said unto him, ^a Gird up thy loins, and take this box of oil in thine hand, ^c and go to Ramoth-gilead:

2 And when thou comest thither, look out there Jehu the son of Jehoshaphat the son of Nimshi, and go in, and make him arise up from among ^d his brethren, and carry him to an ^e inner chamber;

3 Then ^f take the box of oil, and pour on his head, and say, Thus saith the LORD, I have anointed thee king over Israel. Then open the door, and flee, and tarry not.

4 ¶ So the young man, *even* the young man the prophet, went to Ramoth-gilead.

5 And when he came, behold, the captains of the host *were* sitting; and he said, I have an errand to thee, O captain. And Jehu said, Unto which of all us? And he said, To thee, O captain.

6 And he arose, and went into the house; and

he poured the oil on his head, and said unto him, ^g Thus saith the LORD God of Israel, I have anointed thee king over the people of the LORD, *even* over Israel.

7 And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the LORD, ^h at the hand of Jezebel.

8 For the whole house of Ahab shall perish: and ⁱ I will cut off from Ahab ^j him that pisseth against the wall, and ^k him that is shut up and left in Israel:

9 And I will make the house of Ahab like the house of ^l Jeroboam the son of Nebat, and like the house of ^m Baasha the son of Ahijah:

10 ⁿ And the dogs shall eat Jezebel in the portion of Jezreel, and *there shall be none to bury her*. And he opened the door, and fled.

11 ¶ Then Jehu came forth to the servants of his lord: and *one* said unto him, *Is all well?*

A. M. 3120.
B. C. 884.
Ante I. Ol. 108.
An. Diogenes,
Arch. Athen.
perpet. 8.

^a 1 Kings 20. 35.—^b Ch. 4. 20. Jer. 1. 17.—^c Ch. 8. 28, 29.—^d Ver. 5, 11.—^e Heb. *chamber in a chamber*.—^f 1 Kings 19. 16.—^g 1 Kings 19. 16. 2 Chron. 22. 7.

^h 1 Kings 18. 4. & 21. 15.—ⁱ 1 Kings 14. 10. & 21. 21.—^j 1 Sam. 25. 22.—^k Deut. 32. 36.—^l 1 Kings 14. 10. & 15. 23. & 21. 22.—^m 1 Kings 16. 3, 11.—ⁿ 1 Kings 21. 23. Ver. 35, 36.

NOTES ON CHAP. IX.

Verse 1. *One of the children of the prophets*] The Jews say that this was *Jonah* the prophet, the son of Amittai.

Gird up thy loins] What thou hast to do requires the utmost despatch.

Verse 4. *The young man—the prophet*] This should be translated, *The servant of the prophet*; that is, the servant which Elisha now had in place of Gehazi.

Verse 6. *King over the people of the LORD*] This pointed out to Jehu that he was to rule that people according to God's law; and, consequently, that he was to restore the pure worship of the Most High in Israel.

Verse 7. *Thou shalt smite the house of Ahab*] For their most cruel murders, they have forfeited their own lives, according to that immutable law; "He that sheddeth man's blood, by man shall his blood be shed." This, and the two following verses, contain the *commission* which Jehu received from the Lord against the bloody house of Ahab.

Verse 10. *The dogs shall eat Jezebel*] How most minutely was this prophecy fulfilled: see ver. 33, &c.

Verse 11. *Wherefore came this mad fellow to thee*] Was it because he was a *holy man* of God, that he was reputed by a club of irreligious officers to be a madman? In vain do such pretend that they fight for religion, and are the guar-

A. M. 3128.
B. C. 824.
Ante I. Ol. 102.
An. Diogeneti,
Arch. Athen.
perpet. 8.

wherefore came ^a this mad fellow to thee? And he said unto them, Ye know the man, and his communication.

12 And they said, *It is false; tell us now.* And he said, Thus and thus spake he to me, saying, Thus saith the Lord, I have anointed thee king over Israel.

13 Then they hasted, and ^b took every man his garment, and put it under him on the top of the stairs, and blew with trumpets, saying, Jehu ^c is king.

14 So Jehu the son of Jehoshaphat the son of Nimshi conspired against Joram. (Now Joram had kept Ramoth-gilead, he and all Israel, because of Hazael king of Syria.)

15 But ^d king ^e Joram was returned to be healed in Jezreel of the wounds which the Syrians ^f had given him, when he fought with Hazael king of Syria.) And Jehu said, If it be

^a Jer. 29. 26. John 10. 20. Acts 26. 24. 1 Cor. 4. 10. — Matt. 21. 7. ^b Heb. reigneth.

A. M. 3128.
B. C. 824.
Ante I. Ol. 102.
An. Diogeneti,
Arch. Athen.
perpet. 8.

your minds, then ^g let none go forth nor escape out of the city to go to tell it in Jezreel.

16 ¶ So Jehu rode in a chariot, and went to Jezreel; for Joram lay there. ^h And Abaziah king of Judah was come down to see Joram.

17 And there stood a watchman on the tower in Jezreel, and he spied the company of Jehu as he came, and said, I see a company. And Joram said, Take a horseman, and send to meet them, and let him say, *Is it peace?*

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. And the watchman told, saying, The messenger came to them, but he cometh not again.

19 Then he sent out a second on horseback, which came to them, and said, Thus saith the

^d Ch. 8. 22. — Heb. Jehoram. — Heb. smote. — Heb. let no escaper go, &c. — Ch. 8. 29.

dians of the public welfare and morals, if they persecute religion, and scoff at holy men:—but this has been an old custom with all the seed, the sons of the serpent. As to religious soldiers, they are far to seek, and ill to find, according to the old proverb.

Ye know the man, and his communication.] Ye know that he is a madman, and that his message must be a message of folly. Jehu did not appear willing to tell them what had been done, lest it should promote jealousy and envy.

Verse 12. *They said, It is false.*] Or, as the Chaldees has it, *thou liest.* Or, perhaps, it might be thus understood, "We know he has said nothing but folly and lies; nevertheless, let us hear what he has said."

Verse 13. *Took every man his garment.*] This was a ceremony by which they acknowledged him as king; and it was by such a ceremony that the multitudes acknowledged Jesus Christ for the Messiah and King of Israel, a little before His passion: see Matt. xxi. 7. and the Note there. The ceremony was expressive: "As we put our garments under his feet; so we place every thing under his authority, and acknowledge ourselves his servants."

On the top of the stairs.] The Chaldees, the Rabbins, and several interpreters, understand this of the public sun-dial; which, in those ancient times, was formed of steps like stairs, each step serving to indicate, by its shadow, one hour, on such division of time as was commonly used in that country. This dial was, no doubt, in the most public place; and upon the top of it, or on the platform on the top, would be a very proper place to set Jehu, while they blew their trumpets, and proclaimed him king. The Hebrew *maaloth* מַעְלוֹת, is the

same word which is used chap. xx. 9, 10, 11. to signify the dial of Ahaz; and this was probably the very same dial on which that miracle was afterward wrought: and this dial, מַעְלוֹת *maaloth*, from מָלַח *alah*, to go up, ascend, was most evidently made of steps; the shadows projected on which, by a gnomon, at the different elevations of the sun, would serve to show the popular divisions of time.—See the Notes on chap. xx. 9, &c. and the diagram at the end of that chapter.

Verse 14. *Joram had kept Ramoth-gilead.*] The confederate armies appear to have taken this city; but they were obliged to watch their conquest, as they perceived that Hazael was determined to retake it if possible.

Verse 16. *Jehu—went to Jezreel; for Joram lay there.*] From the preceding verse we learn, that Joram had been wounded in his attack on Ramoth-gilead, and had gone to Jezreel to be cured; and neither he nor Abaziah knew any thing of the conspiracy in Ramoth-gilead, because Jehu and his captains took care to prevent any person from leaving the city; so that the two kings at Jezreel knew nothing of what had taken place.

Verse 17. *A watchman on the tower.*] These watchmen, fixed on elevated places, and generally within hearing of each other, served as a kind of telegraphs, to communicate intelligence through the whole country. But, in some cases, it appears that the intelligence was conveyed by a horseman to the next stage, as in the case before us. At this time, when the armies were at Ramoth-gilead, they were, no doubt, doubly watchful to observe the state of the country, and to notice every movement.—See on 2 Sam. iii. 34.

Verse 18. *What hast thou to do with peace?*] "What is

A. M. 3129.
B. C. 884.
Ante I. OI. 108.
An. Diogenesi,
Arch. Athen.
perpet. 8.

king, *Is it peace?* And Jehu answered, *What hast thou to do with peace? turn thee behind me.*

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; for he driveth furiously.

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, and met him in the portion of Naboth the Jezreelite.

22 And it came to pass, when Joram saw Jehu, that he said, *Is it peace, Jehu?* And he answered, *What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many.*

23 And Joram turned his hands, and fled, and said to Ahaziah, *There is treachery, O Ahaziah.*

* Or, marching.—† Heb. in madness.—‡ Heb. Bind.—§ 2 Chron. 22. 7.—¶ Heb. found.—‡ Heb. filled his hand with a bow.

it to thee whether there be peace or war? Join my company, and fall into the rear."

Verse 20. *He driveth furiously*] Jehu was a bold, daring, prompt, and precipitate general. In his various military operations he had established his character; and now it was almost proverbial.

Verse 21. *Joram—and Ahaziah—went out*] They had no suspicion of what was done at Ramoth-gilead; else they would not have ventured their persons as they now did.

Verse 22. *What peace, so long as the whoredoms*] Though the words *whoredom, adultery, and fornication*, are frequently used to express *idolatry, and false religion*, in general; yet here they may be safely taken in their common and most obvious sense, as there is much reason to believe that Jezebel was the patroness and supporter of a very impure system of religion; and to this Jehu might rather refer than to the *calf-worship*, to which himself was most favourably disposed.

Verse 23. *There is treachery, O Ahaziah.*] This was the first intimation he had of it: he feels for the safety of his friend Ahaziah, and now they fly for their lives.

Verse 24. *Drew a bow with his full strength*] The marginal reading is correct; *He filled his hand with a bow.* That is, "He immediately took up his bow, set his arrow, and let fly." This is the only meaning of the passage.

Between his arms] That is, between his shoulders; for he was now turned, and was flying from Jehu.

Verse 25. *Cast him in the portion of the field*] This was

24 And Jehu drew a bow with his full strength, and smote Joram between his arms, and the arrow went out at his heart, and he sunk down in his chariot.

25 Then said Jehu to Bidkar his captain, Take up, and cast him in the portion of the field of Naboth the Jezreelite: for remember how that, when I and thou rode together after Ahab his father, the LORD laid this burden upon him;

26 Surely I have seen yesterday the blood of Naboth, and the blood of his sons, saith the LORD; and I will requite thee in this plat, saith the LORD. Now therefore take and cast him into the plat of ground, according to the word of the LORD.

27 ¶ But when Ahaziah the king of Judah saw this, he fled by the way of the garden house. And Jehu followed after him, and said, Smite him also in the chariot. *And they did so*

A. M. 3129.
B. C. 884.
Ante I. OI. 108.
An. Diogenesi,
Arch. Athen.
perpet. 8.

† Heb. bowed.—‡ 1 Kings 21. 29.—§ Heb. bloods.—¶ 1 Kings 21. 19.—‡ Or, portion.

predicted, 1 Kings xxi.; and what now happened to the son of Ahab, is foretold in ver. 29. of that chapter.

Verse 26. *The blood of Naboth, and the blood of his sons*] We are not informed in 1 Kings xxi. that any of Naboth's family was slain but himself: but as the object both of Ahab and Jezebel was to have Naboth's vineyard entirely, and for ever; it is not likely that they would leave any of his posterity, who might, at a future time, reclaim it as their inheritance. Again, to secure this point, Jezebel had Naboth convicted of *treason and atheism*; in order that his whole family might be involved in his ruin.

Verse 27. *Fled by the way of the garden*] The account of the death of Ahaziah, as given in 2 Chron. xxii. 8, 9. is very different from that given here: *When Jehu was executing judgment upon the house of Ahab—he sought Ahaziah; and they caught him, (for he was hid in Samaria) and brought him to Jehu; and when they had slain him, they buried him.* "The current of the story at large is this," says Dr. Lightfoot, "Jehu slayeth Joram in the field of Jezreel, as Ahaziah and Joram were together; Ahaziah seeing this, flies, and gets into Samaria, and hides himself there. Jehu marcheth to Jezreel, and makes Jezebel dogs' meat: from thence he sends to Samaria for the heads of Ahab's children and posterity; which are brought him by night, and showed to the people in the morning. Then he marcheth to Samaria, and by the way slayeth forty-two of Ahab's kinsmen; and findeth Jehonadab, the father of the Rechabites. Coming into Samaria, he maketh search for

A. M. 3120.
B. C. 884.
Ante I. Ol. 108.
An. Diogeneti,
Arch. Athen.
perpet. 108.

at the going up to Gur, which is by Ibleam. And he fled to Megiddo, and died there.

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.

29 And in the eleventh year of Joram the

son of Ahab began Ahaziah to reign over Judah.

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.

31 And as Jehu entered in at the

A. M. 3118.
B. C. 886.
Ante I. Ol. 110.
An. Diogeneti,
Arch. Athen.
perpet. 6.

A. M. 3120.
B. C. 884.
Ante I. Ol. 108.
An. Diogeneti,
Arch. Athen.
perpet. 8.

* In the kingdom of Samaria, 2 Chron. 22. 9. Then he began to reign as viceroy to his father in his sickness, 2 Chron. 21. 18, 19. But in Jo-

ram's 12th year he began to reign alone, Ch. 8. 25.—b Ezek. 23. 40.—c Heb. put her eyes in painting.

Abaziah : they find him hid, bring him to Jehu, and he commands to carry him up towards Gur, by Ibleam, and there to slay him. It may be, his father Joram had slain his brethren there, as Ahab had done Naboth, in Jezreel: they do so; smite him there in his chariot, and his chariotter driveth away to Megiddo before he dies. The story in the Book of Kings is short; but the Book of Chronicles shows the order."—Lightfoot's Works, Vol. I. p. 88.

Verse 29. In the eleventh year of Joram] The note in our margin contains as good an account of this chronological difficulty as can be reasonably required: Then he began to reign as viceroy to his father in his sickness, 2 Chron. xxi. 18, 19. But in Joram's twelfth year he began to reign alone, chap. viii. 26.

Verse 30. She painted her face, and tired her head] She endeavoured to improve the appearance of her complexion by paint; and the general effect of her countenance by a tiara, or turban head-dress. Jonathan, the Chaldee Targumist, so often quoted, translates this, וְכִחַלְתָּ בְּצִדְיָא עֵינָא, vecchalath bitdidā eynāhā; "She stained her eyes with stibium, or antimony." This is a custom in Asiatic countries to the present day. From a late traveller in Persia, I borrow the following account:—

"The Persians differ as much from us in their notions of beauty, as they do in those of taste. A large, soft, and languishing black eye, with them, constitutes the perfection of beauty. It is chiefly on this account that the women use the powder of antimony, which, although it adds to the vivacity of the eye, throws a kind of voluptuous languor over it, which makes it appear (if I may use the expression,) dissolving in bliss. The Persian women have a curious custom of making their eyebrows meet: and if this charm be denied them, they paint the forehead with a kind of preparation made for that purpose."—E. S. Waring's Tour to Sheeraz, 4to. 1807. page 62.

This casts light enough on Jezebel's painting, &c. and shows sufficiently with what design she did it; to conquer and disarm Jehu, and induce him to take her for wife, as Jarchi supposes. This staining of the eye with stibium, and painting, was a universal custom, not only in Asiatic countries, but also in all those that bordered on them, or had con-

nexions with them. The prophet Ezekiel mentions the painting of the eyes, chap. xxiii. 40.

That the Romans painted their eyes, we have the most positive evidence. Pliny says, *Tanta est decoris affectatio ut tinguantur oculi quoque.*—Hist. Nat. lib. xi. cap. 37. "Such is their affectation of ornament, that they paint their eyes also." That this painting was with stibium or antimony, is plain, from these words of St. Cyprian, *De Opere et Eleemosynis, Inunge oculos tuos non stibio diaboli, sed collyrio Christi, "Anoint your eyes, not with the devil's antimony, but with the eye-salve of Christ."* Juvenal is plain on the same subject. Men as well as women, in Rome, practised it:

*Ille supercilium madidâ fuligine tactum
Obliquâ producit acu pingitque trementes
Attollens oculos.* SAT. ii. ver. 93.

"With sooty moisture one his eyebrows dies;
And with a bodkin paints his trembling eyes."

The manner in which the women in Barbary do it, Dr. Russel particularly describes:—"Upon the principle of strengthening the sight, as well as an ornament, it is become a general practice among the women, to black the middle of their eye-lids, by applying a powder called *ismed*. Their method of doing it, is by a cylindrical piece of silver, steel, or ivory, about two inches long, made very smooth; and about the size of a common probe. This they wet with water, in order that the powder may stick to it; and applying the middle part horizontally to the eye, they shut the eye-lids upon it, and so drawing it through between them, it blacks the inside, leaving a narrow black rim all round the edge. This is sometimes practised by the men, but is then regarded as foppish."—RUSSEL's Nat. Hist. of Aleppo, pag. 102. See Parkhurst, sub. voc. 78.

Verse 31. Had Zimri peace, who slew his master?] Jarchi paraphrases this place thus:—"If thou hast slain thy master, it is no new thing; for Zimri also slew Elah, the son of Baasha:" which words were rather intended to conciliate than to provoke. But the words are understood by most of the Versions thus:—Health to Zimri, the slayer of his master!

A. M. 2120.
B. C. 884.
Ante l. Ol. 100.
An. Diogeneti,
Arch. Athen.
perpet. 8.

gate, she said, 'Had Zimri peace, who slew his master?

32 And he lifted up his face to the window, and said, Who is on my side: who? And there looked out to him two or three eunuchs.

33 And he said, Throw her down. So they threw her down: and some of her blood was sprinkled on the wall, and on the horses: and he trode her under foot.

34 And when he was come in, he did eat and drink, and said, Go, see now this cursed woman, and bury her: for she is a king's daughter.

1 Kings 16. 8-20. — Or, chamberlains. — 1 Kings 16. 31.

Verse 33. *So they threw her down*] What a terrible death! She was already, by the fall, almost dashed to pieces; and the brutal Jehu trampled her already mangled body under his horse's feet!

Verse 34. *She is a king's daughter.*] Jezebel was certainly a woman of a very high lineage. She was daughter of the king of Tyre; wife of Ahab, king of Israel; mother of Joram, king of Israel; mother-in-law of Joram, king of Judah; and grandmother to Ahaziah, king of Judah.

Verse 35. *The scull—the feet, and the palms of her hands.*] The dogs did not eat those parts, say Jarchi and Kimchi, because in her festal dances she danced like a dog, on her hands and feet; wantonly moving her head. What other meaning these Rabbins had, I do not inquire. She was, no doubt, guilty of the foulest actions; and was almost too bad to be belied.

How literally was the prediction delivered in the preced-

A. M. 2120.
B. C. 884.
Ante l. Ol. 120.
An. Diogeneti,
Arch. Athen.
perpet. 8.

35 And they went to bury her: but they found no more of her than the scull, and the feet, and the palms of her hands.

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 Tishbite, saying, 'In the portion of Jezreel shall dogs eat the flesh of Jezebel:

37 And the carcase of Jezebel shall be as dung upon the face of the field in the portion of Jezreel; so that they shall not say, This is Jezebel.

4 Heb. by the hand of. — 1 Kings 21. 23. — Ps. 83. 10.

ing book, (1 Kings xxi. 23.) *The dogs shall eat Jezebel by the wall of Jezreel*, fulfilled! And how dearly did she and her husband Ahab pay for the murder of innocent Naboth!

Verse 37. *And the carcase of Jezebel shall be as dung*] As it was not buried under the earth, but was eaten by the dogs, this saying was also literally fulfilled.

They shall not say, This is Jezebel.] As she could not be buried, she could have no funeral monument. Though so great a woman by her birth, connexions, and alliances, she had not the honour of a tomb! There was not even a solitary stone, to say *Here lies Jezebel!* Not even a mound of earth to designate the place of her sepulture! Judgment is God's strange work; but when He contends, how terrible are His judgments! and when He ariseth to execute judgment, who shall stay His hand! How deep are His counsels, and how terrible are His workings!

CHAPTER X.

Jehu sends an ironical letter to the elders of Samaria, telling them to choose one of the best of their master's sons, and put him on the throne; to which they return a submissive answer, 1-6. He writes a second letter, and orders them to send him the heads of Ahab's seventy sons: they do so; and they are laid in two heaps, at the gate of Jezreel, 7, 8. Jehu shows them to the people, and excuses himself, and states that all is done according to the word of the Lord, 9, 10. He destroys all the kindred of Ahab that remained in Jezreel, 11. He also destroys forty-two men, the brethren of Ahaziah, king of Judah, 12-14. He meets with Jehonadab, and takes him with him in his chariot, 15, 16. He comes to Samaria, and destroys all that were of the kindred of Ahab there, 17. He pretends a great zeal for the worship of Baal, and gathers all his priests together, under the pretence of a grand sacrifice, and slays them all, 18-25. He burns Baal's images, and makes his temple a dung-house, 26-28. But he does not depart from the sins of Jeroboam, and does not prosper, 29-31. Hazael vexes Israel, 32, 33. Jehu dies, having reigned over Israel, in Samaria, twenty-eight years, 34-36.

A. M. 3120.
B. C. 884.
Ante I. Ol. 108.
An. Diogeneti,
Arch. Athen.
perpet. 8.

AND Ahab had seventy sons in Samaria. And Jehu wrote letters, and sent to Samaria, unto the rulers of Jezreel, to the elders,

and to them that brought up Ahab's children, saying,

2 Now as soon as this letter cometh to you, seeing your master's sons are with you, and there are with you chariots and horses, a fenced city also, and armour ;

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.

4 But they were exceedingly afraid, and said, Behold, two kings stood not before him : how then shall we stand ?

5 And he that was over the house, and he that was over the city, the elders also, and the bringers up of the 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.

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 ye the heads of the

men your master's sons, and 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.

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, and sent him them to Jezreel.

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 entering in of the gate until the morning.

9 And it came to pass in the morning, that he went out, and stood, and said to all the people, Ye be righteous : behold, I conspired against my master, and slew him : but who slew all these ?

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 : for the LORD hath done that which he spake by his servant Elijah.

A. M. 3120.
B. C. 884.
Ante I. Ol. 108.
An. Diogeneti,
Arch. Athen.
perpet. 8.

• Heb. nourishers.—• Heb. for me.—• 1 Kings 21. 21.—• Ch. 9. 14, 24.

• 1 Sam. 3. 19.—• 1 Kings 21. 19, 21, 29.—• Heb. by the hand of.

NOTES ON CHAP. X.

Verse 1. *Ahab had seventy sons*] As he had several wives, he might have many children. The Israelites, from the earliest part of their history, were remarkably fruitful. How amazingly did they multiply in Egypt, even under the hand of the severest oppression ! And as to the individuals of whose families we have account, they are quite remarkable : Rehoboam had thirty-eight sons ; Abdon had forty ; Tola had thirty ; Ahab seventy ; and Gideon seventy-one.

Unto the rulers of Jezreel] It certainly should be, unto the rulers of Samaria : for, to them and to that city, the whole context shows us the letters were sent.—See ver. 6.

To them that brought up Ahab's children] It appears that the royal children of Israel and Judah were entrusted to the care of the nobles, and were brought up by them ; (see ver. 6.) and to these, therefore, Jehu's letters are directed. It is supposed Isaiah (xlix. 23.) alludes to this custom : kings shall be thy nursing fathers ; and queens thy nursing mothers.

Verse 2. *A fenced city also*] AH here seems to refer to Samaria alone ; in it were the magazines and implements of war, &c. No Reader need be told that these letters were all ironical. It was the same as if he had said, " Ye have

no means of defence ; Israel is with me : if you yield not up yourselves and the city, I will put you all to the sword."

Verse 4. *Two kings stood not before him*] That is, Joram and Ahaziah.

Verse 5. *He that was over the house, &c.*] Thus all the constituted authorities agreed to submit.

Will do all that thou shalt bid us] They made no conditions ; and stood pledged to commit the horrid murders which this most execrable man afterward commanded.

Verse 6. *Come to me to Jezreel*] Therefore, the letters were not written to Jezreel, but from Jezreel to Samaria.

Verse 7. *Put their heads in baskets*] What cold-blooded wretches were the whole of these people !

Verse 8. *Lay ye them in two heaps*] It appears that the heads of these princes had arrived at Jezreel in the night time : Jehu ordered them to be left at the gate of the city, a place of public resort, that all the people might see them, and be struck with terror, and conclude that all resistance to such authority and power would be vain.

Verse 9. *Ye be righteous*] Another irony ; intended partly to excuse himself, and to involve them in the odium of this massacre ; and, at the same time, to justify the conduct of both, by showing that all was done according to the commandment of the Lord.

A. M. 3120.
B. C. 884.
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An. Diogeneti,
Arch. Athen.
perpet. 8.

11 So Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, and his kinsfolks, and his priests, until he left

him none remaining.

12 ¶ And he arose and departed, and came to Samaria. And as he was at the shearing-house in the way,

13 Jehu met with the brethren of Ahaziah king of Judah, and said, Who are ye? And they answered, We are the brethren of Ahaziah; and we go down to salute the children of the king and the children of the queen.

14 And he said, Take them alive. And they took them alive, and slew them at the pit of the shearing-house, even two and forty men; neither left he any of them.

15 ¶ And when he was departed thence, he lighted on Jehonadab the son of Rechab coming to meet him: and he saluted him, and said to him, Is thine heart right, as my heart

* Or, acquaintance.—Heb. house of shepherds binding sheep.—Ch. 8. 29. 2 Chron. 22. 8.—Heb. found.—Heb. to the peace of, &c.—Heb. found.

Verse 11. *Jehu slew all*] So it appears, that the great men who had so obsequiously taken off the heads of Ahab's seventy sons, fell also a sacrifice to the ambition of this incomparably bad man.

Verse 12. *The shearing-house*] Probably the place where the shepherds met for the annual sheep-shearing.

Verse 13. *The brethren of Ahaziah*] The relatives of his family; for it does not appear that he had any brethren, properly so called: but we know that the term brethren, among the Jews, signified the relatives of the same family; and especially brothers' and sisters' children; and that these were such, see 2 Chron. xxii. 8.

We go down to salute, &c.] So promptly had Jehu executed all his measures, that even the nearest relatives of the murdered kings had not heard of their death; and, consequently, had no time to escape. They were all taken as in a net.

Verse 14. *The pit of the shearing-house*] Probably the place where they washed the sheep, previously to shearing; or the fleeces after they were shorn off.

Verse 15. *Jehonadab the son of Rechab*] For particulars concerning this man, his ancestry, and posterity, see the Notes on Jerem. xxxv.

Is thine heart right] With me, in the prosecution of a reform in Israel; as my heart is with thy heart in the true religion of Jehovah, and the destruction of Baal.

It is] I wish a reform in the religion of the country; I am his friend who shall endeavour to promote it.

is with thy heart? and Jehonadab answered, It is. If it be, give me thine hand. And he gave him his hand; and he took him up to him into the chariot.

16 And he said, Come with me, and see my zeal for the LORD. So they made him ride in his chariot.

17 And when he came to Samaria, he slew all that remained unto Ahab in Samaria, till he had destroyed him, according to the saying of the LORD, which he spake to Elijah.

18 ¶ And Jehu gathered all the people together, and said unto them, Ahab served Baal a little; but Jehu shall serve him much.

19 Now therefore call unto me all the prophets of Baal, all his servants, and all his priests; let none be wanting: for I have a great sacrifice to do to Baal; whosoever shall be wanting, he shall not live. But Jehu did it in subtlety, to the intent that he might destroy the worshippers of Baal.

A. M. 3120.
B. C. 884.
Ante I. Ol. 108.
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Arch. Athen.
perpet. 8.

† Jer. 35. 6, &c.—1 Chron. 2. 55.—Heb. blessed.—Ezra 10. 19.—1 Kings 19. 10.—Ch. 9. 8. 2 Chron. 22. 8.—1 Kings 21. 21.—1 Kings 16. 31, 32.—1 Kings 22. 6.

Give me thine hand] This has been generally considered as exacting a promise from Jehonadab;—but does it mean any more than his taking him by the hand, to help him to step into the chariot, in which Jehu was then sitting? Jehonadab was, doubtless, a very honourable man in Israel; and by carrying him about with him in his chariot, Jehu endeavoured to acquire the public esteem. "Jehu must be acting right; for Jehonadab is with him, and approves his conduct."

Verse 16. *Come with me, and see my zeal for the LORD*] O thou ostentatious and murderous hypocrite! Thou have zeal for Jehovah, and His pure religion! Witness thy calves at Dan and Beth-el, and the general profligacy of thy conduct! He who can call another to witness his zeal for religion, or his works of charity, has as much of both as serves his own turn.

Verse 18. *Ahab served Baal a little*] Jehu had determined to have no worship in Israel, but that of the golden calves at Dan and Beth-el; therefore, he purposes to destroy all the worshippers of Baal: and that he may do it without suspicion, he proclaims a great sacrifice; and that he may do it the more easily, he gathers them all together into one place.

Verse 19. *Whosoever shall be wanting, he shall not live*] Because as he will thereby show himself without zeal for the service of his god, he will justly forfeit his life. All this was done in the very spirit of deceit.

A. M. 3120.
B. C. 884.
Ante I. Ol. 108.
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Arch. Athen.
perpet. 8.

20 And Jehu said, ^aProclaim a solemn assembly for Baal. And they proclaimed *it*.

21 And Jehu sent through all Israel: and all the worshippers of Baal came, so that there was not a man left that came not. And they came into the ^bhouse of Baal; and the house of Baal was ^cfull from one end to another.

22 And he said unto him that *was* over the vestry, Bring forth vestments for all the worshippers of Baal. And he brought them forth vestments.

23 And Jehu went, and Jehonadab 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.

24 And when they went in to offer sacrifices and burnt-offerings, Jehu appointed fourscore men without, and said, *If* any of the men whom I have brought into your hands escape, *he that letteth him go, ^dhis life shall be for the life of him.*

25 And it came to pass, as soon as he had made an end of offering the burnt-offering, that Jehu said to the guard and to the captains, Go in, *and* slay them; let none come forth. And they smote them with ^ethe edge of the sword;

^a Heb. Sanctify. — ^b 1 Kings 16. 32. — ^c Or, so full, that they stood mouth to mouth. — ^d 1 Kings 20. 39. — ^e Heb. the mouth. — ^f Heb. statuses. — ^g 1 Kings 14. 23.

Verse 22. *He said unto him that was over the vestry]* The word *vestry* comes from *vestiarium*, and that from *vestes*, garments, from *vestio*, I clothe; and signifies, properly, the place where the sacerdotal robes and pontifical ornaments are kept. The priests of Baal had their robes, as well as the priests of the Lord; but the garments were such, that one could be easily distinguished from the other.

Verse 23. *None of the servants of the LORD]* Though he was not attached to that service, yet he would tolerate it: and as he was led to suppose that he was fulfilling the will of *Jehovah* in what he was doing, he would of course treat His worship and worshippers with the more respect.

Verse 25. *As soon as he had made an end of offering]* Had Jehu been a man of any conscientious principle in religion, he would have finished the tragedy before he offered the burnt-offering. But, to a man of no religion, the worship of *Jehovah* and of Baal are alike. If, as a statesman, he prefers either, it is merely for political purposes.

To the guard and to the captains] לרצים ולשלימים *le ratsim u-le-shalashim*; to the couriers, the runners, and the

and the guard and the captains cast *them* out, and went to the city of the house of Baal.

26 And they brought forth the ^fimages ^gout of the house of Baal, and burned them.

27 And they brake down the image of Baal, and brake down the house of Baal, ^hand made it a draught-house unto this day.

28 Thus Jehu destroyed Baal out of Israel.

29 ¶ Howbeit *from* the sins of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not from after them, *to wit*, ⁱthe golden calves that *were* in Beth-el, and that *were* in Dan.

30 And the LORD said unto Jehu, 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, ^jthy children of the fourth generation shall sit on the throne of Israel.

31 But Jehu ^ktook no heed to walk in the law of the LORD God of Israel with all his heart: for he departed not from ^lthe sins of Jeroboam, which made Israel to sin.

32 ¶ In those days the LORD began ^mto cut

A. M. 3120.
B. C. 884.
Ante I. Ol. 108.
An. Diogeneti,
Arch. Athen.
perpet. 8.

A. M. 3120.
—3148.
B. C. 884—856.
Anno ante I.
Olymp. 108.
—80.

A. M. 3120.
B. C. 884.
Ante I. Ol. 108.
An. Diogeneti,
Arch. Athen.
perpet. 8.

A. M. 3120.
—3148.
B. C. 884—856.
Anno ante I.
Olymp. 108—
80.

^h Exra 6. 11. Dan. 2. 5. & 3. 29. — ⁱ 1 Kings 12. 28, 29. — ^j See Ver. 35. Ch. 13. 1, 10. & 14. 23. & 15. 8, 12. — ^k Heb. observed not. — ^l 1 Kings 14. 16. — ^m Heb. to cut off the ends.

shalashim, the men of the *third rank*: those officers who were next to the nobles; the king and these being only their superiors. The *runners* were probably a sort of *light infantry*.

The city of the house of Baal.] Does not this mean a sort of holy of holies, where the most sacred images of Baal were kept? A place separated from the temple of Baal, as the *holy of holies* in the temple of *Jehovah* was separated from what was called *The Holy Place*.

Verse 27. *Made it a draught-house]* A place for human excrement: so all the *Versions* understand it. Nothing could be more degrading than this; he made it a *public necessary*.

Verse 30. *Thy children of the fourth generation]* These four descendants of Jehu were *Jehoahaz*, *Jehoash*, *Jeroboam* the second, and *Zechariah*; see chap. xiv. and xv. This was all the compensation Jehu had in either world, for the recompense of *his zeal for the Lord*.

Verse 31. *Jehu took no heed]* He never made it his study: indeed he never intended to walk in this way; it neither suited his *disposition* nor his *politics*.

Verse 32. *The LORD began to cut Israel short]* The

A. M. 3120
—3148.
B. C. 884—856.
Anno ante I.
Olymp. 108—
80.

Israel short: and ^aHazael smote them in all the coasts of Israel; ^b33 From Jordan eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which is by the river Arnon, ^ceven ^dGilead and Bashan.

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 Israel?

³⁵ And Jehu slept with his fathers: and they buried him in Samaria. And Jehoahaz his son reigned in his stead.

³⁶ And ^ethe time that Jehu reigned over Israel in Samaria was twenty and eight years,

A. M. 3148.
B. C. 856.
Ante I. Ol. 80.
An. Pheredli,
Arch. Athen.
perpet. 8.

And Jehoahaz his son reigned in his stead.

A. M. 3120
—3148.
B. C. 884—856.
Anno ante I.
Olymp. 108—
80.

^a Ch. 8. 12.—→ Heb. towards the rising of the sun.

^e Or, even to Gilead and Bashan.—→ Amos 1. 3.—→ Heb. the days were.

marginal reading is best: the Lord cut off the ends; and this He did, by permitting Hazael to seize on the coasts, to conquer and occupy the frontier towns. This was the commencement of those miserable ravages which Elisha predicted; see chap. viii. 12. And we find from the next verse, that he seized on all the land of Gilead, and that of Reuben and Gad, and the half tribe of Manasseh; in a word, whatever Israel possessed on the east side of Jordan. The Reader may see the extent of territory which Hazael had now conquered from Israel, by looking at the Map at the end of Deuteronomy.

Verse 34. Are they not written in the book of the chronicles] We have no chronicles in which there is any thing farther spoken of this bad man. His reign was long, twenty-eight years; and yet we know nothing of it but the commencement.

For barbarity and hypocrisy, Jehu has few parallels; and the cowardliness and baseness of the nobles of Samaria have seldom been equalled. Ahab's bloody house must be cut off:—but did God ever design that it should be done by these means? The men were, no doubt, profligate and wicked; and God permitted their iniquity to manifest itself in this way, and thus the purpose of God, that Ahab's house should no more reign, was completely accomplished: see 1 Kings xxi. 19, 21, 29. And, by this conduct, Jehu is said to have executed what was right in God's eyes, ver. 30. The cutting off of Ahab's family was decreed by the Divine justice; the means by which it was done, or at least the manner of doing, were not entirely of this appointing: yet the commission given him by the young prophet, chap. ix. 7. was very extensive. Yet still many things seem to be attributed to God, as the Agent, which He does not execute, but only permits to be done.

CHAPTER XI.

Athaliah destroys all that remain of the seed royal of Judah, 1. Jehosheba hides Joash, the son of Ahaziah; and he remains hidden in the house of the Lord six years; and Athaliah reigns over the land, 2, 3. Jehoiada, the high-priest, calls the nobles privately together into the temple, shows them the king's son, takes an oath of them, arms them, places guards around the temple, and around the young king's person; they anoint and proclaim him, 4—12. Athaliah is alarmed, comes into the temple, is seized, carried forth, and slain, 13—16. Jehoiada causes the people to enter into a covenant with the Lord; they destroy Baal's house, priest, and images, 17, 18. Joash is brought to the king's house; reigns, and all the land rejoices, 19—21.

A. M. 3120.
B. C. 884.
Ante I. Ol. 108.
An. Diogeneti,
Arch. Athen.
perpet. 8.

AND when ^aAthaliah ^bthe mother of Ahaziah saw that her son was dead, she arose and destroyed all the ^cseed royal.

² But ^dJehosheba, the daughter of king Joram, sister of Ahaziah, took ^eJoash the son of Ahaziah, and stole him from among the king's sons

A. M. 3120.
B. C. 884.
Ante I. Ol. 108.
An. Diogeneti,
Arch. Athen.
perpet. 8.

^a 2 Chron. 22. 10.—→ Ch. 8. 26.—→ Heb. seed of the kingdom.

^d 2 Chron. 22. 11. Jehoshebeath.—→ Or, Jehoash.

NOTES ON CHAP. XI.

Verse 1. Athaliah] This woman was the daughter of Ahab, and grand-daughter of Omri, and wife to Joram king of Judah, and mother of Ahaziah.

Destroyed all the seed royal.] All that she could lay her hands on, whom Jehu had left; in order that she might get undisturbed possession of the kingdom.

How dreadful is the lust of reigning! it destroys all the

A. M. 3120.
B. C. 864.
Ante I. Ol. 108.
An. Diogeneti,
Arch. Athen.
perpet. 8.

A. M. 3120
—3126.
B. C. 864—878.
Anno ante I.
Olymp. 108—
102.

A. M. 3126.
B. C. 878.
Ante I. Ol. 102.
An. Diogeneti,
Arch. Athen.
perpet. 14.

which were slain; and they hid him, even him and his nurse, in the bed-chamber, from Athaliah, so that he was not slain.

3 And he was with her hid in the house of the LORD six years. And Athaliah did reign over the land.

4 ¶ And the seventh year Jehoiada sent and fetched the rulers over hundreds, with the captains and the guard, and brought them to him into the house of the LORD, and made

a covenant with them, and took an oath of them in the house of the LORD, and showed them the king's son.

5 And he commanded them, saying, This is the thing that ye shall do; A third part of you that enter in on the Sabbath shall even be keepers of the watch of the king's house;

6 And a third part shall be at the gate of Sur; and a third part at the gate behind the guard: so shall ye keep the watch of the house, that it be not broken down.

7 And two parts of all you that go forth on

the Sabbath, even they shall keep the watch of the house of the LORD about the king.

8 And ye shall compass the king round about, every man with his weapons in his hand: and he that cometh within the ranges, let him be slain: and be ye with the king as he goeth out and as he cometh in.

9 And the captains over the hundreds did according to all things that Jehoiada the priest commanded: and they took every man his men that were to come in on the Sabbath, with them that should go out on the Sabbath, and came to Jehoiada the priest.

10 And to the captains over hundreds did the priest give king David's spears and shields, that were in the temple of the LORD.

11 And the guard stood, every man with his weapons in his hand, round about the king, from the right corner of the temple to the left corner of the temple, along by the altar and the temple.

12 And he brought forth the king's son, and put the crown upon him, and gave him the tes-

A. M. 3126.
B. C. 878.
Ante I. Ol. 102.
An. Diogeneti,
Arch. Athen.
perpet. 14.

^a 2 Chron. 23. 1, &c.—^b 1 Chron. 9. 25.—Or, from breaking up.

^d Or, companies.—^e Heb. bands.—^f 2 Chron. 23. 8.—^g Heb. shoulder.

charities of life; and turns fathers, mothers, brothers, and children, into the most ferocious savages! Who makes any conscience, who has it in his power—

“To swim to sovereign rule through seas of blood!”

In what a dreadful state is that land that is exposed to political revolutions; and where the succession to the throne is not most positively settled by the clearest and most decisive law! Reader, beware of revolutions; there have been some useful ones, but they are, in general, the heaviest curse of God.

Verse 2. *Daughter of—Joram, sister of Ahaziah*] It is not likely that Jehosheba was the daughter of Athaliah; she was sister, we find, to Ahaziah, the son of Athaliah, but probably by a different mother. The mother of Jehoash was Zibiah of Beer-sheba: see chap. xii. 1.

Verse 3. *He was—hid in the house of the LORD*] This might be readily done, because none had access to the temple but the priests: and the high-priest himself was the chief manager of this business.

Verse 4. *And the seventh year Jehoiada sent*] He had certainly sounded them all, and brought them into the interests of the young king before this time: the plot having been laid, and now ripe for execution, he brings the chief officers of the army, and those of the body-guard, into the temple, and there binds them by an oath of secrecy; and shows them the king's son, in whose behalf they are to arise.

Verse 5. *That enter in on the Sabbath*] It appears that Jehoiada chose the Sabbath-day to proclaim the young king; because, as that was a day of public concourse, the gathering together of the people who were in this secret would not be noticed: and it is likely that they all came un-armed, and were supplied by Jehoiada with the spears and shields which David had laid up in the temple, ver. 10.

The priests and Levites were divided into twenty-four classes by David, and each served a week by turns in the temple; and it was on the Sabbath that they began the weekly service: all this favoured Jehoiada's design.

Verse 10. *King David's spears and shields*] Josephus expressly says, that David had provided an arsenal for the temple, out of which Jehoiada took those arms. His words are, *Ανοίξας δε Ιωαδης εν εν τη ιερη οπλοθηνη, ην Δαβιδης κατασκευασει, διαμερισει τοις εκατονταρχαις αμα και ιερωσι και Λευιταις ακαθ' οσα εν εν αυτη δευρατα τι και Φαρετρας, και ει τι ιτερον ειδος οπλου καταλαβει.* “And Jehoiada having opened the arsenal in the temple, which David had prepared, he divided among the centurions, priests, and Levites, the spears, (arrows,) and quivers, and all other kinds of weapons which he found there.”—*Ant. lib. ix. c. 7. s. 2.*

Verse 12. *Put the crown upon him*] This was a diadem, or golden band, that went round the head.

And—the testimony] Probably the book of the law, written on a roll of vellum. This was his sceptre. Some think

A. M. 3126.
B. C. 878.
Ante I. Ol. 102.
An. Diogeneti,
Arch. Athen.
perpet. 14.

timony; and they made him king, and anointed him; and they clapped their hands, and said, ' God ^b save the king.

13 ¶ And when Athaliah heard the noise of the guard *and* of the people, she came to the people into the temple of the LORD.

14 And when she looked, behold, the king stood by ^d a pillar, as the manner *was*, and the princes and the trumpeters by the king, and all the people of the land rejoiced, and blew with trumpets: and Athaliah rent her clothes, and cried, **Treason, Treason.**

15 But Jehoiada the priest commanded the captains of the hundreds, the officers of the host, and said unto them, Have her forth without the ranges: and him that followeth her kill with the sword. For the priest had said, Let her not be slain in the house of the LORD.

16 And they laid hands on her; and she went by the way by the which the horses came into the king's house: and there was she slain.

^a Heb. *Let the king live.*—^b 1 Sam. 10. 24.—^c 2 Chron. 23. 12, &c. ^d Ch. 23. 3. 2 Chron. 34. 31.—^e 2 Chron. 23. 16.

that it was placed upon his head, as well as the diadem. The diadem, the testimony, and the anointing oil, were essential to his consecration.

They clapped their hands] This, I believe, is the first instance on record of *clapping the hands* as a testimony of joy.

God save the king.] יהי המלך יחי Yeshi ham-melec; *May the king live!* And so the words should be translated wherever they occur.

Verse 14. *The king stood by a pillar*] *Stood on a pillar, or tribunal*; the place or throne on which they were accustomed to put the kings when they proclaimed them.

Treason, Treason] קשר קשר *kasher, kasher*; a conspiracy, a conspiracy! from *kashar, to bind, unite together.*

Verse 15. *Have her forth*] She had pressed in among the guards into the temple.

And him that followeth] The person who takes her part, let him instantly be slain.

Verse 16. *By the way—which the horses came*] They probably brought her out near the king's stables. It has been supposed, from Ezek. xlvi. 1, 2. that the *east gate* of the inner court was that by which the king entered on the Sabbath-day; whereas on all other days he entered by the *south gate*. And there was another gate, called the *horse gate*, in the wall of the city, Jer. xxxi. 39.; this was for

A. M. 3126.
B. C. 878.
Ante I. Ol. 102.
An. Diogeneti,
Arch. Athen.
perpet. 14.

17 ¶ And Jehoiada made a covenant between the LORD and the king and the people, that they should be the LORD's people; ' between the king also and the people.

18 And all the people of the land went into the 'house of Baal, and brake it down; his altars and his images ^b brake they in pieces thoroughly, and slew Mattan the priest of Baal before the altars. And ¹ the priest appointed ² officers over the house of the LORD.

19 And he took the rulers over hundreds, and the captains, and the guard, and all the people of the land; and they brought down the king from the house of the LORD, and came by the way of the gate of the guard to the king's house. And he sat on the throne of the kings.

20 And all the people of the land rejoiced, and the city was in quiet: and they slew Athaliah with the sword *beside* the king's house.

21 ¹ Seven years old *was* Jehoash when he began to reign.

^f 2 Sam. 5. 3.—^g Ch. 10. 26.—^h Deut. 12. 3. 2 Chron. 12. 17.—ⁱ 2 Chron. 23. 18, &c.—^j Heb. *offices.*—^k 2 Chron. 24. 1.

the king's horses to go out at from the stables at Millo, and is therefore called, 2 Chron. xxxiii. 15. *The horse gate towards the king's house.*

Verse 17. *Jehoiada made a covenant*] A general covenant was first made between the Lord the Supreme King, the king His viceroy, and the people, that they should all be the Lord's people; each being equally bound to live according to the Divine law.

Then, *secondly*, a particular covenant was made between the king and the people; by which the king was bound to rule according to the laws and constitution of the kingdom, and to watch and live for the safety of the public. And the people were bound, on their part, to love, honour, succour, and obey the king. Where these mutual and just agreements are made and maintained, there can be nothing else than prosperity in the church and the state.

Verse 18. *His altars and images brake they in pieces*] It is probable that Athaliah had set up the worship of Baal in Judah, as Jezebel had done in Israel; or, probably, it had never been removed since the days of Solomon. It was no wonder that Jehoiada began his reform with this act, when we learn, from 2 Chron. xxiv. 7. that the sons of Athaliah, that wicked woman, had broken up the house of God; and also all the dedicated things of the house of the Lord did they bestow upon Baalim.

Verse 20. *The people—rejoiced*] They were glad to get rid of the tyranny of Athaliah.

And the city was in quiet] She had no *partisans* to rise up and disturb the king's reign.

Verse 21. *Seven years old was Jehoash*] The first instance on record of making a child seven years old the king of any nation; and especially of such a nation as the Jews, who were at all times very difficult to be governed.

CHAPTER XII.

Jehoash reigns well under the instructions of Jehoiada the priest, 1—3. He directs the repairing of the temple; the account of what was done, 4—16. Hazael takes Gath; and, proceeding to besiege Jerusalem, is prevented by Jehoash, who gives him all the treasures and hallowed things of the house of the Lord, 17, 18. The servants of Jehoash conspire against him and slay him, 19—21.

A. M. 3126—3165.
B. C. 878—839.
Anno ante I. Olymp. 102—63.

Beer-sheba.

A. M. 3126—3162.
B. C. 878—842.
Anno ante I. Olymp. 102—66.

3 But ^b the high places were not taken away: the people still sacrificed and burnt incense in the high places.

4 ¶ And Jehoash said to the priests, ' All

IN the seventh year of Jehu 'Jehoash began to reign; and forty years reigned he in Jerusalem. And his mother's name was Zibiah of

2 And Jehoash did *that which was right* in the sight of the LORD all his days wherein Jehoiada the priest instructed him.

the money of the 'dedicated' things that is brought into the house of the LORD, *even* ' the money of every one that passeth

the account, ' the money that every man is set at, and all the money that ^b comethⁱ into any man's heart to bring into the house of the LORD,

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.

6 But it was *so, that* ^k in the three and twen-

A. M. 3148.
B. C. 856.
Ante I. Ol. 80.
An. Pherocli, Arch. Athen. perpet. 8.

^a 2 Chron. 24. 1.—^b 1 Kings 15. 14. & 22. 43. Ch. 14. 4.—^c Ch. 22. 4.
^d Or, *holy things*.—^e Heb. *holiness*.—^f Exod. 30. 13.—^g Heb. *the money of the souls of his estimation*, Lev. 27. 2.

^h Heb. *ascendeth upon the heart of a man*.—ⁱ Exod. 35. 5. 1 Chron. 29. 9.
^k Heb. *in the twentieth year and third year*.

NOTES ON CHAP. XII.

Verse 2. *Jehoash did—right in the sight of the LORD*] While Jehoiada the priest, who was a pious holy man, lived, Jehoash walked uprightly: but it appears from 2 Chron. xxiv. 17, 18. that he departed from the worship of the true God, after the death of this eminent high-priest; lapsed into idolatry; and seems to have had a share in the murder of Zechariah, who testified against his transgressions, and those of the princes of Judah.—See above, *ib.* 20—22.

O how few of the few who begin to live to God, continue unto the end!

Verse 3. *The high places were not taken away*] Without the total destruction of these there could be no radical reform. The toleration of any species of idolatry in the land, whatever else was done in behalf of true religion, left, and in effect fostered, a seed which, springing up, regenerated in time the whole infernal system. Jehoiada did not use his influence as he might have done; for, as he had the king's heart and hand with him, he might have done what he pleased.

Verse 4. *All the money of the dedicated things*] From all this account we find that the temple was in a very ruinous state: the walls were falling down, some had perhaps actually fallen; and there was no person so zealous for the pure worship of God, as to exert himself to shoar up the falling temple!

The king himself seems to have been the first who noticed these dilapidations, and took measures for the necessary repairs. The repairs were made from the following sources:—
1. The things which pious persons had dedicated to the service of God.—2. The *freewill-offerings* of strangers, who had visited Jerusalem; *the money of every one that passeth*.—
3. The *half-shekel*, which the males were obliged to pay from the age of *twenty* years, Exod. xxx. 12. for the redemption of their souls; which is here called *the money that every man is set at*. All these sources had ever been in some measure open; but, instead of repairing the dilapidations in the Lord's house, the priests and Levites had converted the income to their own use.

Verse 6. *In the three and twentieth year*] In what year

A. M. 3148.
B. C. 856.
Ante I. Ol. 80.
An. Phœnici,
Arch. Athen.
perpet. 8.

tieth year of king Jehoash the priests had not repaired the breaches of the house.

7 Then king Jehoash called for Jehoiada 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.

8 And the priests consented to receive no more money of the people, neither to repair the breaches of the house.

9 But Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the LORD: and the priests that kept the door put therein all the money that was brought into the house of the LORD.

10 And it was so, when they saw that 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.

11 And they gave the money, being told, into the hands of them that did the work, that had the oversight of the house of the LORD: and

a 2 Chron. 24. 5.—b 2 Chron. 24. 6.—c 2 Chron. 24. 8, &c.—d Heb. threshold.—e Or, secretary.—f Heb. bound up.—g Heb. brought it forth.

Jehoash gave the orders for these repairs we cannot tell; but the account here plainly intimates that they had been long given, and that nothing was done, merely through the inactivity and negligence of the priests: see 2 Chron. xxiv. 5.

It seems that the people had brought money in abundance; and the pious Jehoiada was over the priests, and yet nothing was done! Though Jehoiada was a good man, he does not appear to have had much of the spirit of an active zeal; and simple piety, without zeal and activity, is of little use when a reformation in religion and manners is necessary to be brought about. Philip Melancthon was orthodox, pious, and learned; but he was a man of comparative inactivity. In many respects Martin Luther was by far his inferior; but in zeal and activity he was a flaming and consuming fire: and by him, under God, was the mighty Reformation from the corruptions of Popery effected. Ten thousand Jehoiadas and Melancthons might have wished it in vain: Luther worked; and God worked by him, in him, and for him.

Verse 9. Jehoiada—took a chest] This chest was at first set beside the altar, as is here mentioned; but afterward, for the convenience of the people, it was set without the gate: see 2 Chron. xxiv. 8.

they laid it out to the carpenters and builders, that wrought upon the house of the LORD,

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 for the house to repair it.

13 Howbeit there were not made for the house of the LORD bowls of silver, snuffers, basins, trumpets, any vessels of gold, or vessels of silver, of the money that was brought into the house of the LORD:

14 But they gave that to the workmen, and repaired therewith the house of the LORD.

15 Moreover they reckoned not with the men, into whose hand they delivered the money to be bestowed on workmen: for they dealt faithfully.

16 The trespass-money and sin-money was not brought into the house of the LORD: it was the priests'.

17 Then Hazael king of Syria went up and fought against Gath, and took it: and Hazael set his face to go up to Jerusalem.

18 And Jehoash king of Judah took all the

A. M. 3148.
B. C. 856.
Ante I. Ol. 80.
An. Phœnici,
Arch. Athen.
perpet. 8.

A. M. 3164.
B. C. 840.
Ante I. Ol. 64.
An. Ariphronis,
Arch. Athen.
perpet. 5.

h Heb. went forth.—i See 2 Chron. 24. 14.—k Ch. 22. 7.—l Lev. 5. 15, 18.—m Lev. 7. 7. Numb. 18. 9.—n Ch. 8. 12.—o See 2 Chron. 24. 23.—p 1 Kings 15. 18. Ch. 8. 15, 16.

Verse 10. The king's scribe and the high-priest] It was necessary to associate with the high-priest some civil authority and activity, in order to get the neglected work performed.

Verse 13. Howbeit there were not made—bowls, &c.] That is, there were no vessels made for the service of the temple till all the outward repairs were completed; but, after this was done, they brought the rest of the money before the king and Jehoiada, whereof were made vessels of gold and silver; 2 Chron. xxiv. 14.

Verse 15. They reckoned not with the men] They placed great confidence in them, and were not disappointed, for they dealt faithfully.

Verse 17. Hazael—fought against Gath, and took it] This city, with its satrapy, or lordship, had been taken from the Philistines by David; see 2 Sam. viii. 1. and 1 Chron. xviii. 1. And it had continued in the possession of the kings of Judah till this time. On what pretence Hazael seized it we cannot tell: he had the ultima ratio regum, power to do it; and he wanted more territory.

Verse 18. Took all the hallowed things] He dearly bought a peace which was of short duration, for the next year Hazael returned; and Jehoash, having no more trea-

A. M. 3164.
B. C. 840.
Ante I. Ol. 64.
An. Ariphronis
Arch. Athen.
perpet. 5.

hallowed things that Jehoshaphat, and Jehoram, and Ahaziah, his fathers, kings of Judah, had dedicated, and his own hallowed things,

and all the gold that was found in the treasures of 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.

19 ¶ And the rest of the acts of Joash, and all that he did, are they not written in the book of the

^a Heb. went up.— Ch. 14. 5. 2 Chron. 24. 25.— Or, Beth-millo.

asures, was obliged to hazard a battle, which he lost, and the principal part of his nobility, so that Judah was totally ruined, and Jehoash shortly after slain in his bed by his own servants; 2 Chron. xxiv. 23.

Verse 19. *The rest of the acts of Joash*] We have already seen that this man, so promising in the beginning of his reign, apostatized, became an idolater, encouraged idolatry among his subjects, and put the high-priest Zechariah, the son of Jehoiada, his benefactor, to death: and now God visited that blood upon him by the hands of the tyrannous king of Syria, and by his own servants.

Verse 20. *The house of Millo*] Was a royal palace, built by Solomon; see 2 Sam. v. 9. And *Silla* is supposed to be the name of the road, or causeway, that led to it. *Millo* was situated between the old city of Jerusalem and the city of David.

Verse 21. *For Jozachar*] This person is called *Zabad*, in 2 Chron. xxiv. 26.; and *Shimeath* his mother is said to

chronicles of the kings of Judah? 20 And his servants arose, and made a conspiracy, and slew Joash in the house of Millo, which goeth down to Silla.

21 For Jozachar the son of Shimeath, and Jehozabad the son of Shomer, his servants, smote him, and he died; and they buried him with his fathers in the city of David: and Amaziah his son reigned in his stead.

A. M. 3164.
B. C. 840.
Ante I. Ol. 64.
An. Ariphronis
Arch. Athen.
perpet. 5.

^d 2 Chron. 24. 26, Zabad.— Or, Shemrith.— 2 Chron. 24. 27.

be an Ammonitess, as Jehozabad is said to be the son, not of Shomer, but of Shimrith a Moabitess.

They buried him with his fathers in the city of David] But they did not bury him in the sepulchres of the kings: this is supposed to express the popular disapprobation of his conduct. Thus ended a reign full of promise and hope in the beginning, but profligate, cruel, and ruinous in the end. Never was the hand of God's justice more signally stretched out against an apostate king, and faithless people, than at this time. Now Hazael had a plenary commission: the king, the nobles, and the people, were food for his sword; and, by a handful of Syrians, the mighty armies of Israel were overthrown: *For the army of the Syrians came with a small company of men, and the Lord delivered a very great host into their hand, because they had forsaken the Lord God*, 2 Chron. xxiv. 24. Thus, as righteousness exalteth a nation, so sin is the disgrace and confusion of any people. Sin destroys both counsel and strength: and the wicked flee when none pursue.

CHAPTER XIII.

Jehoahaz reigns in Israel seventeen years; his various acts, and wars with the Syrians, 1—8. He dies, and Joash reigns in his stead, and does evil in the sight of the Lord, 9—13. Elisha's last sickness; foretells a threefold defeat of the Syrians, and dies, 14—20. A dead man raised to life by touching the bones of Elisha, 21. Hazael dies, having long oppressed Israel; but Jehoash recovers many cities out of the hands of Ben-hadad his successor, and beats him three times, 22—25.

A. M. 3148.
B. C. 856.
Ante I. Ol. 80.
An. Pherecli
Arch. Athen.
perpet. 8.

IN the three and twentieth year of Joash the son of Ahaziah king of Judah Jehoahaz the son of Jehu began to reign over Israel

in Samaria, and reigned seventeen years.

2 And he did that which was evil in the sight of the LORD, and followed

A. M. 3148—
3165.
B. C. 856—839.
Anno ante I.
Olymp. 80—
63.

^a Heb. the twentieth year and third year.

^b Heb. walked after.

NOTES ON CHAP. XIII.

Verse 1. *In the three and twentieth year of Joash*] The chronology here is thus accounted for: Jehoahaz began his

reign at the commencement of the twenty-third year of Joash, and reigned seventeen years; fourteen alone, and three years with his son Joash: the fourteenth year was but just begun.

A. M. 3144—
3165.
B. C. 858-839.
Anno Ante I.
Olymp. 80—
63.

lowed the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.

3 ¶ And ^a the anger of the LORD was kindled against Israel, and he delivered them into the hand of ^b Hazael king of Syria, and into the hand of Ben-hadad the son of Hazael, all *their* days.

4 And Jehoahaz ^c besought the LORD, and the LORD hearkened unto him: for ^d he saw the oppression of Israel, because the king of Syria oppressed them.

5 (^e And the LORD gave Israel a saviour, so that they went out from under the hand of the Syrians: and the children of Israel dwelt in their tents, ^f as beforetime.

6 Nevertheless they departed not from the sins of the house of Jeroboam, who made Israel sin, *but* ^g walked therein: ^h and there ⁱ remained the grove also in Samaria.)

7 Neither did he leave of the people to Jehoahaz but fifty horsemen, and ten chariots, and ten thousand footmen: for the king of Syria had destroyed them, ^k and had made them like the dust by threshing.

8 ¶ Now the rest of the acts of Jehoahaz, and all that he did, and his might, *are* they not written in the book of the chronicles of the kings of Israel.

A. M. 3165.
B. C. 839.
Ante I. Ol. 63.
An. Aripbronis
Arch. Athen.
perpet. 6.

9 And Jehoahaz slept with his fathers; and they buried him in Samaria: and ^l Joash his son reigned in his stead ^m.

^a Judg. 2. 14.—^b Ch. 8. 12.—^c Psa. 78. 34.—^d Exod. 3. 7. Ch. 14. 26.—^e See Ver. 25. & Ch. 14. 25, 27.—^f Heb. *as yesterday and third day.*—^g Heb. *he walked.*—^h 1 Kings 16. 33.—ⁱ Heb. *stood.*

Verse 5. *And the LORD gave Israel a saviour*] This was undoubtedly Joash, whose successful wars against the Syrians are mentioned at the conclusion of the chapter. *Houbigant* recommends to read the *seventh* verse after the *fourth*; then the *fifth* and *sixth*; and next the *eighth*, &c.

Verse 6. *The grove also in Samaria*] *Asherah*, or *Asartate*, remained in Samaria; and there was she worshipped, with all her abominable rites.

Verse 10. *In the thirty and seventh year*] Joash, the son of Jehoahaz, was associated with his father in the government, two years before his death. It is this association that is spoken of here. He succeeded him two years after, a little before the death of Elisha. Joash reigned *sixteen* years, which include the years he governed *jointly* with his father.—*Calmet.*

10 ¶ In the thirty and seventh year of Joash king of Judah began ⁿ Jehoash the son of Jehoahaz to reign over Israel in Samaria, and reigned sixteen years.

11 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 sin: *but* he walked therein.

12 ^o And the rest of the acts of Joash, and ^p all that he did, and ^q 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?

13 And Joash slept with his fathers; and Jeroboam sat upon his throne: and Joash was buried in Samaria with the kings of Israel.

14 ¶ Now Elisha was fallen sick of his sickness whereof he died. And Joash the king of Israel came down unto him, and wept over his face, and said, O my father, my father, ^r the chariot of Israel, and the horsemen thereof.

15 And Elisha said unto him, Take bow and arrows. And he took unto him bow and arrows.

16 And he said to the king of Israel, ^s Put thine hand upon the bow. And he put his hand *upon it*: and Elisha put his hands upon the king's hands.

17 And he said, Open the window eastward. And he opened *it*. Then Elisha said, Shoot.

A. M. 3163
—3179.
B. C. 841—825.
Anno ante I.
Olymp. 65—
49.

A. M. 3179.
B. C. 825.
Ante I. Ol. 49.
An. Aripbronis
Arch. Athen.
perpet. 20.

A. M. 3166.
B. C. 838.
Ante I. Ol. 62.
An. Aripbronis
Arch. Athen.
perpet. 7.

ⁿ Amos 1. 3.—^o Ver. 10, *Jehoash.*—^p Alone.—^q In consort with his father. Ch. 14. 1.—^r Ch. 14. 15.—^s See Ver. 14, 25.—^t Ch. 14. 9, &c. 2 Chron. 25. 17, &c.—^u Ch. 2. 12.—^v Heb. *Make thine hand to ride.*

Verse 12. *Wherewith he fought against Amaziah*] This war with Amaziah may be seen in ample detail 2 Chron. xxv.; it ended in the total defeat of Amaziah, who was taken prisoner by Joash, and afterward slain in a conspiracy, at Lachish. Joash took Jerusalem, broke down *four hundred* cubits of the wall, and took all the royal treasures, and the treasures of the house of God.—See 2 Chron. xxv. 20—27.

Verse 14. *Now Elisha was fallen sick*] This is supposed to have taken place in the *tenth* year of Joash; and, if so, Elisha must have prophesied about *sixty-five* years.

O my father, my father] “What shall I do now thou art dying? thou art the only defence of Israel.” He accosts him with the same words which himself spoke to Elijah, when he was translated: see chap. ii. 12. and the Note there.

A. M. 3166.
B. C. 838.
Ante I. Ol. 62.
An. Aripbronis
Arch. Athen.
perpet. 7.

And he shot. * And he said, The arrow of the LORD's deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in ^b Aphek, till thou have consumed them.

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.

^a Ecclus. 48. 13.—^b 1 Kings 20. 26.

Verse 15. *Take bow and arrows*] The bow, the arrows, and the smiting on the ground, were all emblematical things, indicative of the deliverance of Israel from Syria.

Verse 17. *Open the window eastward*] This was towards the country beyond Jordan, which Hazael had taken from the Israelites.

The arrow of deliverance from Syria] That is, as surely as that arrow is shot towards the lands conquered from Israel by the Syrians, so surely shall those lands be reconquered and restored to Israel: see ver. 25.

It was an ancient custom to shoot an arrow, or cast a spear, into the country which an army intended to invade. Justin says that, as soon as Alexander the Great had arrived on the coasts of Ionia, he threw a dart into the country of the Persians. *Cum delati in continentem essent, primus Alexander jaculum velut in hostilem terram jacit.*—Just. lib. ii.

The dart, spear, or arrow, thrown, was an emblem of the commencement of hostilities. Virgil, (*Æn.* lib. ix. ver. 51.) represents Turnus as giving the signal of attack, by throwing a spear:—

*Ecquis erit necum, O Juvenes, qui primus in hostem?
En, ait: et jaculum intorquens emittit in auras.
Principium pugnae; et campo sese arduus infert.*

“Who, first” he cry’d, “with me the foe will dare?”

Then hurl’d a dart, the signal of the war.

PITT.

Servius, in his note, upon this place, shows that it was a custom to proclaim war in this way: the pater patratus, or chief of the Feciales, a sort of heralds, went to the confines of the enemy's country; and, after some solemnities, said, with a loud voice, *I wage war with you, for such and such reasons*; and then threw in a spear. It was then the business of the parties thus defied, or warned, to take the subject into consideration; and, if they did not, within thirty days, come to some accommodation, the war was begun.

Thou shalt smite the Syrians in Aphek] This was a city of Syria, and probably the place of the first battle; and there, it appears, they had a total overthrow. They were, in the language of the text, consumed, or exterminated.

Verse 18. *Smite upon the ground*] As he was ordered

8 U 2

19 And the man of God was wroth with him, and said, Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it: whereas now thou shalt smite Syria but thrice.

20 ¶ And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year.

A. M. 3166.
B. C. 838.
Ante I. Ol. 62.
An. Aripbronis
Arch. Athen.
perpet. 7.

A. M. 3167.
B. C. 837.
Ante I. Ol. 61.
An. Aripbronis
Arch. Athen.
perpet. 8.

^c Ver. 25.

to take his arrows, the smiting on the ground must mean shooting arrows into it.

He smote thrice, and stayed] The prophet knew that this shooting was emblematical: probably the king was not aware of what depended on the frequency of the action; and perhaps it was of the Lord that he smote only thrice, as he had determined to give Israel those three victories only over the Syrians. Elisha's being wroth, because there were only three instead of five or six shots, does not prove that God was wroth; or that He had intended to give the Syrians five or six overthrows.

Verse 20. *And Elisha died*] The two prophets, Elijah and Elisha, were both most extraordinary men. Of the former it is difficult to say whether he was a man, or an angel in a human body. The arguments for this latter opinion are strong; the objections against it very feeble. His being fed by an angel, is no proof that he was not an angel incarnate; for God manifest in the flesh was fed by the same ministry. Of him the following, from Ecclesiasticus, chap. xlvi. 1—11. is a nervous character.

Ver. 1.—Then stood up Elias the prophet as fire, and his word burned like a lamp.

Ver. 2.—He brought a sore famine upon them, and by his zeal he diminished their number.

Ver. 3.—By the word of the Lord he shut up the heaven, and also three times brought down fire.

Ver. 4.—O Elias, how wast thou honoured in thy wondrous deeds! and who may glory like unto thee!

Ver. 5.—Who didst raise up a dead man from death, and his soul from the place of the dead, by the word of the Most High:

Ver. 6.—Who broughtest kings to destruction, and honourable men from their bed.

Ver. 7.—Who heardest the rebuke of the Lord in Sinai, and in Horeb the judgment of vengeance:

Ver. 8.—Who anointedst kings to take revenge, and prophets to succeed after him:

Ver. 9.—Who wast taken up in a whirlwind of fire, and in a chariot of fiery horses:

Ver. 10.—Who wast ordained for reproofs in their times,

A. M. 3167.
B. C. 837.
Ante I. Ol. 61.
An. Ariphronis
Arch. Athen.
perpet. 8.

Elisha: and when the man ^a was let down, and touched the bones of Elisha, ^b he revived, and stood up on his feet.

A. M. 3148
—3165.
B. C. 856—839.
Anno ante I.
Olymp. 80
—63.

22 ¶ But ^c Hazael king of Syria oppressed Israel all the days of Jehoahaz.

23 ^d And the LORD was gracious unto them, and had compassion on them, and ^e had respect unto them, ^f because of his covenant with Abraham, Isaac, and Jacob, and

would not destroy them, neither cast he them from his ^g presence as yet.

24 So Hazael king of Syria died; and Ben-hadad his son reigned in his stead.

25 And Jehoash the son of Jehoahaz ^h 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. ⁱ Three times did Joash beat him, and recovered the cities of Israel.

A. M. 3148
—3165.
B. C. 856—839.
Anno ante I.
Olymp. 80
—63.

A. M. 3165.
B. C. 839.
Ante I. Ol. 63.
An. Ariphronis
Arch. Athen.
perpet. 6.

A. M. 3168.
B. C. 836.
Ante I. Ol. 60.
An. Ariphronis
Arch. Athen.
perpet. 9.

^a Heb. went down.—^b Ecclus. 48. 14.—^c Ch. 8. 12.—^d Ch. 14. 27.
^e Exod. 2. 24, 25.

^f Exod. 32. 13.—^g Heb. face.—^h Heb. returned and took.—ⁱ Ver. 18, 19.

to pacify the wrath of the Lord's judgment, before it brake forth into fury; and to turn the heart of the father unto the son, and to restore the tribes of Jacob.

Ver. 11.—Blessed are they that saw thee, and slept in love; for we shall surely live.

Elisha was not less eminent than Elijah: the history of his ministry is more detailed than that of his master; and his miracles are various and stupendous. In many things there is a striking likeness between him and our blessed Lord; and especially in the very beneficent miracles which he wrought. Of him the same author gives this character, *ib. v. 12—14. Elisha was filled with his spirit: whilst he lived, he was not moved with the presence of any prince; neither could any bring him into subjection. Nothing could overcome him; and after his death his body prophesied: i. e. raised a dead man to life; as we learn from the following verse—He did wonders in his life; and at his death were his works marvellous: perhaps referring to his last acts with Joash.*

The bands of the Moabites] Marauding parties; such as those mentioned chap. v. 2.

Verse 21. They spied a band] They saw one of these marauding parties; and, through fear, could not wait to bury their dead, but threw the body into the grave of Elisha, which chanced then to be open; and, as soon as it touched the bones of the prophet, the man was restored to life. This shows that the prophet did not perform his miracles by any powers of his own, but by the power of God: and He chose to honour His servant, by making even his bones the instrument of another miracle after his death. This is the first, and I believe the last, account of a true miracle performed by the bones of a dead man; and yet, on it and such like, the whole system of miraculous-working relics has been founded by the Popish church.

Verse 23. And the LORD was gracious unto them] וַיִּיחַן *vaiyachon*; he had tender affection for them, as a husband has for his wife, or a father for his own children.

And had compassion on them] וַיִּרְחַם *vairachamem*, his bowels yearned over them; he felt for them, he sympathized with them in all their distress: Therefore are my bowels troubled; I will surely have mercy upon him, saith the Lord, Jer. xxxi. 20.

And had respect unto them] וַיִּיחַן *vaiyipen*, he turned his face towards them; He received them again into favour; and this because of His covenant with their fathers: they must not be totally destroyed, the Messiah must come from them, and through them must come that light which is to enlighten the Gentiles; and, therefore, He would not make an entire end of them.

Neither cast he them from his presence as yet.] But now they are cast out from His presence; they have sinned against the only remedy for their souls. They sit in darkness, and the shadow of death: the veil is upon their face: but, if they yet turn to the Lord, the veil shall be taken away.

Verse 25. Three times did Joash beat them] The particulars of these battles we have not; but these three victories were according to the prediction of Elisha, ver. 19. That these victories were very decisive we learn from their fruits, for Joash took from the Syrians the cities which Hazael had taken from Israel: viz. Gilead, the possessions of Reuben, Gad, and the half tribe of Manasseh, and the country of Basan: see chap. x. 33.

Thus God accomplished His word of judgment, and His word of mercy. The Syrians found themselves to be but men, and the Israelites found they could do nothing without God. In the dispensations of His justice and mercy, God has ever in view, not only the comfort, support, and salvation of His followers; but also the conviction and salvation of His enemies: and by His judgments many of these have been awakened out of their sleep, turned to God, learned righteousness, and finally become as eminent for their obedience, as they were before for their rebellion.

CHAPTER XIV.

Amaziah begins to reign well; his victory over the Edomites, 1—7. He challenges Jehoash, king of Israel, 8. Jehoash's parable of the thistle and the cedar, 9, 10. The two armies meet at Beth-shemesh; and the men of Judah are beaten, 11, 12. Jehoash takes Jerusalem, breaks down four hundred cubits of the wall; takes the treasures of the king's house, and of the temple; and takes hostages, and returns to Samaria, 13, 14. The death and burial of both these kings, 15—20. Azariah, the son of Amaziah, made king; he builds Elath, 21, 22. Jeroboam the second is made king over Israel: his wicked reign and death, 23—29.

A. M. 3165.
B. C. 839.
Ante I. Ol. 63.
An. Ariphronis
Arch. Athen.
perpet. 6.

IN the second year of Joash son of Jehoahaz king of Israel reigned ^bAmaziah the son of Joash king of Judah.

2 He was twenty and five years old when he began to reign, and reigned twenty and nine years in Jerusalem. And his mother's name was Jehoaddan of Jerusalem.

A. M. 3165
—3194.
B. C. 839—810.
Anno ante I.
Olymp. 63.
—34.

3 And he did that which was right in the sight of the LORD, yet not like David his father: he did according to all things as Joash his father did.

4 Howbeit the high places were not taken away: as yet the people did sacrifice and burnt incense on the high places.

A. M. 3166.
B. C. 838.
Ante I. Ol. 62.
An. Ariphronis
Arch. Athen.
perpet. 7.

5 ¶ And it came to pass, as soon as the kingdom was confirmed in his hand, that he slew his servants ^dwhich had slain the king his father.

6 But the children of the murderers he slew not: according unto 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 be put to death for the fathers; but every man shall be put to death for his own sin.

7 ¶ He slew of Edom in ^ethe valley of salt ten thousand, and took ^bSelah by war, ^fand called the name of it Joktheel unto this day.

A. M. 3177.
B. C. 827.
Ante I. Ol. 51.
An. Ariphronis
Arch. Athen.
perpet. 18.

8 ¶ Then Amaziah sent messengers to Je-

^a Ch. 13. 10—^b 2 Chron. 25. 1.—^c Ch. 12. 3.—^d Ch. 12. 20.—
^e Deut. 24. 16. Ezek. 18. 4, 20.

^f 2 Chron. 25. 11.—^g 2 Sam. 8. 13. Psa. 60, title.—^h Or, the rock,
ⁱ Josh. 15. 38.—^k 2 Chron. 25. 17, 18, &c.

NOTES ON CHAP. XIV.

Verse 1. *In the second year of Joash*] This second year should be understood as referring to the time when his father Jehoahaz associated him with himself in the kingdom: for he reigned *two* years with his father; so this *second* year of Joash is the *first* of his absolute and independent government.—See *Calmet*.

Verse 5. *As soon as the kingdom was confirmed in his hand*] No doubt those wicked men, *Jozachar* and *Jehoza-bad*, who murdered his father, had considerable power and influence; and, therefore, he found it dangerous to bring them to justice, till he was assured of the loyalty of his other officers: when this was clear, he called them to account, and put them to death.

Verse 6. *But the children of the murderers he slew not*] Here he showed his conscientious regard for the law of Moses; for God had positively said, *The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers; every man shall be put to death for his own sin*, Dent. xxiv. 16.

Verse 7. *He slew of Edom in the valley of salt*] This

war is more circumstantially related in 2 Chron. xv. 5, &c. The Idumeans had arisen, in the reign of Joram king of Judah, and shaken off the yoke of the house of David. Amaziah determined to reduce them to obedience; he therefore levied an army of *three hundred thousand* men in his own kingdom, and hired a *hundred thousand* Israelites, at the price of *one hundred talents*. When he was about to depart at the head of this numerous army, a prophet came to him, and ordered him to dismiss the Israelitish army, for God was not with *them*: and, on the king of Judah expressing regret for the loss of his *hundreds talents*, he was answered, that *the Lord could give him much more than that*. He obeyed, sent back the Israelites, and, at the head of his own men, attacked the Edomites in the valley of salt; slew *ten thousand* on the spot, and took *ten thousand* prisoners, all of whom he precipitated from the *rock*, or *Selah*, which was afterward called *Joktheel*, a place or city supposed to be the same with *Petra*, which gave name to *Arabia Petraea*, where there must have been a great precipice; from which the place took its name of *Selah*, or *Petra*.

Verse 8. *Come, let us look one another in the face.*]

A. M. 3178.
B. C. 826.
Ante I. Ol. 50.
An. Aripbronis
Arch. Athen.
perpet. 19.

hoash, the son of Jehoahaz son of Jehu king of Israel, saying, 'Come, let us look one another in the face.

9 And Jehoash the king of Israel sent to Amaziah king of Judah, saying, 'The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that was in Lebanon, and trode down the thistle.

10 Thou hast indeed smitten Edom, and a thine heart hath lifted thee up: glory of this, and tarry at home: for why shouldst thou meddle to thy hurt, that thou shouldst fall, even thou, and Judah with thee?

11 But Amaziah would not hear. Therefore Jehoash king of Israel went up; and he and Amaziah king of Judah looked one another in the face at Beth-shemesh, which belongeth to Judah.

12 And Judah was put to the worse before

A. M. 3178.
B. C. 826.
Ante I. Ol. 50.
An. Aripbronis
Arch. Athen.
perpet. 19.

Israel; and they fled every man to their tents.

13 And Jehoash king of Israel took Amaziah king of Judah, the son of Jehoash the son of Ahaziah, at Beth-shemesh, and came to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim unto the corner gate, four hundred cubits.

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, and returned to Samaria.

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?

16 And Jehoash slept with his fathers,

* Joseph. Ant. IX.—† See Judges 9. 8.—‡ 1 Kings 4. 33.—§ Deut. 8. 14. 2 Chron. 32. 25. Ezek. 28. 2, 5, 17. Hab. 2. 4.—|| Heb. at thy

house.—¶ Josh. 18. 38. & 21. 16.—‡ Heb. was smitten.—h Neh. 9. 16. & 12. 39.—i Jer. 31. 38. Zech. 14. 10.—* 1 Kings 7. 51.—|| Ch. 13. 12.

This was a real declaration of war; and the ground of it is most evident from this circumstance: that the one hundred thousand men of Israel that had been dismissed, though they had the stipulated money, taking the advantage of Amaziah's absence, fell upon the cities of Judah, from Samaria to Beth-horon, and smote three thousand men, and took much spoil, 2 Chron. xxv. 10—13. Amaziah no doubt remonstrated with Jehoash, but to no purpose; and therefore he declared war against him.

Verse 9. Jehoash—sent to Amaziah—saying] The meaning of this parable is plain. The thistle that was in Lebanon, Amaziah, king of Judah, sent to the cedar that was in Lebanon, Jehoash, king of Israel, saying, Give thy daughter, a part of thy kingdom, to my son to wife; to be united to, and possessed by the kings of Judah. And there passed by a wild beast, Jehoash and his enraged army, and trode down the thistle, utterly discomfited Amaziah and his troops, pillaged the temple, and broke down the walls of Jerusalem: see verses 12—14. Probably Amaziah had required certain cities of Israel to be given up to Judah; if so, this accounts for that part of the parable, Give thy daughter to my son to wife.

Verse 10. Glory of this, and tarry at home] There is a vast deal of insolent dignity in this remonstrance of Jehoash: but it has nothing conciliatory; no proposal of making amends for the injury his army had done to the unoffending inhabitants of Judah. The ravages committed by the army of Jehoash were totally unprovoked, and they were

base and cowardly; they fell upon women, old men, and children, and butchered them in cold blood, for all the effective men were gone off with their king against the Edomites. The quarrel of Amaziah was certainly just, yet he was put to the rout; he did meddle to his hurt. He fell, and Judah fell with him, as Jehoash had said:—but why was this? Why it came of God; for he had brought the gods of Seir, and set them up to be his gods, and bowed down himself before them, and burnt incense to them; therefore God delivered them into the hands of their enemies, because they sought after the gods of Edom, 2 Chron. xxv. 14, 20. This was the reason why the Israelites triumphed.

Verse 13. Took Amaziah king of Judah] It is plain that Amaziah afterward had his liberty; but how, or on what terms, he got it, is not known.—See on the following verse.

Verse 14. And he took—hostages] החזיקו ha-tadruboth, pledges, from ארב arab, to pledge, give security, &c. for the performance of some promise. See the meaning of this word interpreted in the Note on Gen. xxxviii. 17. It is likely that Amaziah gave some of the nobles or some of his own family as hostages, that he might regain his liberty; and they were to get their liberty when he had fulfilled his engagements: but of what kind these were we cannot tell; nor, indeed, how he got his liberty.

Verse 15. How he fought with Amaziah] The only fighting between them was, the battle already mentioned; and this is minutely related in 2 Chron. xxv.

A. M. 3179.
B. C. 825.
Ante I. Ol. 49.
An. Ariphronia
Arch. Athen.
perpet. 20.

A. M. 3179—
3194.
B. C. 825—810.
Anno ante. I.
Olymp. 49—
34.

A. M. 3165—
3194.
B. C. 839—810.
Anno ante I.
Olymp. 63—
34.

A. M. 3194.
B. C. 810.
Ante I. Ol. 34.
An. Thespiei
Arch. Athen.
perpet. 15.

and was buried in Samaria, with the kings of Israel; and Jeroboam his son reigned in his stead.

17 ¶ And Amaziah the son of Joash king of Judah lived after the death of Jehoash son of Jehoahaz king of Israel, fifteen years.

18 And the rest of the acts of Amaziah are they not written in the book of the chronicles of the kings of Judah?

19 Now ^b they made a conspiracy against him in Jerusalem: and he fled to ^c Lachish; but they sent after him to Lachish, and slew him

there.

20 And they brought him on horses: and he was buried at Jerusalem with his fathers in the city of David.

21 ¶ And all the people of Judah took ^d Azariah, which was sixteen years old, and made him king instead of his father Amaziah.

22 He built ^e Elath and restored it to Judah, after that the king slept with his fathers.

23 ¶ In the fifteenth year of Amaziah the son

of Joash king of Judah Jeroboam the son of Joash king of Israel began to reign in Samaria, and reigned forty and one years.

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.

25 He restored the coast of Israel from the entering of Hamath unto ^a the sea of the plain, according to the word of the LORD God of Israel, which he spake by the hand of his servant ^b Jonah, the son of Amittai, the prophet which was of ^c Gath-hepher.

26 For the LORD ^k saw the affliction of Israel, that it was very bitter: for ^l there was not any shut up, nor any left, nor any helper for Israel.

27 ^m 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.

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, ⁿ which belonged to Judah, for

A. M. 3179—
3220.
B. C. 825—784.
Anno ante. I.
Olymp. 49—
8.

^a 2 Chron. 25. 25, &c. — ^b 2 Chron. 25. 27. — ^c Josh. 10. 31. — ^d Ch. 15. 13. & 2 Chron. 26. 1. he is called *Uzziah*. — ^e Ch. 16. 6. 2 Chron. 26. 2. Now he begins to reign alone.

^f Numb. 13. 21. & 34. 8. — ^g Deut. 3. 17. — ^h Josh. 1. 1. Matt. 12. 39, 40, called *Jonas*. — ⁱ Josh. 19. 13. — ^j Ch. 13. 4. — ^k Deut. 32. 36. — ^l Ch. 13. 5. — ^m 2 Sam. 8. 6. 1 Kings 11. 24. 2 Chron. 6. 3.

Verse 19. *They made a conspiracy against him*] His defeat by Jehoash, and the consequent pillaging of the temple, and emptying the royal exchequer, and the dismantling of Jerusalem, had made him exceedingly unpopular; so that, probably, the whole of the last fifteen years of his life were a series of troubles and distresses.

Verse 21. *Took Azariah*] He is also called *Uzziah*, 2 Chron. xxvi. 1. The former signifies *the help of the Lord*; the latter, *the strength of the Lord*.

Verse 22. *He built Elath*] This city belonged to the Edomites; and was situated on the eastern branch of the Red Sea, thence called the *Elanitic Gulf*. It had probably suffered much in the late war; and was now rebuilt by Uzziah, and brought entirely under the dominion of Judah.

Verse 25. *He restored the coast of Israel*] From the description that is here given, it appears that Jeroboam reconquered all the territory that had been taken from the kings of Israel, so that *Jeroboam the second*, left the kingdom as ample as it was when the ten tribes separated, under *Jeroboam the first*.

Verse 26. *The LORD saw the affliction of Israel*] It appears that, about this time, Israel had been greatly reduced; and great calamities had fallen upon all, indiscriminately; even the *discused* and *captives* in the dungeon had the hand of God heavy upon them, and there was *no helper*; and then God sent *Jonah* to encourage them, and to assure them of better days. He was the first of the prophets, after *Samuel*, whose writings are preserved: yet the prophecy delivered on this occasion is not extant; for what is now in the prophecies of *Jonah* relates wholly to *Niniveh*.

Verse 28. *How he warred, and—recovered Damascus*] We learned from 1 Chron. xviii. 3—11. that David had conquered *all Syria*, and put garrisons in Damascus and other places, and laid all the Syrians under *tribute*: but this yoke they had not only shaken off, but they had conquered a considerable portion of the Israelitish territory, and added it to Syria. These latter Jeroboam now recovered; and thus the places which anciently belonged to Judah by David's conquest, and were re-possessed by Syria, he now conquered, and added to Israel.

A. M. 3179
—3220.
B. C. 825-784.
Anno ante I.
Olymp. 49
—8.

Israel, are they not written in the book of the chronicles of the kings of Israel?

29 And Jeroboam slept with his

fathers, even with the kings of Israel; and Zachariah his son reigned in his stead.

A. M. 3220.
B. C. 784.
Ante I. Ol. 8.
An. Agamistōris Arch. Ath.
perpet. 14.

* After an interregnum

of 11 years, Ch. 15. 8.

Verse 29. *Jeroboam slept with his fathers*] He died a natural death; and was regularly succeeded by his son *Zachariah*, who reigning badly, was, after six months, slain by *Shallum*, who succeeded him, and reigned but one month, being slain by *Menahem*, who succeeded him, and reigned ten years over Israel. *Amos*, the prophet, lived in the reign

of *Jeroboam*; and was accused by *Amaziah*, one of the idolatrous priests of *Beth-el*, of having predicted the death of *Jeroboam* by the sword: but this was a slander; what he did predict, and which came afterward to pass, may be seen, *Amos* vii. 10—17. The *interregnum* referred to in the margin, cannot be accounted for in a satisfactory manner.

CHAPTER XV.

Azariah begins to reign over *Judah*, and acts well, but does not remove the high places, 1—4. He becomes leprous, and dies, after having reigned fifty two years; and *Jotham*, his son, reigns in his stead, 5—7. *Zachariah* reigns over *Israel*, and acts wickedly; and *Shallum* conspires against him, and slays him, after he had reigned six months, 8—12. *Shallum* reigns one month, and is slain by *Menahem*, 13—15. *Menahem's* wicked and oppressive reign; he subsidizes the king of *Assyria*, and dies, after having reigned ten years, 16—22. *Pekahiah*, his son, reigns in his stead; does wickedly: *Pekah*, one of his captains, conspires against and kills him, after he had reigned two years, 23—26. *Pekah* reigns in his stead, and acts wickedly, 27, 28. *Tiglathpileser*, king of *Assyria*, carries into captivity the inhabitants of many cities, 29. *Hoshea* conspires against and slays *Pekah*, after he had reigned twenty years; and reigns in his stead, 30, 31. *Jotham* begins to reign over *Judah*; he reigns well; dies after a reign of sixteen years, and is succeeded by his son *Ahaz*, 32—38.

A. M. 3194.
B. C. 810.
Ante I. Ol. 34.
An. Thespici,
Arch. Athen.
perpet. 15.

IN the twenty and seventh year of *Jeroboam* king of *Israel* began *Azariah* son of *Amaziah* king of *Judah* to reign.

2 Sixteen years old was he when he began to reign, and he reigned two and fifty years in *Jerusalem*. And his mother's

A. M. 3194
—3246
B. C. 810—758.
Ante Urbem
Conditam,
57—5.

^a This is the 27th year of *Jeroboam's* partnership in the kingdom with his father, who made him consort at his going to the Syrian wars. It is

the 16th year of *Jeroboam's* monarchy.—^b Ch. 14. 21. 2 Chron. 26. 1, 3, 4.—^c Called *Uzziah*, verses 13, 30, &c. & 2 Chron. 26. 1.

NOTES ON CHAP. XV.

Verse 1. *In the twenty and seventh year of Jeroboam*] Dr. *Kennicott* complains loudly here, because of "the corruption in the name of this king of *Judah*, who is expressed by four different names in this chapter: *Ozriah*, *Oziah*, *Ozrihu*, and *Ozihu*. Our oldest Hebrew MS. relieves us here, by reading truly in verses 1, 6, 7, *Uzziah*, where the printed text is differently corrupted. This reading is called true—1. Because it is supported by the *Syriac* and *Arabic* Versions in these three verses. 2. Because the printed text itself has it so in ver. 32 and 34 of this very chapter. 3. Because it is so expressed in the parallel place

in *Chronicles*: and, 4. Because it is not *Aζαριας* *Azariah*, but *Οζίας*, *Oziah*, (*Uzziah*) in *St. Matthew's* genealogy."

There are insuperable difficulties in the *Chronology* of this place. The marginal note says, "This is the twenty-seventh year of *Jeroboam's* partnership in the kingdom with his father, who made him consort at his going to the Syrian wars. It is the sixteenth year of *Jeroboam's* monarchy." Dr. *Lighfoot* endeavours to reconcile this place with chap. xiv. 16, 17, thus: "At the death of *Amaziah* his son and heir, *Uzziah* was but four years old, for he was but sixteen in *Jeroboam's* twenty-seventh year; therefore, the throne must have been empty eleven years, and the government

A. M. 3194
—3246.
B. C. 810—758.
Ante Urbem
Conditam,
57—5.

name was Jecholiah of Jerusalem.
3 And he did *that which was right* in the sight of the LORD, according to all that his father Amaziah had

done;

4 * Save that the high places were not removed: the people sacrificed and burnt incense still on the high places.

A. M. 3239
—3246.
B. C. 765—758.
Ante Urbem
Conditam,
12—5.

5 ¶ And the LORD ^b smote the king, so that he was a leper unto the day of his death, and ^c dwelt in a several house. And Jotham the

king's son *was* over the house, judging the people of the land.

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?

7 So Azariah slept with his fathers; and ^a they buried him with his fathers in the city of David: and Jotham his son reigned in his stead.

8 ¶ * In the thirty and eighth year of Azariah king of Judah did Zachariah the son of Jeroboam reign over Israel in Samaria six months.

9 And he did *that which was* evil in the

A. M. 3194
—3246.
B. C. 810—758.
Ante Urbem
Conditam,
57—5.

A. M. 3246.
B. C. 758.
Olymp. V. 3.
An. Æschyli,
Arch. Athen.
perpet. 20.

A. M. 3231.
B. C. 773.
Olymp. I. 4.
An. Æschyli,
Arch. Athen.
perpet. 5.

* Ver. 35. Ch. 12. 3. & 14. 4.—> 2 Chron. 26. 19—21.—> Lev. 13. 46.

* 2 Chron. 26. 23.—> There having been an interregnum for 11 years.

administered by protectors while Uzziah was in his minority." Learned men are not agreed concerning the mode of reconciling these differences: there is probably some mistake in the numbers. I must say to all the contending chronologers:—

Non nostrum inter vos tantas componere lites.

When such men disagree, I can't decide.

Verse 3. *He did that which was right*] It is said, 2 Chron. xxvi. 5. that he sought the Lord in the days of Zechariah the prophet; and God made him to prosper: he fought against the *Philistines*; broke down the walls of *Gath*, *Jabneh*, and *Ashdod*; he prevailed over the *Arabians* and *Mehunims*; the *Ammonites* paid him tribute; and his dominion extended abroad, even to the *entering in of Egypt*; that he built *towers* in Jerusalem, at the *corner-gate*, *valley-gate*, and *turning of the wall*; he built *towers* also in the *desert*, and digged many *wells*: that he had a very strong and well regulated *military force*, which he provided with a well stocked *arsenal*: and constructed many *military engines* to shoot *arrows* and project *great stones*; and that his fame was universally spread abroad.

Verse 5. *The LORD smote the king, so that he was a leper*] The reason of this plague is well told in the above quoted chapter, ver. 16. His heart being elated, he went into the temple to burn incense upon the altar, assuming to himself the functions of the high-priest; that Azariah, the priest, with *four score* others, went in after him, to prevent him; and that while they were remonstrating against his conduct, the Lord struck him with the *leprosy*, which immediately appeared on his *forehead*; that they thrust him out as an unclean person; and that he himself *hurried to get out*, feeling that the Lord had smitten him; that he was obliged to dwell in a *house by himself*, being leprous, to the day of

his death; and that during this time the affairs of the kingdom were administered by his son *Jotham*. A poet, ridiculing the conduct of those, who, without a call from God and His church, thrust themselves into the priest's office, expresses himself thus:—

But now the warm enthusiast cries,
The office to myself I take;
Offering the Christian sacrifice,
Myself a lawful priest I make;
To me this honour appertains,
No need of man when God ordains.

[Some go into the contrary extreme, and in effect say—*No need of God when MAN ordains.*]

Tho' kings may not so far presume,
'Tis no presumption in a clown,
And, lo, without a call from Rome,
My flail or hammer I lay down;
And if my order's name ye seek,
Come, see a new *Melchisedek*!

Ye upstart (men made) priests, your sentence know;
The marks you can no longer hide;
Your daring deeds too plainly show
The loathsome leprosy of pride:
And if ye still your crime deny,
Who *lepers live*, shall *lepers die*.

CHARLES WESLEY.

This is very severe; but applies to every man, who, through pride, presumption, or the desire of gain, enters into the priest's office, though he have the utmost authority that the highest ecclesiastical officer can confer.

A. M. 3231.
B. C. 773.
Olymp. I. 4.
An. Æschyli,
Arch. Athen.
perpet. 6.

sight of the LORD, as his fathers had done : he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

A. M. 3232.
B. C. 772.
Olymp. II. 1.
An. Æschyli,
Arch. Athen.
perpet. 6.

10 And Sha'lum the son of Jabesh conspired against him, and smote him before the people, and slew him, and reigned in his stead.

11 And the rest of the acts of Zachariah, behold they are written in the book of the chronicles of the kings of Israel.

A. M. 5130.
B. C. 884.
Ante I. Ol. 106.
An. Diogeneti,
Arch. Athen.
perpet. 8.

12 This was the word of the LORD which he spake unto Jehu, saying, Thy sons shall sit on the throne of Israel unto the fourth generation.

And so it came to pass.

A. M. 3233.
B. C. 772.
Olymp. II. 1.
An. Æschyli,
Arch. Athen.
perpet. 6.

13 ¶ Shallum the son of Jabesh began to reign in the nine and thirtieth year of Uzziah king of Judah ; and he reigned a full month in Sa-

maria.

14 For Menahem the son of Gadi went up from T'irzah, and came to Samaria, and smote Shallum the son of Jabesh in Samaria, and slew him, and reigned in his stead.

15 And the rest of the acts of Shallum, and his conspiracy which he made, behold they are written in the book of the chronicles of the kings of Israel.

16 ¶ Then Menahem smote T'iphseh, and all that were therein, and the coasts thereof

from T'irzah : because they opened not to him, therefore he smote it ; and all the women therein that were with child he ripped up.

17 ¶ In the nine and thirtieth year of Azariah king of Judah began Menahem the son of Gadi to reign over Israel, and reigned ten years in Samaria.

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.

19 ¶ And Pul the king of Assyria came against the land : and Menahem gave Pul a thousand talents of silver, that his hand might be with him to confirm the kingdom in his hand.

20 And Menahem exacted the money of Israel, even of all the mighty men of wealth, of each man fifty shekels of silver, to give to the king of Assyria. So the king of Assyria turned back, and stayed not there in the land.

21 ¶ And the rest of the acts of Menahem, and all that he did, are they not written in the book of the chronicles of the kings of Israel ?

22 And Menahem slept with his fathers ; and Pekahiah his son reigned in his stead.

23 ¶ In the fiftieth year of Aza-

A. M. 3232.
B. C. 772.
Olymp. II. 1.
An. Æschyli,
Arch. Athen.
perpet. 6.

A. M. 3238
—3243.
B. C. 772—761.
Ante Urbem
Condita,
19—8.

A. M. 3238.
B. C. 771.
Olymp. II. 2.
An. Æschyli,
Arch. Athen.
perpet. 7.

A. M. 3238
—3243.
B. C. 772—761.
Ante Urbem
Condita,
19—8.

A. M. 3243.
B. C. 761.
Olymp. IV. 4.
An. Æschyli,
Arch. Athen.
perpet. 17.

* As prophesied, Amos 7. 9.—† Ch. 10. 38.—‡ Matt. 1. 9, called Osias, and ver. 1. Azariah.—§ Heb. a month of days.—|| 1 Kings 14. 17.

¶ 1 Kings 4. 24.—‡ Ch. 18. 12.—§ 1 Chron. 5. 26. Isa. 9. 1. Hos. 8. 9.—|| Ch. 14. 5.—¶ Heb. caused to come forth.

Verse 10. *Smote him before the people*] In some public assembly ; he probably became very unpopular.

Verse 12. *This was the word of the LORD—unto Jehu*] God had promised to Jehu that his sons should sit on the throne of Israel to the fourth generation : and so it came to pass, for Jehoahaz, Joash, Jeroboam, and Zachariah, succeeded Jehu, to whom this promise was made. But because he executed the Divine purpose with an uncommanded cruelty, therefore God cut his family short, according to His word by Hosea, *I will avenge the blood of Jezreel upon the house of Jehu ; and I will cause to cease the kingdom of the house of Israel*, i. 4.

Verse 13. *He reigned a full month*] Menahem is supposed to have been one of Zachariah's generals : hearing of the death of his master, when he was with the troops at T'irzah, he hastened to Samaria, and slew the murderer, and had himself proclaimed in his stead : but as the people of T'iphseh did not open their gates to him, he took the place by

assault ; and, as the text tells us, practised the most cruel barbarities, even *ripping up the women that were with child* !

Verse 19. *Pul the king of Assyria*] This is the first time we hear of Assyria since the days of Nimrod, its founder, Gen. x. 21.

Dean Prideaux supposes that this Pul was father of the famous Sardanapalus, the son himself being called Sardan ; to which, as was frequent in those times, the father's name, Pul, was added, making Sardampul ; of which the Greeks and Latins made Sardanapalus ; and this Pul is supposed to be the same that reigned in Nineveh when Jonah preached the terrors of the Lord to that city.

That his hand] That is, his power and influence might be with him : in this sense is the word hand frequently used in Scripture.

Verse 20. *Each man fifty shekels of silver*] Upwards of five pounds sterling a man.

Verse 21. *Are they not written in—the chronicles*] There

A. M. 3243.
B. C. 761.
Olymp. IV. 4.
An. Æschyli,
Arch. Athen.
perpet. 17.

riah king of Judah Pekabiah the son of Menahem began to reign over Israel in Samaria, and reigned two years.

A. M. 3243
—3245.
B. C. 761—759.
Ante Urbem
Conditam,
8—6.

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.

A. M. 3245.
B. C. 759.
Olymp. V. 2.
An. Æschyli,
Arch. Athen.
perpet. 19.

25 But 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 Arieh, and with him fifty men of the Gileadites: and he killed him, and reigned in his room.

A. M. 3243
—3245.
B. C. 761—759.
Ante Urbem
Conditam,
8—6.

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.

A. M. 3245
—3265.
B. C. 759
—739.
Olymp. V. 2.
—X. 2.

27 ¶ In the two and fiftieth year of Azariah king of Judah ^a Pekah the son of Remaliah began to reign over Israel in Samaria, and reigned

twenty years.

28 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.

29 ¶ In the days of Pekah king of Israel ^b came Tiglath-pileser king of Assyria, and took ^c Ijon, and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria.

A. M. 3264.
B. C. 740.
Olymp. X. 1.
An. Æsimedis,
Arch. Athen.
decen. 3.

30 ¶ And Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, and smote him, and slew him, and ^d reigned in his stead ^e in the twentieth year of Jotham the son of Uzziah.

A. M. 3265.
B. C. 739.
Olymp. X. 2.
An. Æsimedis,
Arch. Athen.
decen. 4.

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.

A. M. 3245
—3265.
B. C. 759
—739.
Olymp. V. 2.
—X. 2.

32 ¶ In the second year of Pekah the son of Remaliah king of Israel began ^f Jotham the son of Uzziah king of Judah to reign.

A. M. 3246.
B. C. 758.
Olymp. V. 3.
An. Æschyli,
Arch. Athen.
perpet. 20.

33 Five and twenty years old was he when he began to reign, and he reigned sixteen years in Jerusalem. And his mother's name was Jerusha, the daughter of Zadok.

A. M. 3246
—3262.
B. C. 758
—742.
Olymp. V. 3.
—IX. 3.

34 And he did that which was right in the sight of the LORD: he did ^g according to all that his father Uzziah had done.

35 ^h Howbeit the high places were not re-

^a Isa. 7. 1.—^b 1 Chron. 5. 26. Isa. 9. 1.—^c 1 Kings 15. 20.—
^d After an anarchy for some years, Ch. 17. 1. Hos. 10. 3, 7, 15.

^e In the fourth year of Ahaz, in the twentieth year after Jotham had begun to reign: *Uss.*—^f 2 Chron. 27. 1.—^g Ver. 3.—^h Ver. 4.

are no chronicles extant in which there is any thing farther relative to this king.

Verse 25. *Smote him in Samaria, in the palace of the king's house, with Argob and Arieh*] Who Argob and Arieh were, we know not: some make them men; some make them statues. Pekah had fifty Gileadites in the conspiracy with him.

Verse 29. *Came Tiglath-pileser*] He is supposed to have been the successor of Sardanapalus: Dean Prideaux makes him the same with *Arbaces*, called by *Ælian Thilgamus*, and by *Usher Ninus junior*; who, together with *Belesis*, headed the conspiracy against *Sardanapalus*, and fixed his seat at Nineveh, the ancient residence of the Assyrian kings; as did *Belesis*, called in *Isa. xxxix. 1. Baladin*, fix his at Babylon.

Took Ijon] These places belonged to Israel; and were taken by Ben-hadad, king of Syria, when he was in league

with *Asa*, king of Judah.—See 1 Kings xv. 20. They were regained by *Jeroboam the second*; and now they are taken from Israel once more, by *Tiglath-pileser*. From 1 Chron. v. 26. we learn that *Pul* and *Tiglath-pileser*, kings of Assyria, carried away into captivity the two tribes of *Reuben* and *Gad*, and the half tribe of *Manasseh*; all that belonged to Israel, on the other side of Jordan. These were never restored to Israel.

Verse 30. *Hoshea the son of Elah—in the twentieth year of Jotham*] There are many difficulties in the chronology of this place. To reconcile the whole, *Calmet* says:—“*Hoshea* conspired against *Pekah*, the twentieth year of the reign of this prince, which was the eighteenth after the beginning of the reign of *Jotham*, king of Judah. Two years after this, that is, the fourth year of *Ahaz*, and the twentieth of *Jotham*, *Hoshea* made himself master of a part of the kingdom, according to ver. 30. Finally, the twelfth year of *Ahaz*,

A. M. 3246
—3252.
B. C. 758
—742.
Olymp. V. 3.
—IX. 3.

moved: the people sacrificed and burned incense still in the high places. * He built the higher gate of the house of the LORD.

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.

* 2 Chron. 27. 3, &c.—^b At the end of Jotham's reign.

Hoshea had peaceable possession of the whole kingdom, according to chap. xvii. ver. 1."

Verse 36. *Now the rest of the acts of Jotham*] These acts are distinctly stated in 2 Chron. chap. xxvii. He built the high gate of the house of the Lord: and he built much on the wall of *Ophel*. He built cities in the mountains of Judah; and in the forests he built castles and towers. He overthrew the Ammonites; and obliged them to give him one hundred talents of silver, ten thousand measures of wheat, and ten thousand of barley, for three consecutive years. He was twenty-five years old when he began to reign, and he reigned sixteen years. These are the particulars which we learn from the place in Chronicles quoted above; few of which are mentioned in this place. As to the higher gate of the house of the Lord, commentators are not well agreed: some think it was a gate which he then made,

37 In ^b those days the LORD began to send against Judah ^c Rezin the king of Syria, and ^d Pekah the son of Remaliah.

A. M. 3262.
B. C. 742.
Olymp. IX. 3.
An. Æsimeidis,
Arch. Athen.
decen. 1.

38 And Jotham slept with his fathers, and was buried with his fathers in the city of David his father: and Ahaz his son reigned in his stead.

* Ch. 16. 5. Isa. 7. 1.—^d Ver. 27.

and which did not exist before, and is the same that is called the new gate, Jer. xxvi. 10. which is very likely.

Verse 37. *In those days the LORD began to send*] It was about this time that the Assyrian wars, so ruinous to the Jews, began; but it was in the following reigns that they arrived at their highest pitch of disaster to these unfaithful and unfortunate people. However much we may blame the Jews for their disobedience and obstinacy; yet we cannot help feeling for them under their severe afflictions. Grievously they have sinned; and grievously have they suffered for it. And if they be still objects of God's judgments, there is revelation to believe that they will yet be objects of God's goodness. Many think the signs of the times are favourable to this ingathering: but there is no evidence among the people themselves that the day of their redemption is at hand.

CHAPTER XVI.

Ahaz begins to reign, acts wickedly, and restores idolatry in Judea, 1—4. Rezin, king of Syria, besieges Jerusalem, but cannot take it; he takes Elath, and drives the Jews thence, 5, 6. Ahaz hires Tiglath-pileser against the king of Syria, and the king of Israel, and gives him the silver and gold that were found in the treasures of the house of the Lord, 7, 8. Tiglath-pileser takes Damascus, and slays Rezin, 9. Ahaz goes to meet him at Damascus; sees an altar there, a pattern of which he sends to Urijah, the priest; and orders him to make one like it, which he does, 10—15. He makes several alterations in the temple; dies; and Hezekiah, his son, reigns in his stead, 16—20.

A. M. 3262.
B. C. 742.
Olymp. IX. 3.
An. Æsimeidis,
Arch. Athen.
decen. 1.

IN the seventeenth year of Pekah the ^a son of Remaliah ^b Ahaz the son of Jotham king of Judah began to reign.

2 Twenty years old was Ahaz when he began to reign, and reigned sixteen years in Jerusalem, and did not *that which was*

A. M. 3262
—3278.
B. C. 742
—726.
Olymp. IX. 3.
—XIII. 3.

* Isa. 8. 6.

^b 2 Chron. 28. 1, &c.

NOTES ON CHAP. XVI.

Verse 2. *Twenty years old was Ahaz*] Here is another considerable difficulty in the chronology. Ahaz was but twenty years old when he began to reign, and he died after he had reigned sixteen years; consequently his whole age

amounted only to thirty-six years. But Hezekiah his son was twenty-five years old when he began to reign; and, if this were so, then Ahaz must have been the father of Hezekiah when he was but eleven years of age! Some think that the twenty years mentioned here respect the beginning of the

A. M. 3262—
3278.
B. C. 742—
726.
Olymp. IX. 3.
—XIII. 3.

right in the sight of the LORD his God, like David his father.

3 But he walked in the way of the kings of Israel, yea, and made his son to pass through the fire, according to the abomination of the heathen, whom the LORD cast out from before the children of Israel.

4 And he sacrificed and burnt incense in the high places, and on the hills, and under every green tree.

A. M. 3262.
B. C. 742.
Olymp. IX. 3.
An. Æsimedis,
Arch. Athen.
decen. 1.

5 ¶ Then Rezin king of Syria, and Pekah son of Remaliah king of Israel, came up to Jerusalem to war: and they besieged Ahaz, but could

not overcome him.

6 At that time Rezin king of Syria recovered Elath to Syria, and drave the Jews from Elath: and the Syrians came to Elath, and dwelt there unto this day.

7 ¶ So Ahaz sent messengers to Tiglath-pileser king of Assyria, saying, I am thy servant and thy son: come up, and save me out of

Lev. 18. 21. 2 Chron. 28. 3. Psa. 106. 37, 38.—Deut. 12. 31.—Deut. 12. 2. 1 Kings 14. 23.—Isa. 7. 1, 4, &c.—Ch. 14. 22.—Heb. *Elath*.

reign of Jotham, father of Ahaz: so that the passage should be thus translated, *Ahaz was twenty years of age when his father began to reign*; and, consequently, he was *fifty-two years old* when he died, seeing Jotham reigned *sixteen years*: and, therefore, Hezekiah was born when his father was *seventeen years of age*. This, however, is a violent solution, and worthy of little credit. It is better to return to the text as it stands, and allow that Ahaz might be only *eleven or twelve years old* when he had Hezekiah: this is not at all impossible; as, in the eastern countries, we know that the youth of both sexes are marriageable at *ten or twelve years of age*; and are frequently betrothed when they are but *nine*. I knew a woman, an East Indian, who had the second of her two first children when she was only *fourteen years of age*, and must have had the first when between *eleven and twelve*. I hold it, therefore, quite a possible case that Ahaz might have had a son born to him when he was but *eleven or twelve years old*.

Verse 3. *Made his son to pass through the fire*] On this passage I beg leave to refer the Reader to my Notes on Lev. xviii. 21. xx. 2, 14., where the subject is considered at large.

Verse 5. *But could not overcome him.*] It is likely that this was the time when Isaiah was sent to console Ahaz, see Isa. vii. 1.; and predicted the death of both Rezin and Pekah, his enemies.

the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me.

8 And Ahaz took the silver and 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.

9 And the king of Assyria hearkened unto him: for the king of Assyria went up against Damascus, and took it, and carried the people of it captive to Kir, and slew Rezin.

10 ¶ And king Ahaz went to Damascus to meet Tiglath-pileser king of Assyria, and saw an altar that was at Damascus: and king Ahaz sent to Urijah the priest the fashion of the altar, and the pattern of it, according to all the workmanship thereof.

11 And Urijah the priest built an altar according to all that king Ahaz had sent from Damascus: so Urijah the priest made it against king Ahaz came from Damascus.

A. M. 3262.
B. C. 742.
Olymp. IX. 3.
An. Æsimedis,
Arch. Athen.
decen. 1.

A. M. 3264.
B. C. 740.
Olymp. X. 1.
An. Æsimedis,
Arch. Athen.
decen. 1.

Ch. 15. 29.—Heb. *Tiglath-pileser*. 1 Chron. 5. 26. & 2 Chron. 28. 20. *Tiglath-pileser*.—Ch. 12. 18. See 2 Chron. 28. 21.—Heb. *Damascus*.—Foretold, Amos 1. 5.

Verse 6. *Recovered Elath to Syria*] See the Note on chap. xiv. 22.

Verse 7. *I am thy servant and thy son*] I will obey thee in all things, and become tributary to thee; only help me against Syria and Israel.

Verse 9. *The king of Assyria hearkened unto him*] It is said, 2 Chron. xxviii. 20. that *Tiglath Pileser distressed him, but strengthened him not*. Though he came against the Syrians, and took Damascus, and slew Rezin; yet he did not help Ahaz against the Philistines, nor did he lend him any forces to assist him against Israel; and he distressed him by taking the royal treasures, and the treasures of the temple, and did him little service for so great a sacrifice. He helped him a little, but distressed him on the whole.

It appears that, about this time, Pekah, king of Israel, nearly ruined Judea: it is said, 2 Chron. xxviii. 6. *that he slew one hundred thousand valiant men in one day*: and that he carried away captive to Samaria two hundred thousand women and children, and much spoil: but, at the instance of the prophet Oded, these were all sent back, fed and clothed, *ib.* 8—15.

Verse 10. *Ahaz went to Damascus*] He had received so much help on the defeat of Rezin, that he went to Damascus to meet the king of Assyria, and render him thanks.

Ahaz sent to Urijah the priest the fashion of the altar] This was some idolatrous altar, the shape and workmanship

A. M. 3264.
B. C. 740.
Olymp. X. 1.
An. Esimedis,
Arch. Athen.
decea. 3.

12 And when the king was come from Damascus, the king saw the altar: and ^a the king approached to the altar, and offered thereon.

13 And he burnt his burnt-offering and his meat-offering, and poured his drink-offering, and sprinkled the blood of ^b his peace-offerings upon the altar.

14 And he brought also ^c the brazen altar, which 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.

15 And king Ahaz commanded Urijah the priest, saying, Upon the great altar burn ^d the morning burnt-offering, and the evening meat-offering, and the king's burnt-sacrifice, and his meat-offering, with the burnt-offering of all the people of the land, and their meat-offering, and their drink-offerings; and sprinkle upon it all the blood of the burnt-offering, and all the blood of the sacrifice: and the brazen altar shall be for me to inquire by.

^a 2 Chron. 26. 16, 19. — ^b Heb. which were his. — ^c 2 Chron. 4. 1. — ^d Exod. 29. 39, 40, 41.

of which pleased Ahaz so well that he determined to have one like it at Jerusalem. For this he had no Divine authority; and the compliance of Urijah was both mean and sinful. That Ahaz did this for an idolatrous purpose is evident from 2 Chron. xxviii. 21—25. For he sacrificed to the gods of Damascus; and he said, Because the gods of the kings of Syria help them, I will sacrifice to them, that they may help me. And he made high places to burn incense to other gods in every city of Judah.

Verse 14. Put it on the north side] He seems to have intended to conform every thing in the Lord's house, as much as possible, to the idolatrous temples which he saw at Damascus; and to model the Divine worship in the same way: in a word, to honour and worship the gods of Syria, and not the God of heaven. All the alterations specified here were in contempt of the true God. Thus he provoked to anger the Lord God of his fathers, 2 Chron. xviii. 25.

Verse 18. And the covert for the Sabbath] There are a great number of conjectures concerning this covert; or, as it is in the Hebrew, the סוכה musach of the Sabbath. As the word, and others derived from the same root, signify covering, or booths, it is very likely that this means either a sort of canopy, which was erected on the sabbath days for the accommodation of the people who came to worship, and which Ahaz took away, to discourage them from that wor-

16 Thus did Urijah the priest, according to all that king Ahaz commanded.

17 ¶ ^e And king Ahaz cut off ^f the borders of the bases, and removed the laver from off them; and took down ^g the sea from off the brazen oxen that were under it, and put it upon a pavement of stones.

18 And the covert for the sabbath that they had built in the house, and the king's entry without, turned he from the house of the LORD for the king of Assyria.

19 ¶ Now the rest of the acts of Ahaz which he did, are they not written in the book of the chronicles of the kings of Judah?

20 And Ahaz slept with his fathers and ^h was buried with his fathers in the city of David: and Hezekiah his son reigned in his stead.

A. M. 3264.
B. C. 740.
Olymp. X. 1.
An. Esimedis,
Arch. Athen.
decea. 3.

A. M. 3265.
B. C. 739.
Olymp. X. 2.
An. Esidemis,
Arch. Athen.
decea. 4.

A. M. 3262
—578.
B. C. 742
—726.
Olymp. IX. 3.
—XIII. 3.

A. M. 3278.
B. C. 726.
Ol. XIII. 3.
An. Clidici,
Arch. Athen.
decea. 7.

^e 2 Chron. 28. 24. — ^f 1 Kings 7. 27, 28. — ^g 1 Kings 7. 23, 25. — ^h 2 Chron. 28. 27.

ship: or it was a canopy, under which the king and his family reposed themselves; and which he transported to some other place, to accommodate the king of Assyria when he visited him. Jarchi supposes that it was a sort of covert-way, that the kings of Judah had to the temple; and Ahaz had it removed lest the king of Assyria, going by that way, and seeing the sacred vessels, should covet them. If that way had been open, he might have gone by it into the temple, and have seen the sacred vessels, and so have asked them from a man who was in no condition to refuse them, however unwilling he might have been to give them up. The removing of this, whatever it was, whether throne or canopy, or covered-way, cut off the communication between the king's house and the temple: and the king of Assyria would not attempt to go into that sacred place by that other passage to which the priests alone had access.

Verse 20. Was buried with his fathers in the city of David] But it is expressly declared, 2 Chron. xxviii. 27. that he was not buried in the sepulchres of the kings of Israel: and this was undoubtedly intended as a mark of degradation. His reign was disastrous and impious; and it was disastrous because it was impious: he had been a scourge, not a blessing, to his people. He had not only made illegal alterations in the temple, and in the mode of worship prescribed by the true God; but he had polluted all the cities of Judah with idolatry, and brought ruin upon the nation. On

the whole, a worse king than himself had not as yet sat on the Jewish throne; and yet he had many advantages: he had for counsellor one of the greatest men ever produced in the Jewish nation, ISAAH the prophet: and God condescended to interpose especially for him, when grievously straitened by the kings of Israel and Syria; both of whom

were cut off, according to the prediction of this prophet. But he would not lay it to heart; and, therefore, the wrath of God fell heavily upon him, and upon the stiff-necked and rebellious people whom he governed. He had sufficient warning and was without excuse. He would sin; and, therefore, he must suffer.

CHAPTER XVII.

Hoshea's wicked reign, 1, 2. Shalmaneser comes up against him, makes him tributary, and then casts him into prison, 3, 4. He besieges Samaria three years; and at last takes it, and carries Israel captive into Assyria, and places them in different cities of the Assyrians and Medes, 5, 6. The reason why Israel was thus afflicted; their idolatry, obstinacy, divination, &c. 7—18. Judah copies the misconduct of Israel, 19. The Lord rejects all the seed of Israel, 20—23. The king of Assyria brings different nations, and places them in Samaria, and the cities from which the Israelites had been led away into captivity, 24. Many of these strange people are destroyed by lions, 25. The king of Assyria sends back some of the Israelitish priests to teach these nations the worship of Jehovah; which worship they incorporate with their own idolatry, 26—33. The state of the Israelites, and strange nations in the land of Israel, 34—41.

A. M. 3274.
B. C. 730.
Olymp. XII. 3.
An. Clidici,
Arch. Athen.
decen. 3.

A. M. 3274.
—3283.
B. C. 730
—721.
Olymp. XII. 3.
—XIV. 4.

3 ¶ Against him came up ^b Shalmaneser king of Assyria; and Hoshea became his servant, and ^c gave him ^d presents.

A. M. 3279.
B. C. 725.
Ol. XIII. 4.
An. Clidici,
Arch. Athen.
decen. 8.

IN the twelfth year of Ahaz king of Judah began ^a Hoshea the son of Elah to reign in Samaria over Israel nine years.

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.

4 And the king of Assyria found conspiracy in Hoshea: for he had sent messengers to So king of Egypt, and brought no present to the king

of Assyria, as he had done year by year: therefore the king of Assyria shut him up, and bound him in prison.

5 ¶ Then ^a the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years.

6 ¶ In the ninth year of Hoshea the king of Assyria took Samaria, and ^c carried Israel away into Assyria, ^b and placed them in Helah and in Habor by the river of Gozan, and in the cities of the Medes.

7 For so it was, that the children of Israel

A. M. 3279.
B. C. 725.
Ol. XIII. 4.
An. Clidici,
Arch. Athen.
decen. 8.

A. M. 3281
—3283.
B. C. 723.
—721.
Olymp. XIV.
2—4.

A. M. 3283.
B. C. 721.
Ol. XIV. 4.
An. Hippome-
nia, Arch. Ath.
decen. 2.

^a After an interregnum, Ch. 15. 30.— Ch. 18. 9.— Heb. rendered. 2 Sam. 2. 2.— Or, tribute.— Ch. 18. 9.

^c Ch. 18. 10, 11. Hos. 13. 16, foretold.— Lev. 26. 32, 33. Deut. 28. 36, 64. & 29. 27, 28.— 1 Chron. 5. 26.

NOTES ON CHAP. XVII.

Verse 3. *Shalmaneser*] This was the son and successor of Tiglath Pileser. He is called *Shalman*, by Hosea, x. 14.; and *Enemessar*, in the book of Tobit, i. 2.

Gave him presents.] Became tributary to him.

Verse 4. *Found conspiracy in Hoshea*] He had endeavoured to shake off the Assyrian yoke, by entering into a treaty with So, king of Egypt; and, having done so, he ceased to send the annual tribute to Assyria.

Verse 5. *Besieged it three years.*] It must have been

well fortified, well provisioned, and well defended, to have held out so long.

Verse 6. *Took Samaria*] According to the prophets, Hosea x. 4, 8., and Micah 1. 6., he exercised great cruelties on this miserable city; ripping up the women with child, dashing young children against the stones, &c. &c.

Carried Israel away into Assyria] What were the places to which the unfortunate Israelites were carried, or where their successors are now situated, have given rise to innumerable conjectures, dissertations, discourses, &c. Some

A. M. 3253.
B. C. 721.
Ol. XIV. 4.
An. Hippome-
nis, Arch. Ath.
decen. 2.

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 feared other gods,

8 And ^awalked in the statutes of the heathen, whom the LORD cast out from before the children of Israel, and of the kings of Israel, which they had made.

9 And the children of Israel did secretly *those things that were* not right against the LORD their God, and they built them high places in all their cities, ^bfrom the tower of the watchmen to the fenced city.

10 ^cAnd they set them up ^dimages and ^egroves ^fin every high hill, and under every green tree:

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:

12 For they served idols, ^gwhereof the LORD

^a Lev. 18. 3. Deut. 18. 9. Ch. 16. 3.—^b Ch. 18. 8.—^c 1 Kings 14. 23. Isa. 57. 5.—^d Heb. statues.—^e Exod. 34. 13. Deut. 16. 21. Mic. 5. 14.—^f Deut. 12. 2. Ch. 16. 4.—^g Exod. 20. 3, 4. Lev. 26. 1.—Deut. 5. 7, 8.

maintain that they are found on the coast of Guinea; others, in America; the Indian tribes being the descendants of those carried away by the Assyrians. In Vol. I. of the *Supplement* to Sir Wm. Jones's Works, we find a translation of the *History of the Afghans*, by Mr. H. Vansittart; from which it appears that they derive their own descent from the Jews. On this history Sir Wm. Jones writes the following note:—

“This account of the *Afghans* may lead to a very interesting discovery. We learn from *Esdras*, that the ten tribes, after a wandering journey, came to a country called *Arsaret*, where, we may suppose, they settled. Now the *Afghans* are said, by the best Persian historians, to be descended from the *Jews*: they have traditions among themselves of such a descent, and it is even asserted that their families are distinguished by the names of *Jewish tribes*; although, since their conversion to the *Islám*, they studiously conceal their origin. The *Pushtoo*, of which I have seen a dictionary, has a manifest resemblance to the *Chaldaic*: and a considerable district under their dominion is called *Hazarek*, or *Hazaret*, which might easily have been changed into the word used by *Esdras*. I strongly recommend an inquiry into the literature and history of the *Afghans*.” Every thing considered, I think it by far the most probable that the *Afghans* are the descendants of the *Jews*, who were led away captives by the Assyrian kings.

Thus ended the kingdom of Israel, after it had lasted two

had said unto them, ^hYe shall not do this thing.

13 Yet the LORD testified against Israel, and against Judah, ⁱby all the prophets, *and by* all ^jthe seers, saying, ^kTurn ye from your evil ways, and keep my commandments *and* my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets.

14 Notwithstanding they would not hear, but ^lhardened their necks, like to the neck of their fathers, that did not believe in the LORD their God.

15 And they rejected his statutes, ^mand his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed ⁿvanity, and ^obecame vain, and went after the heathen that *were* round about them, *concerning* whom the LORD had charged them, that they should ^pnot do like them.

^h Deut. 4. 19.—ⁱ Heb. by the hand of all.—^j 1 Sam. 9. 9.—^k Jer. 18. 11. & 25. 5. & 35. 15.—^l Deut. 31. 27. Prov. 29. 1.—^m Deut. 29. 25.—ⁿ Deut. 32. 21. 1 Kings 16. 13. 1 Cor. 8. 4.—^o Psa. 115. 8. Rom. 1. 21.—^p Deut. 12. 30, 31.

hundred and fifty-four years, from the death of Solomon and the schism of Jeroboam, till the taking of Samaria by Shalmaneser, in the ninth year of *Hoshea*: after which the remains of the ten tribes were carried away beyond the river Euphrates.

The rest of this chapter is spent in vindicating the Divine providence and justice: showing the reason why God permitted such a desolation to fall on a people who had been so long His peculiar children.

Verse 9. *Did secretly those things*] There was much hidden iniquity, and private idolatry, among them; as well as public and notorious crimes.

From the tower of the watchmen to the fenced city.] That is, the idolatry was universal; every place was made a place for some idolatrous rite, or act of worship: from the largest city to the smallest village; and from the public watchtower, to the shepherd's cot.

Verse 10. *Images and groves*] Images of different idols, and places for the abominable rites of *Ashtaroth* or *Venus*.

Verse 13. *Yet the Lord testified against Israel*] What rendered their conduct the more inexcusable was, that the Lord had preserved among them a succession of prophets, who testified against their conduct, and preached repentance to them, and the readiness of God to forgive, provided they would return unto Him, and give up their idolatries.

A. M. 3253.
B. C. 721.
Ol. XIV. 4.
An. Hippome-
nis, Arch. Ath.
decen. 2.

A. M. 3283.
B. C. 721.
Ol. XIV. 4.
An. Hippome-
nis, Arch. Ath.
decen. 2.

16 And they left all the commandments of the LORD their God, and ^amade them molten images, *even* two calves, ^band made a grove, and

worshipped all the host of heaven, ^cand served Baal.

17 ^dAnd they caused their sons and their daughters to pass through the fire, and ^eused divination and enchantments, and ^fsold themselves to do evil in the sight of the LORD, to provoke him to anger.

18 Therefore the LORD was very angry with Israel, and removed them out of his sight: there was none left ^gbut the tribe of Judah only.

19 Also ^hJudah kept not the commandments of the LORD their God, but walked in the statutes of Israel which they made.

20 And the LORD rejected all the seed of Israel, and afflicted them, and ⁱdelivered them into the hand of spoilers, until he had cast them out of his sight.

^a Exod. 32. 8. 1 Kings 12. 28.—^b 1 Kings 14. 15, 23. & 15. 13. & 16. 33.
^c 1 Kings 16. 31. & 22. 53. Ch. 11. 16.—^d Lev. 18. 21. Ch. 16. 3.
Ezek. 23. 37.—^e Deut. 18. 10.—^f 1 Kings 21. 20.

Verse 17. *Sold themselves to do evil*] Abandoned themselves to the will of the devil; to work all iniquity with greediness.

Verse 18. *Removed them out of his sight*] Banished them from the Promised Land, from the temple, and from every ordinance of righteousness, as wholly unworthy of any kind of good.

None left but the tribe of Judah only.] Under this name all those of Benjamin, and Levi, and the Israelites, who abandoned their idolatries and joined with Judah, are comprised. It was the *ten tribes* that were carried away by the Assyrians.

Verse 24. *The king of Assyria brought men from Babylon*] He removed one people entirely, and substituted others in their place: and this he did to cut off all occasion for mutiny or insurrection; for the people, being removed from their *own land*, had no *object* worthy of attention to contend for, and no *patrimony* in the land of their captivity to induce them to hazard any opposition to their oppressors.

By *men from Babylon*, we may understand some cities of *Babylonia*, then under the Assyrian empire; for, at this time, Babylon had a king of its own: but some parts of what was called *Babylonia* might have been still under the Assyrian government.

From Cuthah] This is supposed to be the same as *Cush*, the Chaldeans and Syrians changing *w shin* into *n tsu*: thus

A. M. 3283.
B. C. 721.
Ol. XIV. 4.
An. Hippome-
nis, Arch. Ath.
decen. 2.

21 For ^khe rent Israel from the house of David; and ^lthey made Jeroboam the son of Nebat king: and Jeroboam drave Israel from following the LORD, and made them sin a great sin.

22 For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them;

23 Until the LORD removed Israel out of his sight, ^mas he had said by all his servants the prophets. ⁿSo was Israel carried away out of their own land to Assyria unto this day.

24 ¶ ^oAnd the king of Assyria brought *men* ^pfrom Babylon, and from Cuthah, and from ^qAva, and from Hamath, and from Sepharvaim, and placed *them* in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof.

25 And *so* it was at the beginning of their dwelling there, *that* they feared not the LORD:

A. M. 3326.
B. C. 678.
Ol. XXV. 3.
An. Numæ,
Regis Romanorum, 38.

^k 1 Kings 11. 13, 32.—^l Jer. 2. 8.—^m Ch. 13. 3. & 15. 29.—
ⁿ 1 Kings 11. 11, 31.—^o 1 Kings 12. 20, 28.—^p 1 Kings 14. 16.—
^q Ver. 6.—^r Ezra 4. 2, 10.—^s See Ver. 30.—^t Ch. 18. 34, *Ioth*.

they make *כוש* *Cush*, into *כות* *Cuth*; and *אשור* *Ashur*, Assyria, into *אשור* *Athur*. From these came the *Scythæ*; and from these the Samaritans were called *Cuthæans*, and their language *Cuthite*. The original language of this people, or at least the language they spoke after their settlement in Israel, is contained in the *Samaritan Version* of the Pentateuch, printed under the *Hebræo-Samaritan*, in Vol. I. of the *London Polyglott*. This *Cutha* was probably the country in the land of *Shinar*, first inhabited by *Cush*.

From Ava] The *Avim* were an ancient people, expelled by the *Caphtorim* from *Hazerim*, Deut. ii. 23.

From Hamath] This was *Hemath*, or *Emath*, of Syria; frequently mentioned in the Sacred Writings.

From Sepharvaim] There was a city called *Syphera*, near the Euphrates; others think the *Saspire*, a people situated between the *Colchians* and the *Medes*, are meant. There is much uncertainty relative to these places: all that we know is, that the Assyrians carried away the Israelites into Assyria, and placed them in cities and districts called *Halah* and *Habor*, *by the river Gozan*; and *in the mountains of the Medes*, ver. 6. And it is very likely that they brought some of the inhabitants of those places into the cities of Israel.

Verse 25. *The LORD sent lions among them*] The land being deprived of its inhabitants, wild beasts would necessarily increase, even without any supernatural intervention;

A. M. 3326.
B. C. 678.
Ol. XXV. 3.
An. Numas,
Regis Romano-
rum, 38.

therefore the LORD sent lions among them, which slew some of them.

26 Wherefore they spake to 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.

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 him teach them the manner of the God of the land.

28 Then one of the priests whom they had carried away from Samaria came and dwelt in

• Ver. 24.—Ezra 4. 9.

and this the superstitious new-comers supposed to be a plague sent upon them, because they did not know how to worship Him who was the God of the land; for they thought, like other Heathens, that every district had its own tutelary deity. Yet it is likely that God did send lions as a scourge on this bad people.

Verse 26. *The manner of the God of the land*] מִשְׁפָּט *mishpat*, the judgment: the way in which the God of the land is to be worshipped.

Verse 27. *Carry thither one of the priests*] Imperfect as this teaching was, it, in the end, overthrew the idolatry of these people; so that soon after the Babylonish captivity they were found to be as free from idolatry as the Jews themselves; and continue so to the present day. But they are now nearly annihilated: the small remains of them is found at *Naplouse* and *Jaffa*; they are about *thirty families*; and men, women, and children, amount to about *two hundred persons*: They have a synagogue, which they regularly attend every Sabbath; and they go thither clothed in white robes. The Reader may find much curious information relative to this people, in a *Memoire sur L'Etat actuel des Samaritains*, by *Baron Sylvestre de Sacy*,—8vo. Paris, 1812.

Verse 29. *Every nation made gods of their own*] That is, they made gods after the fashion of those which they had worshipped in their own country.

Verse 30. *The men of Babylon made Succoth-benoth*] This, literally, signifies the *tabernacles of the daughters, or young women*; and most evidently refers to those public prostitutions of young virgins at the temple of *Melitta*, or *Venus*, among the Babylonians.—See at the end of the chapter. From *benoth* it is probable that the word *Venus* came, the *B* being changed into *V*, as is frequently the case; and the *th* into *s*, *benoth*, *Vsnos*. The rabbins say

Beth-el, and taught them how they should fear the LORD.

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.

30 And the men of Babylon made Succoth-benoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima,

31 And the Avites made Nibhaz and Tartak, and the Sepharvites burnt their children in fire to Adrammelech and Anammelech, the gods of Sepharvaim.

32 So they feared the LORD, and made unto themselves of the lowest of them priests of the high places, which sacrificed for them

A. M. 3326.
B. C. 678.
Ol. XXV. 3.
An. Numas,
Regis Romano-
rum, 38.

• Lev. 18. 21. Deut. 12. 31.—1 Kings 12. 31.

that her emblem was a hen with her chickens: see *Jarchi* on the place.

The men of Cuth made Nergal] This is supposed to have been the solar orb, or light. According to the rabbins, his emblem was a cock—See at the end of the chapter.

The men of Hamath made Ashima] Perhaps the fire; from אֲשָׁמ *asham*, to make atonement, or to purify. *Jarchi* says this was in the form of a goat.—See below.

Verse 31. *The Avites made Nibhaz*] This was supposed to be the same as the *Anubis* of the Egyptians; and was in form partly of a dog, and partly of a man. A very ancient image of this kind now lies before me: it is cut out of stone, about seven inches high; has the body, legs, and arms, of a man; the head and feet of a dog; the thighs and legs covered with scales; the head crowned with a tiara; the arms crossed upon the breasts, with the fingers clenched. The figure stands upright, and the belly is very protuberant.—See below.

And Tartak] This is supposed by some to be another name of the same idol: *Jarchi* says it was in the shape of an ass. Some think these were the representations of the sun in his chariot: *Nibhaz* representing the solar orb, and *Tartak* the chariot.—See below.

Adrammelech] From אָדָר *adar*, glorious, and מֶלֶךְ *melec*, king. Probably the sun.

Anammelech] From אָנָה *anah*, to return, and מֶלֶךְ *melec*, king. Probably, the *Moloch* of the Ammonites. *Jarchi* says, the first was in the form of a mule, the second in the form of a horse: this was probably the moon.

Verse 32. *Of the lowest of them priests*] One priest was not enough for this motley population; and, as the priesthood was probably neither respectable nor lucrative, it was

A. M. 3328.
B. C. 678.
Ol. XXV. 3.
An. Numæ,
Regis Romanorum, 38.

in the houses of the high places.
33 They feared the LORD, and served their own gods, after the manner of the nations whom they

carried away from thence.

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 and commandment which the LORD commanded the children of Jacob, whom he named Israel;

35 With whom the LORD had made a covenant, and charged them, saying, Ye shall not fear other gods, nor bow yourselves to them, nor serve them; nor sacrifice to them:

36 But the LORD, who brought you up out of the land of Egypt with great power and stretched-out arm, him shall ye fear, and

him shall ye worship, and to him shall ye do sacrifice.

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.

38 And the covenant that I have made with you ye shall not forget; neither shall ye fear other gods.

39 But the LORD your God ye shall fear; and he shall deliver you out of the hand of all your enemies.

40 Howbeit they did not hearken, but they did after their former manner.

41 So these nations feared the LORD, and served their graven images, both their children, and their children's children: as did their fathers, so do they unto this day.

A. M. 3328.
B. C. 678.
Ol. XXV. 3.
An. Numæ,
Regis Romanorum, 38.

^a Zeph. 1. 5.—^b Or, who carried them away from thence.—^c Gen. 32. 28. & 35. 10. 1 Kings 11. 31.

^d Judges 6. 10.—^e Exod. 20. 5.—^f Exod. 6. 6.—^g Deut. 10. 20.—^h Deut. 5. 32.—ⁱ Deut. 4. 23.—^k Ver. 32, 33.

only the lowest of the people who would enter into the employment.

Verse 33. *They feared the LORD, and served their own gods*] They did not relinquish their own idolatry, but incorporated the worship of the true God with that of their idols. They were afraid of Jehovah, who had sent lions among them; and therefore they offered Him a sort of worship that He might not thus afflict them: but they served other gods, devoted themselves affectionately to them, because their worship was such as gratified their grossest passions, and most sinful propensities.

Verse 36. *But the LORD*] JEHOVAH, the supreme, self-existent, and eternal Being; Author of all being and life. This was to be the sole Object of their adoration.

Who brought you up] This was a strong reason why they should adore Him only: He had saved them from the hands of their enemies; and He did it in such a way as to show His power to be irresistible: and in such a Being they might safely confide.

Him shall ye fear] Here is the manner in which He is to be worshipped. Him ye shall reverence as your Lawgiver and Judge; ye shall respect and keep all His commandments; doing what He has enjoined, and avoiding what He has forbidden.

Him shall ye worship] Before Him ye shall bow the knee; living in the spirit of obedience, and performing every religious act in the deepest humility.

And to him shall ye do sacrifice.] Ye shall consider that, as ye have sinned, so ye deserve death; ye shall, therefore, bring your living victims to the altar of the Lord,

and let their life's blood be poured out there, as an atonement for your souls. We see in this verse three important points:—1. The Object of their worship.—2. The reasons of that worship.—And, 3. The spirit and manner in which it was to be performed:—viz. 1. In fear—2. Humility—And, 3. By sacrifice.

Verse 41. *So do they unto this day.*] This must have been written before the Babylonish captivity; because, after that time, none of the Israelites ever lapsed into idolatry. But this may chiefly refer to the heathenish people who were sent to dwell among the remains of the ten tribes.

On these nations, and the objects of their worship, I present my Readers with the following extracts from Dodd and Parkhurst:—

Verse 30. *The men of Babylon made Succoth-benoth*—We have here an account of the idols which were consecrated by the different nations, transplanted by the king of Assyria to Samaria. It is difficult, however, (and has afforded a large field for conjecture,) to give any satisfactory account concerning them. The Reader will find in Selden, Vossius, and Jurieu, much upon the subject. Succoth-benoth may be literally translated, *The Tabernacles of the Daughters, or Young Women*; or if Benoth be taken as the name of a female idol, from בנת to build up, procreate children, then the words will express the tabernacles sacred to the productive powers feminine. And, agreeably to this latter exposition, the Rabbins say that the emblem was a hen and chickens. But, however this may be, there is no room to doubt that these succoth were tabernacles, wherein young women exposed themselves to prostitution, in honour of the

Babylonish goddess *Melitta*. Herodotus (lib. i. c. 199.) gives us a particular account of this detestable service. "Every young woman, (says he) of the country of Babylon, must once in her life sit at the temple of Venus, (whom he afterward tells us the Assyrians called *Melitta*), and prostitute herself to some stranger. Those who are rich, and so disdain to mingle with the crowd, present themselves before the temple in covered chariots, attended by a great retinue. But the generality of the women sit near the temple, having crowns upon their heads, and holding a cord, some continually coming, others going. See *Baruch* vi. 43. The cords are held by them in such a manner as to afford a free passage among the women, that the strangers may choose whom they like. A woman who has once seated herself in this place, must not return home till some stranger has cast money into her lap, and led her from the temple, and defiled her. The stranger who throws the money must say, 'I invoke the goddess *Melitta* for thee.' The money, however small a sum it may be, must not be refused, because it is appointed to sacred uses. See *Deut.* xxiii. 18. The woman must follow the first man that offers, and not reject him; and after prostitution, having now duly honoured the goddess, she is dismissed to her own house. In Cyprus," adds the historian, "they have the same custom." This abomination, implied by *Succoth-benoth*, the men of Babylon brought with them into the country of Samaria; and both the name of the idol *Melitta*, and the execrable service performed to her honour, show that by *Melitta* was originally intended the procreative or productive power of nature, the *Venus* of the Greeks and Romans. See the beginning of *Lucretius's* first book *De Rerum Naturâ*. Mr. Selden imagines that some traces of the *Succoth-benoth* may be found in *Sicca-Veneria*, the name of a city of Numidia, not far from the borders of Africa Propria. The name itself bears a near allusion to the obscene custom above taken notice of; and seems to have been transported from Phœnicia: nor can this well be disputed, when we consider that here was a temple where women were obliged to purchase their marriage-money, by the prostitution of their bodies. See *Univ. Hist.* Vol. XVII. pag. 295. and *Parkhurst's* Lexicon on the word η .

The men of Cuth made Nergal—*Cuth* was a province of Assyria, which, according to some, lies upon the Araxis: but others rather think it to be the same with *Cush*, which is said by Moses to be encompassed with the river Gihon; and must, therefore, be the same with the country which the Greeks call *Susiana*, and which to this day is called by the inhabitants *Chusesta*. Their idol, *Nergal*, seems to have been the sun, as the causer of the diurnal and annual revolutions of the planets; for it is naturally derived from ν ner, light, and η gel, to revolve. The Rabbins say that the idol was represented in the shape of a cock; and probably they tell us the truth, for this seems a very proper emblem. Among the latter Heathens we find the cock was sacred to Apollo, or the sun, (see *Pierii Hieroglyph.* pag. 223.) "because," says *Heliodorus*, speaking of the time when

cocks crow, "by a natural sensation of the sun's revolution to us, they are incited to salute the god." *Æthiop.* lib. i. And perhaps under this name, *Nergal*, they meant to worship the sun, not only for the diurnal return of its light upon the earth, but also for its annual return or revolution. We may observe that the emblem, a cock, is affected by the latter as well as by the former, and is frequently crowing both day and night, when the days begin to lengthen. See *Calmet's* Dictionary under the word, and *Parkhurst's* Lexicon.

The men of Hamath made Ashima—There are several cities and countries which go under the name of *Hamath*; but what we take to be here meant, is that province of Syria which lies upon the Orontes, wherein there was a city of the same name; which, when *Shalmaneser* had taken, he removed the inhabitants from thence into Samaria. Their idol, *Ashima*, signifies the atoner, or expiator, from אשמת *ashem*. The word is in a Chaldee form, and seems to be the same as אשמת שומרן *ashmet shamrum*, the sin of Samaria, mentioned *Amos* viii. 14. where *ashmet* is rendered by the LXX. *propitiation*. It is known to every one who has the least acquaintance with the mythology of the Heathens, how strongly and universally they retained the tradition of an atonement or expiation for sin, although they expected it from a false object and wrong means. We find it expressed in very clear terms among the Romans, even so late as the time of *Horace*, lib. i. ode 2.

Cui dabit partes scelus expiandi

Jupiter?

And whom, to expiate the horrid guilt,
Will Jove appoint?

The answer is, "Apollo," the god of light. Some think that as *Asuman*, or *Suman*, in the Persian language, signifies heaven, the Syrians might from hence derive the name of this god; who, they suppose, was represented by a large stone-pillar, terminating in a conic or pyramidal figure, whereby they denoted fire. See *Parkhurst* on the word אשמת *ashem*, *Calmet's* Dictionary, and *Toussison* on Idolatry.

Verse 31. *The Avites made Nibhaz and Tartak*—It is uncertain who these Avites were. The most probable opinion seems to be that which *Grotius* has suggested, by observing that there are a people in Bactriana, mentioned by *Ptolemy*, under the name of *Avadia*, who possibly might be those transported at this time into Palestine by *Shalmaneser*. *Nibhaz*, according to the Rabbins, had the shape of a dog, much like the *Anubis* of the Egyptians. In *Pierius's* Hieroglyphica, page 53. is the figure of a *scinocephalus*, a kind of ape, with a head like a dog, standing upon his hinder feet, and looking earnestly at the moon. *Pierius* there teaches us that the *scinocephalus* was an animal eminently sacred amongst the Egyptians, hieroglyphical of the moon, and kept in their temples to inform them of the moon's conjunction with the sun, at which time this animal is strangely affected, being deprived of sight, refusing food, and lying sick on the

ground; but, on the moon's appearance, seeming to return thanks, and congratulate the return of light both to himself and her. See *Johston's Nat. Hist. de Quadruped.* pag. 100. This being observed, the נבכז *nebchez* (which may well be derived from נבז *nebek*, to bark, and חזז *chezé*, to see,) gives us reason to conclude that this idol was in the shape of a sciocephalus, or a dog looking, barking, or howling at the moon. It is obvious to common observation that dogs in general have this property; and an idol of the form just mentioned seems to have been originally designed to represent the power or influence of the moon on all sublunary bodies, with which the sciocephalus and dogs are so eminently affected. So, as we have observed upon *Nergal*, the influence of the returning solar light was represented by a cock; and the generative power of the heavens by *Dagon*, a fishy idol. See *Parkhurst* on נבז who is of opinion that *Tartak* תרטק is compounded of ת *ter*, to turn, go round, and רתק *retak*, to chain, tether; and plainly denotes the heavens, considered as confining the planets in their respective orbits, as if they were tethered. The Jews have a tradition that the emblem of this idol was an ass; which, considering the propriety of that animal when tethered to represent this idol, is not improbable; and from this idolatrous worship of the Samaritans, joined perhaps with some confused account of the cherubim, seems to have sprung that stupid story by the Heathens, that the Jews had an ass's head in their Holy of

holies, to which they paid religious worship. See *Bochari*, Vol. II. pag. 221. *Jurieu* is of opinion, that as the word *Nibhaz*, both in the Hebrew and Chaldee, with a small variation, denotes *quick, swift, rapid*; and *tartak*, in the same languages, signifies a *chariot*, these two idols may both together denominate the sun mounted on his car, as the fictions of the poets and the notions of the mythologists were wont to represent that luminary.

The Sepharvites burned their children—to Adrammelech, and Anammelech—As these Sepharvites probably came from the cities of the Medes, whither the Israelites were carried captive, and as *Herodotus* tells us, that between Colchis and Media are found a people called *Saspires*; in all likelihood they were the same with those here named *Sepharvites*. *Moloch, Miloom, and Melech*, in the language of different nations, all signify a *king*, and imply the *sun*, which was called the *king of heaven*; and, therefore, the addition of אדר *ader*, which signifies *powerful, illustrious*, to the one, and of ענע *oenem*, which implies to *return, to answer*, to the other, means no more than the *mighty*, or the *oracular Moloch*. And as the children were offered to him, it appears that he was the same with the *Moloch* of the Ammonites. See *Univ. Hist.* and *Calmet*. *Mr. Locke* is also of opinion that these two names were expressive of one and the same deity. What they were, or in what form, and how worshipped, we have not light from antiquity to determine.

CHAPTER XVIII.

Hezekiah begins to reign: he removes the high places, breaks to pieces the brazen serpent, and walks uprightly before God, 1—6. He endeavours to shake off the Assyrian yoke, and defeats the Philistines, 7, 8. Shalmaneser comes up against Samaria, takes it, and carries the people away into captivity, 9—12. And then comes against Judah, and takes all the fenced cities, 13. Hezekiah sends a message to him at Lachish to desist, with the promise that he will pay him any tribute he chooses to impose; in consequence of which, Shalmaneser exacts three hundred talents of silver, and thirty talents of gold: to pay which Hezekiah is obliged to take all his own treasures, and those belonging to the temple, 14—16. The king of Assyria sends, notwithstanding, a great host against Jerusalem; and his general Rab-shakeh delivers an insulting and blasphemous message to Hezekiah, 17—35. Hezekiah and his people are greatly afflicted at the words of Rab-shakeh, 36, 37.

A. M. 3278.
B. C. 728.
Ol. XIII. 2.
An. Clidici,
Arch. Athen.
decen. 7.

NOW it came to pass in the third year of Hoshea son of Elah king of Israel, that ^a Hezekiah the son of Ahaz king of Judah began to reign.

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 ^b Abi, the daughter of Zachariah.

A. M. 3278.
—3306.
B. C. 728
—688.
Ol. XIII. 3.
—XX. 3.

^a 2 Chron. 28. 27. & 29. 1. He is called *Ezekias*. Matt. 1. 9.

^b 2 Chron. 29. 1, *Abijah*.

NOTES ON CHAP. XVIII.

Verse 1. *Now—in the third year of Hoshea*] See the Note on chap. xvi. 1., where this chronology is considered.

Verse 3. *He did that which was right in the sight of the LORD*] In chap. xxix. of the Second Book of Chronicles, we have an account of what this pious king did to restore

A. M. 3278.
—5306.
B. C. 728.
—688.
Ol. XIII. 3.
—XX. 3.

3 And he did *that which was right* in the sight of the LORD, according to all that David his father did.

4 ¶ He removed the high places, and brake the ^b images, and cut down the groves, and brake in pieces the ^c brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it ^d Nehushtan.

5 He ^e trusted in the LORD God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him.

6 For he ^f clave to the LORD, and departed not ^h from following him, but kept his commandments, which the LORD commanded Moses.

7 And the LORD ⁱ was with him; and he ^j prospered whithersoever he went forth: and

A. M. 3278.
—5306.
B. C. 728.
—688.
Ol. XIII. 3.
—XX. 3.

he ^l rebelled against the king of Assyria, and served him not.

8 ^m He smote the Philistines, even unto ⁿ Gaza, and the borders thereof, ^o from the tower of the watchmen to the fenced city.

9 ¶ And ^p 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.

10 And at the end of three years they took it; even in the sixth year of Hezekiah, that is, ^q the ninth year of Hoshea king of Israel, Samaria was taken.

11 ^r And the king of Assyria did carry away

A. M. 3281.
B. C. 723.
Ol. XIV. 2.
An. Chidici,
Arch. Athen.
decen. 10.

A. M. 3283.
B. C. 721.
Ol. XIV. 4.
An. Hippomenis,
Arch. Athen.
decen. 2.

^a 2 Chron. 31. 1.—^b Heb. *statues*.—^c Numb. 21. 9.—^d That is, a piece of brass.—^e Ch. 19. 10. Job 13. 15. Psa. 13. 5.—^f Ch. 23. 25.—^g Deut. 10. 20. Josh. 23. 8.—^h Heb. *from after him*.

ⁱ 2 Chron. 15. 2.—^j 1 Sam. 18. 5, 14. Psa. 60. 12.—^k Ch. 16. 7.—^l 1 Chron. 4. 41. Isa. 14. 23.—^m Heb. *Assur*.—ⁿ Ch. 17. 9.—^o Ch. 17. 3.—^p Ch. 17. 6.—^q Ch. 17. 8.

the worship of God. He caused the priests and Levites to cleanse the holy house which had been shut up by his father Abaz, and had been polluted with filth of various kinds; and this cleansing required no less than sixteen days to accomplish it. As the pass-over, according to the law, must be celebrated the *fourteenth* of the first month, and the Levites could not get the temple cleansed before the *sixteenth* day, he published the pass-over for the *fourteenth* of the *second* month; and sent through all Judah and Israel to collect all the men that feared God, that the pass-over might be celebrated in a proper manner. The concourse was great, and the feast was celebrated with great magnificence. When the people returned to their respective cities and villages, they began to throw down the idol altars, statues, images, and groves, and even to abolish the high places: the consequence was, that a spirit of piety began to revive in the land, and a general reformation took place.

Verse 4. *Brake in pieces the brazen serpent.*] The history of this may be seen in Numb. xxi. 8, 9.: see the Notes there.

We find that this brazen serpent had become an object of idolatry; and, no doubt, was supposed to possess, as a *telesm* or *amulet*, extraordinary virtues; and that incense was burnt before it, which should have been burnt before the true God.

And he called it *Nehushtan*] נְחֻשְׁטָן. Not one of the *Versions* has attempted to translate this word. *Jarchi* says, "He called it *Nehustan*, through contempt; which is as much as to say, a *brazen serpent*." Some have supposed that the word is compounded of נָחַשׁ *nachash*, to *divine*, and נֶשֶׁן *nesen*, a *serpent*; so it signifies, the *divining serpent*: and

the *Targum* states that it was the *people*, not Hezekiah, that gave it this name. נָחַשׁ *nachash*, signifies to *view*, *eye*, *attentively observe*, to *search*, *inquire accurately*, &c.; and hence is used to express *divination*, *augury*. As a *noun*, it signifies *brass* or *copper*, *filth*, *verdigris*, and some *sea animal*, Amos ix. 3.; see also Job xxvi. 13. and Isa. xxvii. 1. It is also frequently used for a *serpent*; and most probably for an animal of the genus *Simia*, in Gen. iii., where see the Notes. This has been contested by some, ridiculed by a few, and believed by many. The objectors, because it signifies a *serpent* sometimes, suppose it must have the same signification *always*! And one, to express his contempt, and to show his *sense*, has said, "Did Moses hang up an *ape* on a pole?" I answer, No; no more than he hanged up you, who ask the contemptible question. But this is of a piece with the conduct of the people of *Milan*, who show you, to this day, the brazen serpent which Moses hung up in the wilderness, and which Hezekiah broke in pieces two thousand five hundred years ago!

Verse 5. *He trusted in the Lord*] See the character of this good king:—1. He *trusted in the Lord God of Israel*.—2. He *clave to the Lord*.—3. He was steady in his religion; he *departed not from following the Lord*.—4. He *kept God's commandments*. And what were the consequences? 1. The *Lord was with him*. 2. He *prospered whithersoever he went*.

Verse 8. *From the tower of the watchmen*] See the same words chap. xvii. 9. It seems a proverbial mode of expression: he reduced every kind of fortification; nothing was able to stand before him.

Verse 9. *In the fourth year*] This history has been already given, chap. xvii. 3, &c.

A. M. 3283.
B. C. 721.
Ol. XIV. 4.
An. Hippome-
nia, Arch. Ath.
decen. 2.

Israel unto Assyria, and put them
in Halah and in Habor by the river
of Gozan, and in the cities of the
Medes :

12 ^b 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.

A. M. 3291.
B. C. 713.
Ol. XVII. 4.
An. Hippome-
nia, Arch. Ath.
decen. 10.

13 ¶ Now ^c in the fourteenth
year of king Hezekiah did ^d Sen-
nacherib king of Assyria come up
against all the fenced cities of

Judah, and took them.

14 And Hezekiah king of Judah sent to the
king of Assyria to Lachish, saying, I have
offended; return from me: that which thou
puttest on me will I bear. And the king of
Assyria appointed unto Hezekiah king of Judah
three hundred talents of silver and thirty talents
of gold.

15 And Hezekiah ^e gave him all the silver

^a Chron. 5. 26. — ^b Ch. 17. 7. Dan. 9. 6, 10. — ^c 2 Chron. 32. 1, &c.
Isa. 36. 1, &c. Eccles. 48. 18.

A. M. 3291.
B. C. 713.
Ol. XVI. 4.
An. Hippome-
nia, Arch. Ath.
decen. 10.

that was found in the house of the
LORD, and in the treasures of the
king's house.

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.

A. M. 3294.
B. C. 710.
Ol. XVII. 3.
An. Leocratia,
Arch. Athen.
decen. 3.

17 ¶ And the king of Assyria sent
Tartan and Rabсарis and Rab-sha-
keh from Lachish to king Hezekiah
with a great host against Jerusa-
lem. And they went up and came to Jerusa-
lem. And when they were come up, they came
and stood by the conduit of the upper pool,
^b which is in the highway of the fuller's
field.

18 And when they had called to the king,
there came out to them Eliakim the son of Hil-
kiah, which was over the household, and Shebna
the scribe, and Joah the son of Asaph the
recorder.

^d Heb. Sannherib. — Ch. 16. 8. — ^e Heb. them. — Heb. heavy. —
^b Isa. 7. 3. — Or, secretary.

Verse 17. *The king of Assyria sent Tartan, &c.*] Calmet has very justly remarked, that these are not the names of persons, but of offices. Tartan, תרטן tartan, or tantan, as in the parallel place in Isaiah, in the Greek version, signifies he who presides over the gifts, or tribute; Chancellor of the Exchequer.

Rabсарis] רבסרס, the chief of the eunuchs. Rab-shakah, רבשקה, master or chief over the wine cellar; or he who had the care of the king's drink.

From Lachish] It seems as if the Assyrian troops had been worsted before Lachish, and were obliged to raise the siege; from which they went and sat down before Libnah. While Sennacherib was there with the Assyrian army, he heard that Tirhakah, king of Ethiopia, had invaded the Assyrian territories. Being obliged, therefore, to hasten in order to succour his own dominions, he sent a considerable force under the afore-mentioned officers, against Jerusalem, with a most fearful and bloody manifesto, commanding Hezekiah to pay him tribute, to deliver up his kingdom to him, and to submit, he and his people, to be carried away captives into Assyria! This manifesto was accompanied with the vilest insults, and the highest blasphemies. God interposed, and the evils threatened against others fell upon himself.

Manifestos of this kind have seldom been honourable to the senders. The conduct of Rab-shakah was unfortunately copied by the Duke of Brunswick, Commander-in-Chief of

the Allied Army of the Centre, in the French Revolution, who was then in the plains of Champagne, August 27, 1792, at the head of ninety thousand men, Prussians, Austrians, and emigrants, on his way to Paris; which, in his manifesto, he threatened to reduce to ashes! This was the cause of the dreadful massacres which immediately took place. And shortly after this time, the blast of God fell upon him; for, in Sept. 20, of the same year, (three weeks after issuing the manifesto,) almost all his army was destroyed by a fatal disease, and himself obliged to retreat from the French territories, with shame and confusion. This, and some other injudicious steps then taken by the Allies, were the cause of the ruin of the royal family of France; and of enormities and calamities the most extensive, disgraceful, and ruinous, that ever stained the page of history. From all such revolutions God in mercy save mankind.

Conduit of the upper pool] The aqueduct that brought the water from the upper or eastern reservoir, near to the valley of Kedron, into the city. Probably they had seized on this in order to distress the city.

The fuller's field.] The place where the washermen stretched out their clothes to dry.

Verse 18. Called to the king] They wished him to come out, that they might get possession of his person.

Eliakim—over the household] What we would call Lord Chamberlain.

Shebna the scribe] The king's secretary.

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19 And Rab-shakeh said unto them, Speak ye now to Hezekiah, Thus saith the great king, the king of Assyria, 'What confidence is this

wherein thou trustest?

20 Thou ^b sayest, (but they are but ^a vain words,) ^d I have counsel and strength for the war. Now on whom dost thou trust, that thou rebellest against me?

21 ^e Now behold, thou ^f trustest upon the staff of this bruised reed, even upon Egypt, 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.

22 But if ye say unto me, We trust in the LORD our God: is not that he, ^g whose high places and whose altars Hezekiah hath taken away, and hath said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem?

23 Now therefore, I pray thee, give ^h 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.

24 How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?

^a 2 Chron. 32. 10, &c.—^b Or, talkest.—^c Heb. word of the lips.—^d Or, but counsel and strength are for the war.—^e Ezek. 29. 6, 7.

Joah—the recorder.] The writer of the public annals.

Verse 19. *What confidence is this*] *מה הנסיון הזה מה היתאחזון חזקתו* *habitachon hazzek*. The words are excessively insulting. *What little, foolish, or unavailing cause of confidence is it, in which thou trustest?* I translate thus; because I consider the word *היתאחזון* *ha-bitachon*, as a *diminutive*, intended to express the utmost contempt for Hezekiah's God.

Verse 21. *The staff of this bruised reed*] Egypt had already been greatly bruised and broken, through the wars carried on against it by the Assyrians.

Verse 22. *Whose high places and whose altars Hezekiah hath taken away*] This was artfully malicious: many of the people sacrificed to Jehovah on the *high places*; Hezekiah had removed them, ver. 4, because they were incentives to idolatry. Rab-shakeh insinuates that, by so doing, he had offended Jehovah, deprived the people of their religious rights, and he could neither expect the blessing of God, nor the co-operation of the people.

Verse 23. *I will deliver thee two thousand horses*] Another insult. Were I to give thee two thousand Assyrian horses,

25 Am I now come up without the LORD against this place to destroy it? The LORD said to me, Go up against this land, and destroy it.

26 Then said Eliakim the son of Hilkiah, and Shebna, and Joah, unto Rab-shakeh, Speak, I pray thee, to thy servants in the Syrian language; for we understand it: and talk not with us in the Jews' language in the ears of the people that are on the wall.

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 which sit on the wall, that they may eat their own dung, and drink their own piss with you?*

28 ¶ Then Rab-shakeh stood and cried with a loud voice in the Jews' language, and spake, saying, Hear the word of the great king, the king of Assyria:

29 Thus saith the king, ⁱ Let not Hezekiah deceive you: for he shall not be able to deliver you out of his hand:

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.

31 Hearken not to Hezekiah: for thus saith

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^f Heb. trustest thee.—^g Ver. 4. 2 Chron. 31. 1. & 32. 12.—^h Or, hostages.—ⁱ Heb. the water of their feet.—^j 2 Chron. 32. 15.

thou couldst not find riders for them. How then canst thou think that thou shalt be able to stand against even the smallest division of his troops?

Verse 25. *Am I now come up without the LORD*] As Rab-shakeh saw that the Jews placed the utmost confidence in God, he wished to persuade them that by Hezekiah's conduct Jehovah had departed from them, and was become ally to the king of Assyria; and, therefore, they could not expect any help from that quarter.

Verse 26. *Talk not with us in the Jews' language*] The object of this blasphemous *cañtif* was, to stir up the people to *sedition*, that the city and the king might be delivered into his hand.

Verse 27. *That they may eat their own dung*] That they may be duly apprised, if they hold on Hezekiah's side, Jerusalem shall be most straitly besieged, and they be reduced to such a state of *famine* as to be obliged to eat their own excrements.

Verse 28. *Hear the word of the great king—of Assyria*] This was all intended to cause the people to revolt from their allegiance to their king.

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the king of Assyria, '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:

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 oil olive and of honey, that ye may live, and not die: and hearken not unto Hezekiah, when he persuadeth you, saying, The LORD will deliver us.

33 Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria?

34 Where are the gods of Hamath, and

* Or, seek my favour.—^b Heb. Make with me a blessing, Gen. 32. 20. & 33. 11. Prov. 18. 16.—^c Or, pit.—^d Deut. 8. 7, 8.

Verse 32. *Until I come and take you away*] This was well calculated to stir up a seditious spirit. Ye cannot be delivered; your destruction, if ye resist, is inevitable; Sennacherib will do with you, as he does with all the nations he conquers, lead them captive into another land: but, if you will surrender, without further trouble, he will transport you into a land as good as your own.

Verse 34. *Where are the gods of Hamath*] Sennacherib is greater than any of the gods of the nations. The Assyrians have already overthrown the gods of Hamath, Arpad, Hena, and Ivah: therefore, Jehovah shall be like one of them, and shall not be able to deliver Jerusalem out of the hand of my master.

The impudent blasphemy of this speech is without parallel. Hezekiah treated it as he ought: it was not properly against him, but against the Lord; therefore, he refers the

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of Arpad? where are the gods of Sepharvaim, Hena, and Ivah? have they delivered Samaria out of mine hand?

35 Who are they among all the gods of the countries, that have delivered their country out of mine hand, that the LORD should deliver Jerusalem out of mine hand?

36 But the people held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.

37 Then came Eliakim the son of Hilkiah, which was over the household, and Shebna the scribe, and Joah the son of Asaph, the recorder, to Hezekiah with their clothes rent, and told him the words of Rab-shabek.

* Or, deceiveth.—^f Ch. 19. 12. 2 Chron. 32. 14. Isa. 10. 10, 11.—^g Ch. 19. 13.—^h Ch. 17. 24, *Ass.*—ⁱ Dan. 3. 15.—^k Isa. 33. 7.

matter to Jehovah Himself, who punishes this blasphemy in the most signal manner.

Verse 36. *Answer him not.*] The blasphemy is too barefaced: Jehovah is insulted, not you: let Him avenge His own quarrel.—See the succeeding chapter.

Verse 37. *Then came Eliakim—and Shebna—and Joah—to Hezekiah with their clothes rent*] It was the custom of the Hebrews, when they heard any blasphemy, to rend their clothes, because this was the greatest of crimes, as it immediately affected the Majesty of God: and it was right that a religious people should have in the utmost abhorrence every insult offered to the Object of their religious worship. These three ambassadors lay the matter before the king, as God's representative: he lays it before the prophet as God's minister; and he lays it before God, as the people's Mediator.

CHAPTER XIX.

Hezekiah is greatly distressed, and sends to Isaiah to pray for him, 1—4. Isaiah returns a comfortable answer, and predicts the destruction of the king of Assyria and his army, 5—8. Sennacherib, hearing that his kingdom was invaded by the Ethiopians, sends a terrible letter to Hezekiah, to induce him to surrender, 9—13. Hezekiah goes to the temple, spreads the letter before the Lord, and makes a most affecting prayer, 14—19. Isaiah is sent to him to assure him that his prayer is heard; that Jerusalem shall be delivered; and that the Assyrians shall be destroyed, 20—34. That very night a messenger of God slays one hundred and eighty-five thousand Assyrians, 35. Sennacherib returns to Nineveh, and is slain by his own sons, 36, 37.

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AND it came to pass when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD.

2 And he sent Eliakim, which was over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah the prophet the son of Amoz.

3 And they said unto him, Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and blasphemy: for the children are come to the birth, and there is not strength to bring forth.

4 It may be the LORD thy God will hear all the words of Rab-shakeh, whom the king of Assyria his master hath sent to reproach the living God; and will reprove the words which the LORD thy God hath heard: wherefore lift up thy prayer for the remnant that are left.

5 So the servants of king Hezekiah came to Isaiah.

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6 ¶ And Isaiah 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.

7 Behold, I will send a blast upon him, and he shall hear a rumour, and shall return to his own land; and I will cause him to fall by the sword in his own land.

8 ¶ So Rab-shakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish.

9 And when he heard say of Tirhakah king of Ethiopia, Behold, he is come out to fight against thee: he sent messengers again unto Hezekiah, saying,

10 Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God, in whom thou trustest, deceive thee, saying, Jerusalem shall

1 Isa. 37, 1, &c.— Luke 3, 4, called *Esaias*.— Or, *provocation*.—
2 Sam. 16, 12.— Ch. 18, 35.— Psa. 50, 21.— Heb. *found*.

1 Isa. 37, 6, &c.— Ch. 18, 17.— Ver. 35, 36, 37. Jer. 51, 1.—
1 Ch. 18, 14.— See 1 Sam. 23, 27.— Ch. 18, 5.

NOTES ON CHAP. XIX.

Verse 2. *To Isaiah the prophet*] His fame and influence were, at this time, great in Israel; and it was well known that the word of the Lord was with him. Here both the church and the state unite in fervent application to, and strong dependence upon, God: and behold how they succeed!

Verse 3. *The children are come to the birth*] The Jewish state is here represented under the emblem of a woman in travail, who has been so long in the pangs of parturition, that her strength is now entirely exhausted, and her deliverance is hopeless, without a miracle. The image is very fine, and highly appropriate.

A similar image is employed by Homer, when he represents the agonies which Agamemnon suffers from his wound:

Οφρα οί αιμ' ετι θερμὸν ἀποθου ἐξ αἰτίλος·
Αὐτὰρ ἐπει το μὲν ἴλος στερεστο, παυσάτο δ' αἶμα,
Ὀξείαι ὀδύνηαι δυοὶ μοῖος Ἀτρείδω·
Ὡς δ' ὅταν ἀδινύσασαι ἐχθ βέλους ὀξυ γυναικᾶ,
Δρῖμυ, το πὶ προίσισι μογοσσοῖσι. Βίλειθυσίαι·
'Ἦρως θυγατρὸς, πικρὰς ἀδινύας ἐχθασί·
Ὡς ἐξεί ὀδύνηαι δυοὶ μοῖος Ἀτρείδω· Π. xi. 266.

This, while yet warm, distill'd the purple flood;
But when the wound grew stiff with chotted blood,
Then grinding tortures his strong bosom rend,
Less keen those darts the fierce *Hythie* send,

The powers that cause the teeming matron's throes,
Sad mothers of unutterable woes. POPE.

Better translated by Macpherson; but in neither well. "So long as from the gaping wound gushed forth, in its warmth, the blood: but when the wound became dry; when ceased the blood to flow again; sharp pains pervade the strength of Atrides. Racking pangs glide through his frame; as when the *Hythie*, who preside over births, the daughters of white armed Juno, fierce dealers of bitter pains, throw all their darts on hapless women, that travail with child. Such pains pervade the strength of Atrides."

Verse 4. *The remnant that are left*] That is, the Jews: the ten tribes having been already carried away captive by the kings of Assyria.

Verse 7. *Behold, I will send a blast—and he shall hear a rumour*] The rumour was, that Tirhakah had invaded Assyria. The blast was, that which slew one hundred and eighty-five thousand of them in one night.

Cause him to fall by the sword] Alluding to his death by the hands of his two sons, at Nineveh.—See ver. 35—37.

Verse 8. *Libnah—Lachish*] These two places were not very distant from each other: they were in the mountains of Judah, southward of Jerusalem.

Verse 10. *Let not thy God, in whom thou trustest*] This letter is nearly the same with the speech delivered by Rab-shakeh.—See chap. xviii. 29.

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not be delivered into the hand of the king of Assyria.

11 Behold, thou hast heard what the kings of Assyria have done to all lands by destroying them utterly: and shalt thou be delivered?

12 Have the gods of the nations delivered them which my fathers have destroyed; as Gozan, and Haran, and Rezeph, and the children of Eden, which were in Thelasar?

13 Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?

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.

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.

16 LORD, bow down thine ear, and hear: open, LORD, thine eyes, and see: and hear the words of of Sennacherib, which hath sent him to reproach the living God.

17 Of a truth, LORD, the kings of Assyria have destroyed the nations and their lands,

18 And have cast their gods into the fire; for they were no gods, but the work of men's

hands, wood and stone: therefore they have destroyed them.

19 Now therefore, O LORD our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou art the LORD God, even thou only.

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.

21 This is the word that the LORD hath spoken concerning him; The virgin the daughter of Zion hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.

22 Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel.

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, to the sides of Lebanon, and will cut down the tall cedar-trees thereof, and the choice fir-trees thereof: and I will enter into the lodgings of his borders, and into the forest of his Carmel.

24 I have digged and drunk strange waters,

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^a Ch. 18. 33.—^b Esak. 27. 23.—^c Ch. 18. 34.—^d Isaiah 37. 14, &c.—^e Sam. 4. 4. Psal. 80. 1.—^f 1 Kings 18. 39. Isa. 44. 6. Jer. 10. 10, 11, 12.—^g Psa. 31. 2.—^h 2 Chron. 6. 40.—ⁱ Ver. 4.—^k Heb. given.—^l Psa. 115. 4. Jer. 10. 3.—^m Psa. 83. 18.

ⁿ Isa. 37. 21, &c.—^o Psa. 65. 2.—^p Lam. 2. 13.—^q Job 16. 4. Psa. 22. 7, 8. Lam. 2. 15.—^r Psa. 71. 22. Isa. 5. 24. Jer. 51. 5.—^s Heb. By the hand of.—^t Ch. 18. 17.—^u Psa. 20. 7.—^v Heb. the tallness, &c.—^w Or, the forest and his fruitful field. Isa. 10. 18.

Verse 14. Spread it before the Lord] The temple was considered to be God's dwelling-place; and that whatever was there, was peculiarly under His eye. Hezekiah spread the letter before the Lord, as he wished Him to read the blasphemies spoken against Him.

Verse 15. Thou art the God, &c.] Thou art not only God of Israel, but God also of Assyria, and of all the nations of the world.

Verse 21. The virgin the daughter of Zion hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.] "So truly contemptible is thy power, and empty thy boasts, even the young women of Jerusalem, under the guidance of Jehovah, shall be amply sufficient to discomfit all thy forces, and cause thee to return with shame to thy own country, where the most disgraceful death awaits thee."

When Bishop Warburton had published his Doctrine of Grace, and chose to fall foul on some of the most religious people of the land, a young woman of the city of Gloucester exposed his graceless system in a pamphlet, to which she affixed the above words as a motto!

Ver. 23. The tall cedar-trees—the choice fir-trees] Probably meaning the princes and nobles of the country.

The forest of his Carmel.] Better in the margin:—the forest and his fruitful field.

Verse 24. I have digged and drunk strange waters] I have conquered strange countries, in which I have digged wells for my army: or, I have gained the wealth of strange countries.

With the sole of my feet] My infantry have been so numerous, that they alone have been sufficient to drink up the rivers of the places I have besieged.

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and with the sole of my feet have I dried up all the rivers of ^abesieged places.

25 ^b Hast thou not heard long ago how ^cI have done it, and of ancient times that I have formed it? now have I brought it to pass, that ^dthou shouldest be to lay waste fenced cities into ruinous heaps.

26 Therefore their inhabitants were ^eof small power, they were dismayed and confounded; they were as the grass of the field, and as the green herb, as ^fthe grass on the house-tops, and as corn blasted before it be grown up.

27 But ^gI know thy ^habode, and thy going out, and thy coming in, and thy rage against me.

28 Because thy rage against me and thy tumult is come up into mine ears, therefore ⁱI will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back ^jby the way by which thou camest.

29 And this shall be ^ka sign unto thee, Ye

^a Or, fenced.—^b Or, Hast thou not heard how I have made it long ago, and formed it of ancient times? should I now bring it to be laid waste, and fenced cities to be ruinous heaps?—^c Isa. 45. 7.—^d Isa. 10. 5.—^e Heb. short of hand.—^f Psa. 129. 6.—^g Psa. 139. 1, &c.

Verse 25. *Hast thou not heard*] Here Jehovah speaks; and shows this boasting king that what he had done, was done by the Divine appointment; and that of his own counsel and might, he could have done nothing. It was because God had appointed them to this civil destruction that he had overcome them; and it was not through his might: for God had made their inhabitants of small power; so that he only got the victory over men whom God had confounded, dismayed, and enervated. ver. 26.

Verse 28. *I will put my hook in thy nose*] This seems to be an allusion to the method of guiding a buffalo; he has a sort of ring put into his nose, to which a cord or bridle is attached, by which he can be turned to the right, to the left, or round about, according to the pleasure of his driver.

Verse 29. *This shall be a sign unto thee*] To Hezekiah; for to him this part of the address is made.

Ye shall eat this year] Sennacherib had ravaged the country, and seed-time was now over, yet God shows them that He would so bless the land, that what should grow of itself that year would be quite sufficient to supply the inhabitants, and prevent all famine; and though the second year was the sabbatical rest, or jubilee for the land, in which it was unlawful to plough or sow; yet even then the land, by an especial blessing of God, should bring forth a sufficiency for its inhabitants; and in the third year they should sow and plant, &c. and have abundance, &c. Now this was to be a sign to Hezekiah, that his deliverance had not been effected by natural or casual means: for as, without a

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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 fruits thereof.

30 ^a And ^bthe remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward.

31 For out of Jerusalem shall go forth a remnant, and ^cthey that escape out of Mount Zion: ^dthe zeal of the LORD of hosts shall do this.

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 a shield, nor cast a bank against it.

33 By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.

^a Or, sitting.—^b Job 41. 2. Ezek. 29. 4. & 38. 4. Amos 4. 2.—^c Ver. 33, 36, 37.—^d 1 Sam. 2. 34. Ch. 20. 8, 9. Isa. 7. 11, 14. Luke 2. 12.—^e 2 Chron. 32. 22, 23.—^f Heb. the escaping of the house of Judah that remaineth.—^g Heb. the escaping.—^h Isa. 9. 7.

miracle, the ravaged and uncultivated land could not yield food for its inhabitants; so not without miraculous interference could the Assyrian army be cut off, and Israel saved.

Verse 30. *The remnant—shall yet again take root*] As our corn shall take root in the soil, and bring forth, and abundantly multiply itself, so shall the Jewish people: the population shall be greatly increased, and the desolations occasioned by the sword soon be forgotten.

Verse 31. *Out of Jerusalem shall go forth a remnant*] The Jews shall be so multiplied as not only to fill Jerusalem, but all the adjacent country.

And they that escape out of Mount Zion] Some think that this refers to the going forth of the apostles to the Gentile world, and converting the nations by the preaching of the Gospel.

Verse 32. *He shall not, &c.*] Here follow the fullest proofs that Jerusalem shall not be taken by the Assyrians. 1. He shall not come into this city. 2. He shall not be able to get so near as to shoot an arrow into it. 3. He shall not be able to bring an army before it. 4. Nor shall he be able to raise any redoubt or mound against it. 5. No; not even an Assyrian shield shall be seen in the country: not even a foraging party shall come near the city.

Verse 33. *By the way that he came*] Though his army shall not return, yet he shall return to Assyria: for, because of his blasphemy, he is reserved for a more ignominious death.

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34 For ^a I will defend this city, to save it for mine own sake, and ^b for my servant David's sake.

35 ¶ And ^c it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians a hundred fourscore and five thousand: and when they arose early in the morning, behold they were all dead corpses.

^a Ch. 20. 6.—^b 1 Kings 11. 12, 13.—^c 2 Chron. 32. 21. Isa. 37. 36. Ecclus. 48. 21. 1 Mac. 7. 41. 2 Mac. 8. 19.

Verse 35. *That night*] The very night after the blasphemous message had been sent, and this comfortable prophecy delivered.

The angel of the Lord went out] I believe this angel or messenger of the Lord, was simply a suffocating or pestilential wind; by which the Assyrian army was destroyed, as in a moment, without noise, confusion, or any warning.—See the Note 1 Kings chap. xx ver. 30. Thus was the promise, ver. 7, fulfilled, *I will send a blast upon him*; for he had heard the rumour that his territories were invaded; and on his way to save his empire, in one night, the whole of his army was destroyed, without any one even seeing who had hurt them. This is called an angel or messenger of the Lord: that is, something immediately sent by Him to execute His judgments.

When they arose early] That is, Sennacherib, and probably a few associates, who were preserved as witnesses and

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decen. 3.

36 So Sennacherib king of Assyria departed, and went and returned, and dwelt at ^d Nineveh.

37 And it came to pass, as he was worshipping in the house of Nisroch his god, that ^e Adrammelech and Sharezer ^f his sons smote him with the sword: and they escaped into the land of ^g Armenia. And ^h Esarhaddon his son reigned in his stead.

^d Gen. 10. 11.—^e 2 Chron. 32. 21.—^f Tobit 1. 21.—^g Ver. 7.—^h Heb. *Ararat*.—ⁱ Ezra 4. 2.

relaters of this most dire disaster. Rab-shakeh, no doubt, perished with the rest of the army.

Verse 36. *Dwelt at Nineveh*] This was the capital of the Assyrian empire.

Verse 37. *Nisroch his god*] We know nothing of this deity; he is nowhere else mentioned.

Smote him with the sword] The Rabbins say, that his sons had learned that he intended to sacrifice them to this god; and that they could only prevent this by slaying him.

The same writers add, that he consulted his wise men how it was that such miracles should be wrought for the Israelites? who told him that it was because of the merit of Abraham, who had offered his only son to God; he then said, I will offer to him my two sons; which when they heard, they rose up and slew him. When a Rabbins cannot untie a knot, he feels neither scruple nor difficulty to cut it.

CHAPTER XX.

Hezekiah's sickness, and the message of the prophet to him, to prepare for death, 1. His distress and prayer to God, 2, 3. The Lord hears, and promises to add fifteen years to his life, and Isaiah prescribes a means of cure, 4—7. Hezekiah seeks a sign; and, to assure him of the truth of God's promise, the shadow on the dial of Ahaz goes back ten degrees, 8—11. The king of Babylon sends a friendly message to Hezekiah, to congratulate him on his recovery; and to these messengers he ostentatiously shows all his treasures, 12, 13. Isaiah reproves him, and foretells that the Babylonians will come and take away all those treasures, and take the people into captivity; and degrade the royal family of Judah, 14—18. Hezekiah bows to the Divine judgment, 19. His acts and death, 20, 21.

A. M. 3291.
B. C. 713.
Ol. XVI. 4.
An. Hippomenis,
Arch. Ath.
decen. 10.

IN ^a those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, Thus

saith the LORD, ^b Set thine house in order; for thou shalt die, and not live.

2 Then he turned his face to the

A. M. 3291.
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Ol. XVI. 4.
An. Hippomenis,
Arch. Ath.
decen. 10.

^a 2 Chron. 32. 24, &c. Isa. 38. 1, &c.

^b Heb. *Give charge concerning thine house.* 2 Sam. 17. 23.

NOTES ON CHAP. XX.

Verse 1. *Set thine house in order*] It appears from the text, that he was smitten with such a disorder as must ter-

minate in death, without the miraculous interposition of God; and he is now commanded to set his house in order, or to give charge concerning his house; to dispose of his

A. M. 3291.
B. C. 713.
Ol. XVI. 4.
An. Hippome-
nis, Arch. Ath.
degen. 20.

wall, and prayed unto the LORD, saying,

3 I beseech thee, O LORD, ' remember now how I have ^bwalked before thee in truth and with a perfect heart, and have done *that which is good* in thy sight. And Hezekiah wept ^csore.

4 And it came to pass, afore ^dIsaiah was gone out into the middle ^dcourt, that the word of the LORD came to him, saying,

5 Turn again, and tell Hezekiah ^ethe captain of my people, Thus saith the LORD, the God of David thy father, ' I have heard thy prayer, I

have seen ^f'thy tears: behold, I will heal thee: on the third day, thou shalt go up unto the house of the LORD.

6 And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria: and ^g'I will defend this city for mine own sake, and for my servant David's sake.

7 And ^h'Isaiah said, Take a lump of figs. And they took and laid *it* on the bile, and he recovered.

8 ¶ And Hezekiah said unto Isaiah, ⁱ'What

A. M. 3291.
B. C. 713.
Ol. XVI. 4.
An. Hippome-
nis, Arch. Ath.
degen. 10.

^a Neh. 13. 22.—^b Gen. 17. 1. 1 Kings 3. 6.—^c Heb. *with a great weeping*.—^d Or, *city*.—^e 1 Sam. 9. 16. & 10. 1.

^f Ch. 19. 20. Psa. 65. 2.—^g Psa. 39. 12. & 56. 8.—^h Ch. 19. 34.—ⁱ Isa. 38. 21.—^k See Judges 6. 17, 37, 39. Isa. 7. 11, 14. & 38. 22.

affairs; or, in our words, to *make his will*, because his death was at hand.

"This sickness," says *Jarcki*, "took place *three days* before the defeat of Sennacherib." That it must have been before this defeat, is evident: Hezekiah reigned only *twenty-nine* years, chap. xviii. 2. He had reigned *fourteen* years when the war with Sennacherib began, chap. xviii. 13. and he reigned *fifteen* years after this sickness, chap. xx. 6. therefore, 14+15=29, the term of his reign. Nothing can be clearer than this: that Hezekiah had reigned *fourteen* years before this time; and that he did live the *fifteen* years here promised. That Hezekiah's sickness happened before the destruction of Sennacherib's army is asserted by the text itself: see ver. 6.

Verse 3. *I beseech thee, O LORD*] Hezekiah knew that, although the words of Isaiah were delivered to him in an *absolute* form, yet they were to be *conditionally* understood; else he could not have prayed to God to reverse a purpose which he knew to be irrevocable. Even this passage is a key to many prophecies, and Divine declarations: see chap. xviii. of Jeremiah.

Hezekiah pleads his uprightness and holy conduct in his own behalf. Was it *impious* to do so? No; but it certainly did not savour much either of *humility*, or of a *due sense of his own weakness*. If he had a *perfect heart*, who made it such?—God. If he did good in God's sight, who enabled him to do so?—God. Could he, therefore, plead in his behalf dispositions and actions which he could neither have felt nor practised but by the *power of the grace of God*? I trow not. But the times of this ignorance God winked at. The Gospel teaches us a different lesson.

Wept sore.] How clouded must his prospects of another world have been! But it is said that, as he saw the nation in danger from the Assyrian army, which was then invading it, and threatened to destroy the religion of the true God, he was greatly affected at the news of his death, as he wished to live to see the enemies of God overthrown. And, there-

fore, God promises that He *will deliver the city out of the hands of the king of Assyria*, at the same time that He promises him a respite of *fifteen* years, ver. 6. His lamentation on this occasion may be seen in Isaiah, chap. xxxviii.

Verse 4. *Into the middle court*] חצר *ha-tser, the court*. This is the reading of the Masoretic *Keri*: but חצר *ha-tser*, "of the city," is the reading of the text, and of most MSS.; but the *Versions* follow the *Keri*.

Verse 6. *I will add unto thy days fifteen years*] This is the *first* and *only* man who ever was informed of the *term of his life*. And was this a *privilege*? Surely no. If Hezekiah was attached to life, as he appears to have been, how must his mind be affected to mark the *sinking years*! He knew he was to *die* at the end of *fifteen* years; and how must he feel at the end of every year when he saw that so much was cut off from life! He must necessarily feel a thousand deaths in fearing one. I believe there would be nothing wanting to complete the misery of men, 'except the place of torment, were they informed of the precise time in which their lives *must* terminate. God, in His abundant mercy, has hidden this from their eyes.

Verse 7. *Take a lump of figs—and laid it on the bile*] We cannot exactly say in what Hezekiah's malady consisted. שרין *shachin*, signifies any *inflammatory tumor, bile, abscess, &c.* The *Versions* translate it *sore, wound*, and such like. Some think it was a *pleurisy*; others, that it was the *plague*; others, the *elephantiasis*; and others, that it was the *quinsey*. A poultice of figs might be very proper to mature a bile, or to discuss any obstinate inflammatory swelling. This Pliny remarks, *Omnibus quæ maturanda aut discutienda sunt, imponuntur*. But we cannot pronounce on the propriety of the *application*, unless we were certain of the nature of the *malady*. This, however, was the *natural* means which God chose to bless to the recovery of Hezekiah's health: and, without this interposition, he must have died.

Verse 8. *What shall be the sign*] He wished to be fully convinced that his cure was to be entirely supernatural; and,

A. M. 3291.
B. C. 713.
Ol. XVII. 4.
An. Hippome-
nia, Arch. Ath.
decen. 10.

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?

9 And Isaiah 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 go back ten degrees?"

10 And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees.

11 And Isaiah the prophet cried unto the LORD: and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz.

A. M. 3292.
B. C. 712.
Ol. XVII. 1.
An. Leocratis,
Arch. Athen.
decen. 1.

12 ¶ At that time Berodach-baladan, the son of Baladan, king of Babylon, sent letters and a present unto Hezekiah: for he had heard that Hezekiah had been sick.

13 And Hezekiah hearkened unto them, and

^a See Isa. 38. 7, 8.—^b See Josh. 10. 12, 14. Isa. 38. 8. Eccles. 48. 23.—^c Heb. *degrees*.—^d Isa. 39. 1, &c.—^e Or, *Merodach-baladan*.

in order to this, he seeks one miracle to prove the truth of the other, that nothing might remain equivocal.

Verse 11. *He brought the shadow ten degrees backward*] We cannot suppose that these *ten degrees* meant *ten hours*; they were *ten divisions of time* on this dial; and perhaps it would not be right to suppose that the *sun* went ten degrees back in the heavens, or that the *earth* turned back upon its axis from *east to west*, in a contrary direction to its natural course. But the miracle might be effected by means of *refraction*, for a ray of light we know can be *varied or refracted* from a *right line*, by passing through a dense medium: and we know also, by means of the refracting power of the atmosphere, the sun, when near rising and setting, seems to be higher above the horizon than he really is; and, by horizontal refraction, we find that the sun appears above the horizon when he is actually below it, and literally out of sight; therefore, by using dense clouds, or vapours, the rays of light in that place might be *refracted* from their direct course *ten*, or any other number of degrees: so that the miracle might have been wrought by occasioning this extraordinary *refraction*, rather than by disturbing the course of the *earth*, or any other of the celestial bodies.

The dial of Ahaz] See the Note on chap. ix. 13.; and the observations and *Diagram* at the end of this chapter.

Verse 12. *At that time Berodach-baladan*] He is called *Meroac Baladan*, Isa. xxxix. 1. and by the *Septuagint*, *Syriac*, and *Arabic* versions; and by several of *Kennicott's* and *De Rossi's* MSS.; and also by the *Babylonian* and *Jeru-*

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: there was nothing in his house, nor in all his dominion, that Hezekiah showed them not.

14 ¶ Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country, even from Babylon.

15 And he said, What have they seen in thine house? And Hezekiah answered, "All the things that are in mine house have they seen: there is nothing among my treasures that I have not showed them."

16 And Isaiah said unto Hezekiah, Hear the word of the LORD.

17 Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried

A. M. 3292.
B. C. 712.
Ol. XVII. 1.
An. Leocratis,
Arch. Athen.
decen. 7.

^f 2 Chron. 32. 27, 31.—^g Or, *spicery*.—^h Or, *jewels*.—ⁱ Heb. *vessels*.—^k Ver. 13.—^l Ch. 24. 13. & 25. 13. Jer. 27. 21, 22. & 52. 17.

salem Talmuds. The true reading seems to be *Merodac*: the *mem*, and the *beth*, might be easily interchanged, and so produce the mistake.

Sent letters and a present] It appears that there was friendship between the king of Babylon and Hezekiah, when the latter and the Assyrians were engaged in a destructive war. The king of Babylon had not only heard of his *sickness*, but he had heard of the *miracle*, as we learn from 2 Chron. xxxii. 21.

Verse 13. *Hezekiah hearkened unto them*] Instead of *וישמע vaisyishma*, he hearkened: *וישמח vaisyishmach*, "he rejoiced," or "was glad," is the reading of *twelve* of *Kennicott's* and *De Rossi's* MSS., the *parallel* place, Isa. xxxix. 2., the *Septuagint*, *Syriac*, *Vulgate*, *Arabic*, some copies of the *Targum*, and the *Babylonian Talmud*.

All the house of his precious things] Interpreters are not well agreed about the meaning of the original *נכתה necothet*, which we here translate *precious things*; and in the margin *spicery*, or *jewels*. I suppose the last to be meant.

There was nothing in his house] He showed them through a spirit of folly and exultation all his treasures, and no doubt those in the house of the Lord. And it is said, 2 Chron. xxxii. 31. that, in this business, *God left him to try him, that he might know all that was in his heart*: and this trial proved that, in his heart, there was little else than *pride and folly*.

Verse 17. *Behold, the days come*] This was fulfilled in

A. M. 3292.
B. C. 712.
OL XVII. 1.
An. Leocratie,
Arch. Athen.
decen. 1.

into Babylon: nothing shall be left, saith the LORD.

18 And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.

19 Then said Hezekiah unto Isaiah, 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?

* Ch. 24. 12. 2 Chron. 33. 11. — Fulfilled, Dan. 1. 3. — 1 Sam. 3. 18. Job 1. 21. Psa. 39. 9.

the days of the latter Jewish kings, when the Babylonians had led the people away into captivity, and stripped the land, the temple, &c. of all their riches: see Dan. i. 1—3.

Verse 18. *They shall be eunuchs*] Perhaps this means no more than that they should become household servants to the kings of Babylon.—See the fulfilment, chap. xxiv. 13—15. and Dan. i. 1—3.

Verse 19. *Good is the word of the LORD*] He has spoken right, I have done foolishly. I submit to His judgments.

Is it not good, if peace and truth be in my days?] I believe Hezekiah inquires whether there shall be peace and truth in his days? And the question seems to be rather of an interested nature. He does not appear to deplore the calamities that were coming on the land, provided peace and truth might prevail in his days.

Verse 20. *The rest of the acts of Hezekiah*] See the parallel places in Isaiah, and in 2 Chronicles. In this latter book, chap. xxxii. we find several particulars that are not inserted here; especially concerning his pride, the increase of his riches, his storehouses of corn, wine, and oil; his stalls for all manner of beasts; his cities, flocks, and herds, in abundance; and the bringing the upper water-course of Gihon to the west side of the city of David, by which he brought a plentiful supply of water into that city, &c. &c.

On the subject of the *Babylonian embassy*, I may say a few words. However we may endeavour to excuse Hezekiah, it is certain that he made an exhibition of his riches and power in a spirit of great vanity; and that this did displease the Lord. It was also ruinous to Judea: when those foreigners had seen such a profusion of wealth, such princely establishments, and such a fruitful land, it was natural for them to conceive the wish that they had such treasures! and, from that, to covet the very treasures they saw. They made their report to their king and countrymen; and the desire to possess the Jewish wealth became general: and, in consequence of this, there is little doubt that the conquest of Jerusalem was projected. History is not barren in such instances: the same kind of cause has produced similar effects; take two or three notable instances.

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, are they not written in the book of the chronicles of the kings of Judah?

21 And Hezekiah slept with his fathers: and Manasseh his son reigned in his stead.

A. M. 3278
—3306.
B. C. 726
—668.
OL XIII. 3.
—XX. 3.

A. M. 3206.
B. C. 668.
OL XX. 3.
An. Apsandri,
Arch. Athen.
decen. 5.

* Or, *Shall there not be peace and truth, &c.* — 2 Chron. 32. 32. — Neh. 3. 16. — 2 Chron. 32. 39. — 2 Chron. 32. 33.

When the barbarous Goth and Vandal nations saw the pleasant and fruitful plains and hills of Italy, and the vast treasures of the Roman people, the abundance of the necessaries, conveniences, comforts, and luxuries of life, which met their eyes in every direction; they never were at rest till their swords put them in possession of the whole, and brought the mistress of the world to irretrievable ruin!

Vortigern, a British king, unhappily invited the Saxons, in 445, to assist him against his rebellious subjects: they came; saw the land that it was good, and in the end took possession of it; having driven out, or into the mountains of Wales, all the original Britons.

The Danes, in the ninth century, made some inroads into England, found the land better than their own, and never rested till they established themselves in this country; and, after having ruled it for a considerable time, were at last, with the utmost difficulty, driven out.

These nations had only to see a better land in order to covet it; and their exertions were not wanting in order to possess it.

How far other nations, since those times, have imitated the most foolish and impolitic conduct of the Jewish king, and how far their conduct may have been, or may yet be marked with the same consequences, the pages of impartial history have shown and will show: God's ways are all equal, and the Judge of all the earth will do right. But we need not wonder, after this, that the Jews fell into the hands of the Babylonians, for this was the political consequence of their own conduct: nor could it be otherwise, the circumstances of both nations considered, unless God, by a miraculous interposition, had saved them; and this it was inconsistent with His justice to do, because they had, in their pride and vanity, offended against Him. To be lifted up with pride and vain-glory, in the possession of any blessings, is the most direct way to lose them; as it induces God, who dispensed them for our benefit, to resume them; because, that which was designed for our good, through our own perversity, becomes our bane.

I have intimated in the Note on ver. 11, that the shadow was brought back on the dial of Abaz by means of refraction. On this subject some farther observations may not be improper.

2. Any person may easily convince himself of the effect of *refraction* by this simple experiment:—Place a vessel on the floor, and put a piece of *coin* on the bottom, close to that part of the vessel which is *farthest off* from yourself; then move back, till you find that the edge of the vessel next to yourself fairly covers the coin, and that it is now entirely out of sight. Stand exactly in that position, and let a person pour water gently into the vessel, and you will soon find the coin to reappear, and to be entirely in sight when the vessel is full; though neither it nor you have changed your positions in the least.

By the refracting power of the atmosphere we have several *minutes* more of the solar light each day than we should otherwise have. “The atmosphere refracts the sun’s rays so as to bring him in sight, every clear day, before he rises in the horizon; and to keep him in view for *some minutes* after he is really set below it. For, at some times of the year, we see the sun *ten minutes* longer above the horizon than he would be if there were no *refractions*; and above *six minutes* every day at a mean rate.”—*Ferguson*.

And it is entirely owing to refraction that we have any morning or evening *twilight*: without this power in the atmosphere, the heavens would be as *black as ebony* in the absence of the sun; and, at his rising, we should pass in a moment from the *deepest darkness* into the *brightest light*; and, at his setting, from the *most intense light*, to the *most profound darkness*; which, in a few days, would be sufficient to destroy the visual organs of all the animals in *air, earth, or sea*.

That the rays of light can be *supernaturally refracted*, and the sun appear to be where he actually is not, we have a most remarkable instance from *Kepler*. Some *Hollanders*, who wintered in *Nova Zembla*, in the year 1596, were surprised to find that, after a continual night of three months, the sun began to rise *seventeen days* sooner than, (according to computation deduced from the altitude of the Pole, observed to be *seventy-six degrees*,) he should have done: which can only be accounted for by a miracle, or by an *extraordinary refraction* of the sun’s rays passing through the cold dense air in that climate. At that time the sun, as *Kepler* computes, was almost *five degrees* below the horizon when he appeared; and consequently, the refraction of his rays was about *nine times* stronger than it is with us.

3. Now, this might be all purely *natural*, though it was *extraordinary*; and it proves the *possibility* of what I have conjectured, even on *natural principles*: but the *foretelling* of this, and leaving the *going back*, or *forward*, to the choice of the king, and the thing occurring in the *place and time* when and where it was predicted, shows that it was *supernatural* and *miraculous*, though the means were purely *natural*. Yet in that climate, *LAT. thirty-one degrees, fifty minutes north*, and *LONG. thirty-five degrees, twenty five minutes east*, where *vapours* to produce an extraordinary refraction of the solar rays could not be expected, the *collecting* or *producing* them *heightens* and *ascertains* the miracle. “But why contend that the thing was done by *refraction*?” could

not God as easily have caused the sun, (rather the *earth*.) to turn back, as to have produced this extraordinary and *miraculous refraction*?”—I answer, Yes. But it is much more consistent with the wisdom and perfections of God, to perform a work or accomplish an end by *simple* means, than by those that are *complex*; and, had it been done in the other way, it would have required a miracle to *invert*, and a miracle to *restore*; and a strong convulsion on the earth’s surface to bring it ten degrees suddenly *back*, and to *take* it the same suddenly *forward*. The miracle, according to my supposition, was performed on the *atmosphere*, and without in the least disturbing even *that*; whereas, on the other supposition, it could not have been done without *suspending* or *interrupting* the laws of the solar system, and this without gaining a hair’s breadth in credibility or conviction more by such stupendous interpositions than might be effected by the agency of *clouds and vapours*. The point to be gained was the *bringing back the shadow on the dial ten degrees*: this might have been gained by the means I have here described, as well as by the other; and these means, being much more *simple*, were more worthy the Divine choice than those which are more *complex*, and could not have been used without producing the necessity of working at least double or treble miracles.

4. Before I proceed to the immediate object of inquiry, I shall beg leave to make some general observations on the invention and construction of *DIALS* in general.

SUN-DIALS must have been of great antiquity, though the earliest we hear of is that of *Ahaz*: but this certainly was not the *first* of its kind, though it is the first on record. *Ahaz* began his reign about *four hundred* years before *Alexander*, and about *twelve* years after the foundation of *Rome*.

Anaximenes, the Milesian, who flourished about *four hundred* years before *Christ*, is said by *Pliny* to have been the first who made a *sun-dial*, the use of which he taught to the *Spartans*: but others give this honour to *Thales*, his countryman, who flourished *two hundred* years before him.

Aristarchus, of *Samos*, who lived before *Archimedes*, invented a plain horizontal disc, with a *gnomon*, to distinguish the hours; and had its rim raised all round, to prevent the shadow from extending too far.

Probably all these were *rude* and *evanescent* attempts; for it does not appear that the *Romans*, who borrowed all their knowledge from the *Greeks*, knew any thing of a *sun-dial* before that set up by *Papyrius Cursor*, about *four hundred* and *sixty* years after the foundation of *Rome*; before which time, says *Pliny*, there was no mention of any account of *time* but by the *rising* and *setting* of the sun. This dial was erected near the temple of *Quirinus*, but is allowed to have been very inaccurate. About *thirty* years after, the consul *Marcus Valerius Messala* brought a dial out of *Sicily*, which he placed on a pillar near the *rostrum*, but, as it was not made for the latitude of *Rome*, it did not show the time exactly; however, it was the only one they had for a *hundred* years, when *Martius Philippus* set up one more exact.

Since those times the science of *dialling* has been culti-

vated in most civilized nations; but we have no professed treatise on the subject before the time of the Jesuit *Clavius*, who, in the latter part of the *sixteenth* century, demonstrated both the theory and practice of dialling: but he did this after the most rigid mathematical principles, so as to render that which was *simple* in itself exceedingly obscure. Though we have useful and correct works of this kind from *Rivard*, *De Parcieux*, *Dom. Bedos de Celles*, *Joseph Blaise Garnier*, *Gravesande*, *Emerson*, *Martin*, and *Leadbetter*; yet, something more specific, more simple, and more general, is a desideratum in the science of *sciaterics*, or *dialling*.

Observations on the nature and structure of the Sun-dial of Ahaz; with a Diagram of its supposed form.

5. When writing on the appointment of Jehu to be king of Israel, chap. ix. I was struck with the manner in which the subject of the 13th verse was understood by the *Chaldee*: "Then they hastened and took every man his garment, and put it under him, on the top of the stairs;" according to the Hebrew, על גבי המעלות *el gerem ha-malloth*, which might be translated, on the *barè* (naked or uncovered) steps. This the Targumist has translated by, לדרג שניא *ledereg shadiya*, "at the hour-steps." The other *Versions*, knowing nothing of what was intended, have endeavoured to guess, severally, at a meaning. On turning to chap. xx. 11. where the same word מעלות *malloth*, is used, and most evidently, there, implies some kind of *sun-dial*, I found the *Chaldee* still more pointed, both in this and in the parallel place, Isa. xxxviii. 8. rendering the Hebrew words אבן בצורת *betsurath eben sha-tiya*, "by the shadow of the stone of hours:" from which I was led to conclude that some kind of *gnomonic* figure, or *sun-dial* was intended; and that the hours, or divisions of time, were shown by a shadow, projected on stone steps, gradually ascending to a certain height. This thought I communicated to the Rev. *Philip Garrett*, one of the preachers among the people called *Methodists*; of whose rare knowledge in the science of *gnomonics*, and ingenuity in constructing every possible variety of dials, I had already indubitable proofs; and requested him, from the principle I had laid down, to try whether such an instrument could be constructed that might serve at once as a public tribunal, and as a dial, to ascertain all the inequalities of the Jewish division of time?

A more difficult problem in the science he was never called to solve. Though several had attempted to construct dials to show the mode by which different nations measured time, and among the rest the *Jews*; yet nothing properly satisfactory has been produced, although one nearly in the same form of outline with the present may be found in "*Hutton's Mathematical Recreations*," Vol. III. p. 337. projected on a plane superficies; which could not possibly show the ascending and descending of the shadow like that now before the Reader, which the ingenuity of the above gentleman has brought to almost as great a degree of perfection as can reasonably be expected. And that the dial of Ahaz was constructed on a similar principle there can be but little

doubt, as the words of the original seem to express this and no other form; and so the *Chaldee* appears to have understood it: nor is it easy to conceive, that one on any other principle could ascertain, in all seasons, the varying admeasurement of the Jewish time.

6. Having said thus much relative to the circumstances which gave birth to this dial, it may be deemed necessary to give a general view of the natural and artificial divisions of time, and then a description of the dial itself.

The most obvious division of time is, into day and night; these are marked out by the rising and setting of the sun. Modern writers call the time from sun-rise to sun-set, the *natural day*; the *night* is the time from sun-set to sun-rise: these days and nights are subject to great inequalities in every part of the earth, except under the Equator. The most ancient division of the equatorial day was into the morning and evening; the night was divided into watches.

Hours are either equal or unequal: an unequal hour is the *twelfth* part of a natural day, or the *twelfth* part of the night. In *summer*, when the days are the longest, the diurnal hours are the longest, and the nocturnal hours shortest: in *winter*, on the contrary, when the days are shortest, the hours of the day are the *shortest*, and the hours of the night *longest*. The difference between the hours of the day and those of the night is greatest at the *Solstices*, because then there is the greatest inequality between the length of the day and that of the night. At the *equinoxes*, when the days and nights are of an equal length, all hours, both of days and nights, are equal.

The ancient *Jews* made use of *unequal* hours: with them, *sun-rise* was the beginning of the *first* hour of the day; *noon* was the end of the *sixth* hour; and the *twelfth* hour ended at *sun-set*.

Doctor *Long* observes, "These times might be measured by an astronomer; but how unequal hours can be marked for common use is not easy to say." He further observes, "That the ancients had *sun-dials*; but I think unequal hours could not be marked thereon exactly." And, in a note on this observation, he remarks, "The *sun-dials* of the ancients, to show unequal hours, were not made in the method used at present, with a gnomon parallel to the axis of the earth; but had a *pin* set upright upon a plane, rounded at the upper end, the shadow whereof marked their *unequal* hours in the following manner: by means of an *analemma*, or projection of the sphere, six curves were drawn upon the plane, to show where the shadow of the *pin* at the several hours terminated every month in the year; one curve served for two months, because the shadows are of the same length in January as December, in February as in November, in March as in October, &c.; each curve was drawn long enough to take in all the hours of the longest day in the respective months, and was divided into twelve equal parts. It is easy to see that a dial made by this method, in order to show the unequal hours exactly, ought to have half as many curves, (or parallel lines,) as there are days in the year; but this would require so many lines, as would make it all

confusion: it is possible they had only one line for a month, and that for the middle of the month."

The Doctor is perfectly correct in observing, "That the sun-dials of the ancients, to show unequal hours, were not made in the method used at present, with a gnomon parallel to the axis of the earth;" because such a dial could not be of any use to those nations whose divisions of the solar hours were unequal, or more or less than sixty minutes to an hour. But the Doctor is mistaken in supposing the difficulty, or rather impossibility, of constructing a sun-dial to show these unequal hours; for eleven lines are all that is necessary to show the hours for every day in the year: and forty-four lines would show all the quarters: whereas, on his plan, it would require near eleven hundred calculations of the altitude of the sun, and the same number to show where the shadow of the gnomon at the several hours terminated. His dial would, therefore, require above one hundred and eighty parallel lines, and nearly eleven hundred marks for the hours only; but if the quarters are inserted, four thousand four hundred marks would be necessary. This would require the labour of six or eight months, whereas the plan here adopted would not require, in its calculations and construction, as many hours.

7. *A description of the Dial.*—This dial consists of eleven steps, placed parallel to the horizon, with a perpendicular gnomon fixed in the upper or middle step, which step is placed exactly north and south, and forms the meridian, or sixth-hour line.

All the operations of this dial are determined by the point of the shadow projected from the gnomon on the steps of the dial.

Every day, for six months, the shadow from the point of the gnomon makes a different angle with the gnomon, which makes the hours of one day to differ in length from the hours of the preceding and following days. The same observations apply to the other six months in the year.

The shadow crosses each step of the dial every day in the year.

Each day in the year consists of twelve hours, from the time of sun-rise to sun-set; which makes a difference of twenty minutes between an hour in the longest day and an hour in the shortest. The longest day, consisting of twelve hours of seventy minutes to an hour; and the shortest of twelve hours, of fifty minutes to an hour; but, when the sun enters *Aries*, or *Libra*, each hour consists of sixty minutes.

To be able to understand this dial one example will be sufficient: on the 21st of March, or the 23d of September, the shadow from the point of the gnomon will enter or ascend the first step of the dial, at the first hour of the day, at the west side of the dial on the Equinoctial line; eleven minutes afterward, the shadow comes in contact with the circle marked fifteen degrees, which is the altitude of the sun at that time; twenty-four minutes afterward, the shadow touches the shadow of twenty degrees; and, in twenty-five minutes, it ascends the second step, at the second hour

of the day, when the altitude of the sun is twenty-five degrees eight minutes.

In twenty-four minutes the shadow comes to the circle of thirty degrees; and twenty-five minutes after, it arrives at the circle of thirty-five degrees; and in eleven minutes, it ascends the third step, at the third hour of the day, when the altitude is thirty-six degrees fifty-seven minutes. In sixteen minutes the point of the shadow intersects the circle of forty degrees; and in forty-four minutes, it ascends the fourth step, at the fourth hour of the day, when the altitude of the sun is forty-seven degrees twenty-two minutes; and in eighteen minutes of time, it comes in contact with the circle of fifty degrees, &c. &c. until it arrives at the meridian step, or line, at the sixth hour of the day, when the altitude is fifty-eight degrees ten minutes: then the shadow descends the sixth step, and moves on to the seventh, &c. descending step after step, tracing the Equinoctial line on the east side of the dial; intersecting the steps, or high lines, and the circles of altitude, until it leaves the dial at the eleventh hour of the day.

A dial of this construction is the most simple, useful, and durable, that can be made: and is exclusively and completely adapted to ascertain the ancient Jewish divisions of the solar hours.

The steps of this dial render the construction a little more difficult than it otherwise would be if the lines were drawn on a plane superficies, which would give exactly the same divisions of the hours.

N. B.—A vertical south dial, in lat. thirty-one degrees fifty minutes, the latitude of Jerusalem, could be of little or no use to ascertain these divisions for several months in the year. The same remark may be made respecting a south vertical concave dial. The sun cannot shine upon a south vertical plane, in lat. thirty-one degrees fifty minutes in the longest day, before fifty-three minutes past eight, or nearly nine in the morning.

With respect to the dimensions of this dial, if we suppose the height of the stile from the bottom of the lowest step to be four feet, this would allow six inches for the thickness of each step, and twelve inches for the height of the stile above the upper step. According to this scale, the south end of the dial would be ten yards; the north end, sixteen yards; and the east and west sides, eight yards two feet. The ground-work might be eighteen yards by twelve, making an oblong square, facing the four cardinal points of the heavens.

N. B. All the lines upon a dial-plane are inverted, with respect to the cardinal points of the heavens.

The lines which show the hours from sun-rise to the meridian, are on the west side of the dial-plane; and the lines which show the hours from the meridian to sun-set, are on the east side of the dial-plane; the southern tropic, Capricorn, is on the north end of the dial-plane; and the northern tropic, Cancer, is on the south end of the plane.

The narrow end of the dial looks toward the south, and is marked the north; the wide end looks north, and is

marked south; the side which looks west, is marked sunrise; and the side which looks east, is marked sun-set.

8. In the annexed diagram, a transverse section of the dial is represented, where the steps are seen at one view, ascending and descending to and from the gnomon, or stile, on the upper or sixth step. These steps are all equal in their height, but unequal on their upper surface, as the diagram shows, and for the reasons alleged above. Each of these steps might have been divided into parts or degrees, to mark the smaller divisions of time; and to this sort of division there appears to be a reference in the text, where it is said, *the shadow went back ten degrees*. It seems the miracle was wrought in the afternoon, for it is said, *The shadow was brought ten degrees backward, by which it had gone down*; so it appears that the shadow had reascended ten degrees on the afternoon steps: and when this was done, so that all were fully convinced of the miracle, the shadow again descended to its true place on the steps; and this would be the immediate consequence of dissipating the vapours which I have supposed to be the agent which God employed to produce by refraction this most extraordinary phenomenon.

A dial constructed in this way, in the centre of a town, or some public place, would serve not only to give the divisions of time, but also as a place from which proclamations might be made; and especially from the upper step, where the speaker might stand by the gnomon, and be sufficiently elevated above the crowd below.

On such a place I have supposed Jehu to have been proclaimed king; and, to do him honour, his captains spread their garments on the steps; the first, second, third, fourth, and fifth, by which he ascended to the sixth step, on which the gnomon was placed, and where he was proclaimed and acknowledged the king of Israel: for it is said, *the captains hastened, and took every man his garment, and put it under him on the top of the stairs, and blew with trumpets, saying, JEHU IS KING!* 2 Kings ix. 13.; where see the Note.

9. Pietro Nonius, or Nunnex, a celebrated Portuguese mathematician, about the middle of the sixteenth century, proved that the shadow on a stile in a sun-dial might go backward without a miracle; which was founded on the following theorem:—

“In all countries, the zenith of which is situated between the Equator and the Tropic, as long as the sun passes beyond the zenith, towards the apparent or elevated pole, he arrives twice before noon at the same azimuth; and the same thing takes place in the afternoon.”

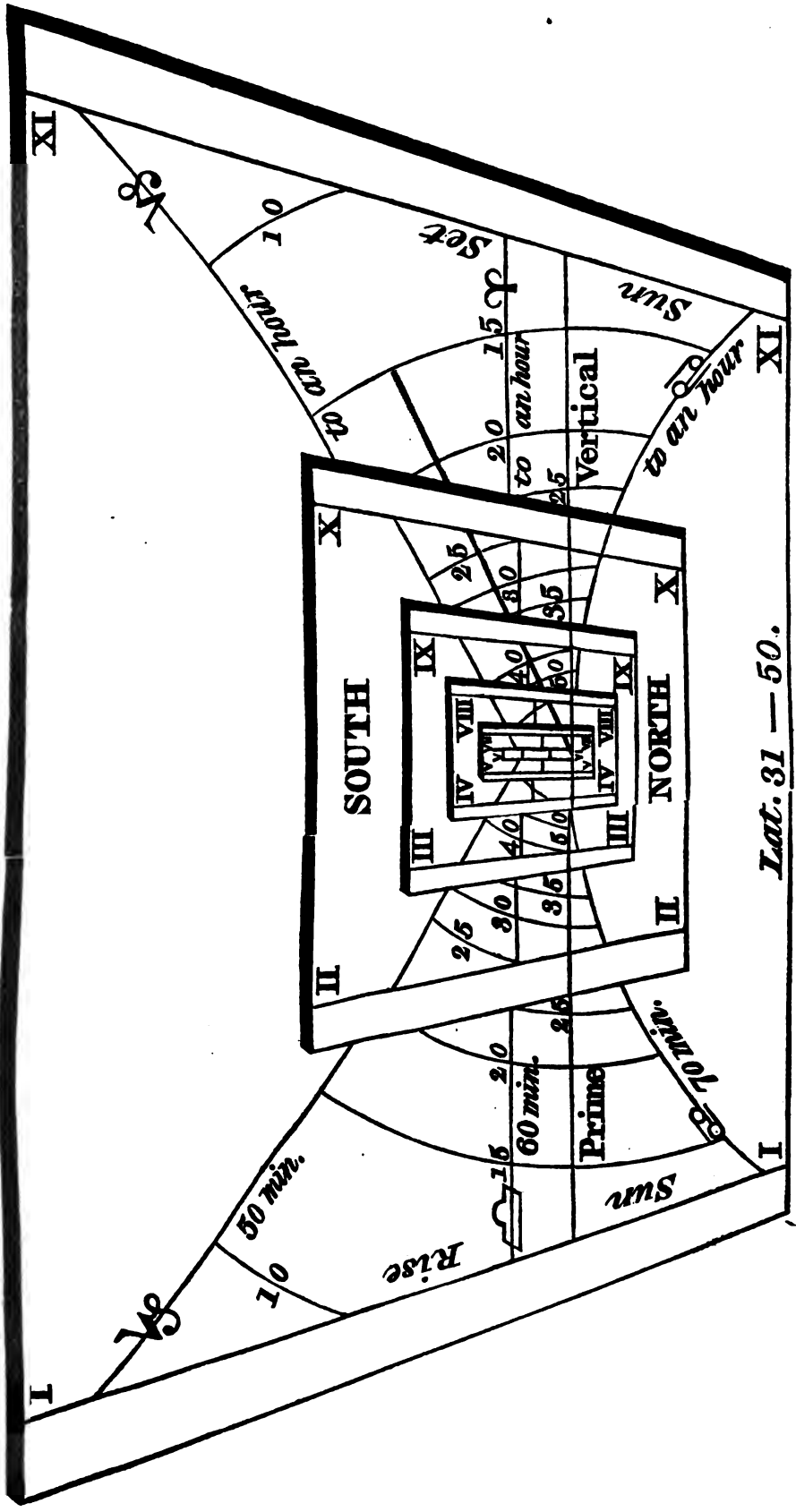
This gave rise to the demonstration that a dial might be constructed for any latitude on which the shadow shall re-

trograde, or go backward. And it is effected in the following manner:—

Incline a plane turned directly south, in such a manner that its zenith may fall between the Tropic and Equator; and nearly about the middle of the distance between these two circles. In the latitude of London, for example, which is fifty-one degrees, thirty-one minutes, the plane must make an angle of about thirty-eight degrees. In the middle of the plane fix an upright stile, of such a length that its shadow shall go beyond the plane; and, if several angular lines be then drawn from the bottom of the stile towards the south, about the time of the solstice, the shadow will retrograde twice in the course of the day, as mentioned above. This is evident, since the plane is parallel to the horizontal plane, having its zenith under the same meridian, at the distance of twelve degrees from the Equator, towards the north: the shadows of the two stiles must, consequently, move in the same manner in both.

Of these principles some have endeavoured to make an unholy use; contending that, what the Holy Scriptures consider to be a miracle in the case of the retrogradation of the shadow on the dial of Ahaz, was the effect of a mere natural cause, without any thing miraculous in it. On this subject Dr. Hutton very properly remarks: “It is very improbable, if the retrogradation which took place on the dial of that prince had been a natural effect, that it should not have been observed till the prophet announced it to him as the sign of his cure; for, in that case, it must have always occurred when the sun was between the tropic and the zenith.” Hutton’s Mathematical Recreations, Vol. III. pag. 323.

To this we may add that, if the dial of Ahaz had been thus constructed, the effect must have been generally known; and Hezekiah would never have taken that for a miracle which he and all his courtiers must have observed as an occurrence which, at particular seasons, took place twice every day. And, that the matter was known publicly to have been a miracle, we learn from this circumstance; that Merodach Baladan, king of Babylon, sent his ambassadors to Jerusalem, to inquire after the wonder that was done in the land, as well as after Hezekiah’s health; see 2 Chron. xxxii. 31. But the miraculous interposition is so obvious, that infidelity must be driven to pitiful shifts when it is obliged to have recourse to the insinuation of imposture, in a case where the miraculous interference of God is so strikingly evident. Besides, such a dial could not be constructed for the latitude of Jerusalem without having the north end elevated twenty degrees seven minutes: which could not be used for the purpose which is indicated in the text.—See No. 3 of the preceding Observations.



CHAPTER XXI.

Manasseh succeeds his father Hezekiah; reigns fifty-five years; and fills Jerusalem and the whole land with abominable idolatry and murder, 1—9. God denounces the heaviest judgments against him and the land, 10—15. Manasseh's acts and death, 16—18. Amon his son succeeds him, and reigns two years; is equally profligate with his father; is slain by his servants, and buried in the garden of Uzzah; and Josiah his son reigns in his stead, 19—26.

A. M. 3306
—3361.
B. C. 698
—643.
Olymp. XX. 3.
—XXXIV. 2.

MANASSEH ^a was twelve years old when he began to reign, and reigned fifty and five years in Jerusalem. And his mother's name

was Hephzi-bah.

2 And he did that which was evil in the sight of the LORD, ^bafter the abominations of the heathen, whom the LORD cast out before the children of Israel.

3 For he built up again the high places ^c which Hezekiah his father had destroyed; and he reared up altars for Baal, and made a grove, ^d as did Ahab king of Israel; and ^e worshipped all the host of heaven, and served them.

4 And ^f he built altars in the house of the LORD, of which the LORD said, ^g In Jerusalem will I put my name.

5 And he built altars for all the host of heaven in the two courts of the house of the LORD.

6 ^h And he made his son pass through the fire, and observed ⁱ times, and used enchantments, and dealt with familiar spirits and wizards:

he wrought much wickedness in the sight of the LORD, to provoke him to anger.

7 And he set a graven image of the grove that he had made in the house, of which the LORD said to

David, and to Solomon his son, ^k In this house, and in Jerusalem, which I have chosen out of all tribes of Israel, will I put my name for ever:

8 ^l 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.

9 But they hearkened not: and Manasseh

A. M. 3321.
B. C. 683.
Ol. XXIV. 2.
Creonte,
Arch. Athen.
annuo primo.

A. M. 3306
—3327.
B. C. 698
—677.
Olymp. XX. 3.
—XXV. 4.

^a 2 Chron. 33. 1, &c.—^b Ch. 16. 3.—^c Ch. 18. 4.—^d 1 Kings 16. 32, 33.—^e Deut. 4. 19. & 17. 3. Ch. 17. 16.—^f Jer. 32. 34.—^g 2 Sam. 7. 13, 1 Kings 8. 29. & 9. 3.

^h Lev. 18. 21. & 20. 2. Ch. 16. 3. & 17. 17.—ⁱ Lev. 19. 26, 31. Ch. 17. 17. Deut. 18. 10, 11.—^k 2 Sam. 7. 13. 1 Kings 8. 29. & 9. 3. Ch. 23. 27. Psa. 132. 13, 14. Jer. 32. 34.—^l 2 Sam. 7. 10.

NOTES ON CHAP. XI.

Verse 1. *Manasseh was twelve years old*] He was born about three years after his father's miraculous cure; he was carried captive to Babylon; repented; was restored to his kingdom; put down idolatry; and died at the age of sixty-seven years: see 2 Chron. xxxiii. 1—20.

Verse 2. *After the abominations of the heathen*] He exactly copied the conduct of those nations which God had cast out of that land.

Verse 3. *Made a grove*] He made *Asherah*, the Babylonian *Melitta*, or Roman *Venus*: see chap. xvii. 10., and the Observations at the end of that chapter; and see here on ver. 7.

Worshipped all the host of heaven] All the stars and planets; but particularly the sun and the moon.

Verse 4. *Built altars*] He placed idolatrous altars even in the temple.

Verse 6. *Made his son pass through the fire*] Consecrated him to Moloch.

Observed times] *veonen*; he practised divination by the clouds; by observing their course at particular times, their different kinds, contrary directions, &c. &c.

Used enchantments] *ve-nechesh*; he used incantations, spells, and charms.

Dealt with familiar spirits] *vedseh ob*; he was a necromancer; was a raiser of spirits, whom he endeavoured to press into his service: he had a *Python*.

And wizards] *veyideonim*: the *knowing ones*, the *white witches*, and such like: see on Lev. xix. 26—31., where most of these terms are particularly explained and illustrated.

Verse 7. *He set a graven image of the grove that he had made in the house*] Every one may see that *Asherah*, here, must signify an *idol*, and not a *grove*: and, for the proof of this, see the Observations at the end of the chapter.

Verse 8. *Neither will I make the feet of Israel*] Had they been faithful to God's testimonies, they never had gone into captivity; and should, even at this day, have been in possession of the Promised Land.

Verse 9. *Seduced them to do more evil*] He did all he could to pervert the whole national character; and totally to destroy the worship of the true God: and he succeeded.

A. M. 3306
—3327.
B. C. 698
—677.
Ol. XX. 3.
—XXV. 4.

^a seduced them to do more evil than did the nations whom the LORD destroyed before the children of Israel.

10 ¶ And the LORD spake by his servants the prophets, saying,

11 ^b Because Manasseh king of Judah hath done these abominations, ^c and hath done wickedly above all that the Amorites did, which were before him, and ^d hath made Judah also to sin with his idols :

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 ^e his ears shall tingle.

13 And I will stretch over Jerusalem ^f the line of Samaria, and the plummet of the house of

^a Prov. 29. 12.—→ Ch. 23. 26, 27. & 24. 3, 4. Jer. 15. 4.—→ 1 Kings 21. 26.—→ Ver. 9.—→ 1 Sam. 3. 11. Jer. 19. 3.—→ See Isa. 34. 11.

Verse 10. *The LORD spake by—the prophets*] The prophets were Hosea; Joel, Nahum, Habakkuk, and Isaiah. These five following verses contain the sum of what these prophets spoke. It is said that Isaiah not only prophesied in those days, but also that he was put to death by Manasseh, being *sawn asunder by a wooden saw*.

Verse 12. *Both his ears shall tingle.*] חֲזַזֵּן תִּשְׁלַחֵן: something expressive of the sound in what we call, from the same sensation, the *tingling* of the ears. This is the consequence of having the ears suddenly pierced with a *loud and shrill noise*; the ears seem to *ring* for some time after. The prophets spoke to them vehemently; so that the sound seemed to be continued even when they had left off speaking. This was a faithful and solemn testimony.

Verse 13. *The line of Samaria*] I will treat Jerusalem as I have treated Samaria. Samaria was taken, pillaged, ruined and its inhabitants led into captivity: Jerusalem shall have the same *measure*.

And the plummet of the house of Ahab] The house of Ahab was totally destroyed, and not a man of his race left to sit upon the throne of Israel: so shall it be done to the house or royal family of Judah; they shall be all finally destroyed, and not a man of their race shall any more sit on the throne of Judah; nor shall Judah have a throne to sit on. Thus Jerusalem shall have the same *weight*, as well as it shall have the same *measure* of Samaria, because it has copied all the abominations which brought that kingdom to total destruction.

I will wipe Jerusalem as a man wipeth a dish] The Vulgate translates this clause as follows: *Delebo Jerusalem, sicut deleri solent tabulae*; "I will blot out Jerusalem as tablets are wont to be blotted out." This is a metaphor taken from the ancient method of writing: they traced their letters with a *stile* on boards, thinly spread over with *wax*: for this purpose one end of the *stile* was *sharp*, the other end

Ahab: and I will wipe Jerusalem as a man wipeth a dish, ^g wiping it, and turning it upside down.

14 And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies;

15 Because they have done *that which was evil* in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, even unto this day.

16 ^h Moreover Manasseh shed innocent blood very much, till he had filled Jerusalem ⁱ from one end to another; besides his sin wherewith he made Judah to sin, in doing *that which was evil* in the sight of the LORD.

A. M. 3306
—3327.
B. C. 698
—677.
Ol. XX. 3.
—XXV. 4.

Lam. 2. 8. Amos 7. 7, 8.—→ Heb. *he wipeth and turneth it upon the face thereof*.—→ Ch. 24. 4.—→ Heb. *from mouth to mouth*.

blunt and smooth, with which they could rub out what they had written, and so smooth the place, and spread back the wax so as to render it capable of receiving any other word. Thus the Lord had written down Jerusalem, never intending that its name or its memorial should be blotted out. It was written down *The Holy City, The City of the Great King*: but now God turns the *stile*, and blots this out: and the Holy Jerusalem, the city of the Great King, is no longer to be found! This double use of the *stile* is pointed out in this ancient *enigma*:

*De summo planus; sed non ego planus in imo:
Versor utrinque manu, diverso et munere fungor:
Altera pars revocat, quicquid pars altera fecit.*

"I am flat at the top, but sharp at the bottom;
I turn either end, and perform a double function:
One end destroys what the other end has made."

But the idea of *emptying out*, and *wiping a dish*, expresses the same meaning equally well. Jerusalem shall be emptied of all its wealth, and of all its inhabitants, as truly as a dish turned up is emptied of all its contents: and it shall be *turned upside down*, never to be filled again. This is true from that time to the present hour. Jerusalem is the *dish turned upside down*; the *tablet blotted out*, to the present day! How great are God's mercies! and how terrible His judgments!

Verse 14. *I will forsake the remnant of my inheritance*] One part, (the *ten tribes*,) was already forsaken, and carried into captivity; the *remnant*, (the *tribe of Judah*) was now about to be forsaken.

Verse 16. *Shed innocent blood very much*] Like the deities he worshipped, he was *fierce* and *cruel*: an unprincipled merciless tyrant; he slew innocent people, and God's prophets.

A. M. 3306—
3327.
B. C. 698
—677.
Ol. XX. 3.
—XXV. 4.

cles of the kings of Judah?

A. M. 3361—
3363.
B. C. 643.
Ol. XXXIV. 2.
An. Tulli Hostilii, Reg. Rom. 30.

his stead.

19 ¶ ^a Amon was twenty and two years old when he began to reign, and he reigned two years in Jerusalem. And his mother's name was Meshullemeth, the daughter of Haruz of

Jotbah.

20 And he did that which was evil in the sight of the LORD, ^d as his father Manasseh did.

21 And he walked in all the way that his father walked in, and served the idols that

17 ¶ Now ^a 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

18 And ^b 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 father served, and worshipped them :
22 And he ^c forsook the LORD God of his fathers, and walked not in the way of the LORD.
23 ¶ ^c And the servants of Amon conspired against him, and slew the king in his own house.
24 And the people of the land slew all them that had conspired against king Amon ; and the people of the land made Josiah his son king in his stead.
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?
26 And he was buried in his sepulchre in the garden of Uzza : and ^c Josiah his son reigned in his stead.

[A. M. 3361—
3363.
B. C. 643
—641.
Ol. XXXIV.
2—4.

A. M. 3363.
B. C. 641.
Ol. XXXIV. 4.
An. Tulli Hostilii, Regis Romanorum, 32.

A. M. 3361—
3363.
B. C. 643
—641.
Ol. XXXIV.
2—4.

A. M. 3363.
B. C. 641.
Ol. XXXIV. 4.
An. Tulli Hostilii, Regis Romanorum, 32.

^a 2 Chron. 33. 11—19.—^b 2 Chron. 33. 20.—^c 2 Chron. 33. 21—23.
^d Ver. 2, &c.

^c 1 Kings 11. 33.—^c 2 Chron. 33. 24, 25.—^c Matt. 1. 10, called Josias.

Verse 17. *Now the rest of the acts*] In 2 Chron. xxxiii. 11, &c. we read that the Assyrians took Manasseh, bound him with fetters, and took him to Babylon ; that there he repented, sought God, and was, we are not told how, restored to his kingdom ; that he fortified the city of David ; destroyed idolatry ; restored the worship of the true God, and died in peace.

In 2 Chron. xxxiii. 18, 19. *his prayer unto God* is particularly mentioned. What is called his prayer, is found in the *Apocrypha*, just before the first book of the *Maccabees*. There are some good sentiments in it ; but whether it be that which was made by Manasseh, is more than can be proved. Even the Roman church has not received it among the canonical books.

Are they not written] There are several particulars referred to here, and in 2 Chron. chap. xxxiii. which are not found in any chronicles or books which now remain ; and what the books of the seers were, (mentioned in Chronicles,) we cannot tell.

Verse 18. *In the garden of his own house*] It was, probably, a burying-place made for his own family ; for Amon, his son, is said to be buried in the same place, ver. 26.

Verse 19. *He reigned two years in Jerusalem*] The remark of the Rabbins is not wholly without foundation, That the sons of those kings who were idolaters, and who succeeded their fathers, seldom reigned more than two years. So *Nadab*, the son of Jeroboam, 1 Kings xv. 25. ; *Elah*, the son of Baasha, 1 Kings xvi. 8. ; *Ahaziah*, the son of Ahab, 1 Kings xxii. 51. ; and *Amon*, the son of Manasseh, as mentioned here, ver. 19.

Verse 23. *The servants of Amon conspired*] What their reason was for slaying their king we cannot tell. It does not seem to have been a popular act, for the people of the land rose up, and slew the *regicides*. We hear enough of this man when we hear that he was as bad as his father was in the beginning of his reign, but did not copy his father's repentance.

Verse 26. *The garden of Uzza*] The family sepulchre, or burying-place.

It is said ver. 3 and 7, that " Manasseh made a grove ; and he set a graven image of the grove," &c.—*וַיַּעַשׂ אֱמֶתֶת וַיָּשֶׂה אֶת פֶּסֶל הָאֲשֶׁרָה אֲשֶׁר עָשָׂה אָבִיו וַיִּצַּב בְּבֵית הָאֱלֹהִים וַיִּנָּחֵם יְהוָה אֱמֶתֶת וַיִּצְרֶם וַיִּשְׂרֹף וַיִּשְׁמֶט אֱמֶתֶת אֲשֶׁר עָשָׂה אָבִיו וַיִּצְרֶם וַיִּשְׂרֹף וַיִּשְׁמֶט אֱמֶתֶת אֲשֶׁר עָשָׂה אָבִיו וַיִּצְרֶם וַיִּשְׂרֹף וַיִּשְׁמֶט אֱמֶתֶת אֲשֶׁר עָשָׂה אָבִיו* *vayasem et-pesel ha-asherah, asher asah* ; " And he put the graven image of *Asherah*, which he had made," into the house.

Asherah, which we translate grove, is undoubtedly the name of an idol ; and probably of one which was carved out of wood. *R. S. Jarcki*, on Gen. xii. 3. says, " that *אֲשֶׁרָה asherah*, means a tree, which was worshipped by the Gentiles ;" like as the oak was worshipped by the ancient Druids in Britain. *Castel*. in *Lex. Hept.* sub voce *אֲשֶׁרָה*, defines *אֲשֶׁרָה asherah*, thus, *Simulachrum ligneum Astartæ dicatum* ; " A wooden image, dedicated to *Astarte*, or *Venus*."

The *Septuagint* render the words by *αλωε* ; and *Flaminius Nobilis*, on 2 Kings xxiii. 4. says, *Rursus notat Theodoretus το αλωε esse Astartem et Venerem, et ab aliis interpretibus dictum Ashtaroth: i. e.* " Again, *Theodoret* observes, *αλωε* is *Astarte* and *Venus* ; and by other interpreters called *Ashtaroth*."

The *Targum of Ben Uzziel*, on Deut. vii. 5. *אֲשֶׁרָה תְּרָעָה, va-asheyrechem tegedlun* ; *i. e.* " Their groves shall

ye cut down"—translates the place thus אילני סגוריהן הקצוצו ve-ailaney sigedeyhon hak atsetrum ; " And the oaks of their adoration shall ye cut down."

From the above it is pretty evident that idols, not groves, are generally intended where אשרה asherah, and its derivatives, are used.

Here follow proofs :—

In chap. xxiii. 6. it is said, " That Josiah brought out the grove from the house of the Lord." This translation seems very absurd ; for what grove could there be in the temple ? There was none planted there, nor was there room for any. The plain meaning of וט יצא את האשרה מביית יהוה at ha-asherah mibeyth Yehovah, is, " And he brought out the (goddess) Asherah, from the house of the Lord, and burnt it," &c.

That this is the true meaning of the place appears farther from ver. 7, where it is said, " He broke down the houses of the Sodomites : " (הקדשים הקדשים hakkedeshim, of the whoremongers,) " where the women wove hangings for the grove."

בתי אשרה battim la-ashera, " houses or shrines for Asherah." Similar, perhaps, to those which the silversmiths made for Diana, Acts xix. 24. It is rather absurd to suppose that the women were employed in making curtains to encompass a grove.

The Syriac and Arabic Versions countenance the interpretation I have given above. In ver. 6. the former says, " He cast out the idol [אשרה] dechlotho, from the house of the Lord." And in ver. 7. " He threw down the houses, [אשרות] dazoin, of the prostitutes ; and the women who wove garments. [אשרות] ledechlotho, for the idols which were there." The Arabic is exactly the same.

From the whole, it is evident that Asherah was no other than Venus ; the nature of whose worship is plain enough, from the mention of whoremongers and prostitutes.

I deny not that there were groves consecrated to idolatrous worship among the Gentiles ; but I am sure that such are not intended in the above-cited passages : and the text, in most places, reads better when understood in this way.

CHAPTER XXII.

Josiah succeeds Amon his father, and reigns thirty-one years, 1, 2. He repairs the breaches of the temple, 3—7. Hilkiah finds the book of the law in the temple, 8. It is read by Shaphan the scribe, before the king and his servants, 9, 10. The king, greatly affected, sends to inquire of Huldah the prophetess, 11—13. She delivers an afflictive prophecy concerning the evils that were coming upon the land, 14—17. But promises Josiah that these evils shall not come in his time, 18—20.

A. M. 3363—3394. B. C. 641—610. Ol. XXXIV. 4. —XLII. 3.

JOSIAH ^a was eight years old when he began to reign, and he reigned thirty and one years in Jerusalem. And his mother's name

was Jedidah, the daughter of Adaiah of ^b Boscath.

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 ^c turned not aside to the right hand or to the left.

A. M. 3380. B. C. 624. Ol. XXXIX. 1. An. Anci Martii, Regis Romanorum, 17.

3 ^d And it came to pass in the eighteenth year of king Josiah, that the king sent Shaphan the son of Azalish, the son of Meshullam, the

scribe, to the house of the LORD, saying,

4 Go up to Hilkiah the high-priest, that he may sum the silver which is ^e brought into the house of the LORD, which ^f the keepers of the ^g door have gathered of the people :

A. M. 3380. B. C. 624. Ol. XXXIX. 1. An. Anci Martii, Regis Romanorum, 17.

5 And let them ^h 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.

6 Unto carpenters, and builders, and masons, and to buy timber and hewn stone to repair the house.

7 Howbeit, ⁱ there was no reckoning made with

^a 2 Chron. 34. 1.—^b Josh. 15. 30.—^c Deut. 5. 32.—^d 2 Chron. 34. 8, &c.

^e Ch. 12. 4.—^f Ch. 12. 9. ^g Psa. 84. 10.—^h Heb. threshold.—ⁱ Ch. 12. 11, 12, 14.—^j Ch. 12. 15.

NOTES ON CHAP. XXII.

Verse 1. Josiah was eight years old] He was one of the best, if not the best, of all the Jewish kings since the time of David. He began well, continued well, and ended well.

Verse 4. That he may sum the silver] As Josiah began to seek the Lord as soon as he began to reign, we may naturally conclude that the worship of God that was neglected and suppressed by his father, was immediately restored ; and the people began their accustomed offerings to the temple.

A. M. 3360.
B. C. 624.
Ol. XXXIX. 1.
An. Anci Marti, Regis Romanorum, 17.

them of the money that was delivered into their hand, because they dealt faithfully.

8 ¶ And Hilkiah the high-priest said unto Shaphan the scribe, 'I have found the book of the law in the house of the LORD. And Hilkiah gave the book to Shaphan, and he read it.

9 And Shaphan the scribe came to the king, and brought the king word again, and said, Thy servants have gathered the money 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.

10 And Shaphan the scribe showed the king, saying, Hilkiah the priest hath delivered me a book. And Shaphan read it before the king.

11 And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes.

12 And the king commanded Hilkiah the priest, and Ahikam the son of Shaphan, and

Achbor the son of Michaiah, and Shaphan the scribe, and Asahiah a servant of the king's, saying,

13 Go ye, inquire of the LORD for me, and for the people, 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 hearkened unto the words of this book, to do according unto all that which is written concerning us.

14 So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto Huldah the prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe; (now she dwelt in Jerusalem in the college;) and they communed with her.

15 ¶ And she said unto them, Thus saith the LORD God of Israel, Tell the man that sent you to me,

16 Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants

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* Deut. 31. 24, &c. 2 Chron. 34. 14, &c. —^b Heb. *melled*. —^c *Abdon*, 2 Chron. 34. 20. —^d Or, *Micah*. —^e Deut. 29. 27.

^f *Tikvah*, 2 Chron. 34. 22. —^g Or, *Hasrah*. —^h Heb. *garments*. —ⁱ Or, in the second part. —^k Deut. 29. 27. Dan. 9. 11, 12, 13, 14.

Ten years, therefore, had elapsed since these offerings began; no one had, as yet, taken account of them; nor were they applied to the use for which they were given, viz. the repairing the breaches of the temple.

Verse 8. *I have found the book of the law*] Was this the autograph of Moses? It is very probable that it was, for in the parallel place, 2 Chron. xxxiv. 14. it is said to be the book of the law of the Lord by Moses. It is supposed to be that part of Deut. chaps. xxviii. xxix. xxx. and xxxi., which contains the renewing of the covenant in the plains of Moab; and which contains the most terrible invectives against the corrupters of God's words and worship.

The Rabbins say that Ahaz, Manasseh, and Amon, endeavoured to destroy all the copies of the law; and this only was saved by having been buried under a paving-stone. It is scarcely reasonable to suppose that this was the only copy of the law that was found in Judea; for, even if we grant that Ahaz, Manasseh, and Amon, had endeavoured to destroy all the books of the law, yet they could not have succeeded so as to destroy the whole. Besides, Manasseh endeavoured, after his conversion, to restore every part of the Divine worship; and, in this, he could have done nothing without the Pentateuch: and the succeeding reign of Amon was too short to give him opportunity to undo every thing that his penitent father had reformed. Add to all these considerations that, in the time of Jehoshaphat, teaching

from the law was universal in the land, for he set on foot an itinerant ministry, in order to instruct the people fully: for, "he sent to his princes to teach in the cities of Judah; and with them he sent Levites and priests; and they went about through all the cities of Judah, and taught the people, having the book of the law of the Lord with them: see 2 Chron. xvii. 7—9. And if there be any thing wanting to show the improbability of the thing, it must be this, that the transactions mentioned here took place in the eighteenth year of the reign of Josiah; who had, from the time he came to the throne, employed himself in the restoration of the pure worship of God: and it is not likely that, during these eighteen years, he was without a copy of the Pentateuch. The simple fact seems to be this, that this was the original of the covenant renewed by Moses with the people in the plains of Moab, and which he ordered to be laid up beside the ark, Deut. xxxi. 26. And now, being unexpectedly found, its antiquity, the occasion of its being made, the present circumstances of the people, the imperfect state in which the reformation was, as yet, after all that had been done; would all concur to produce the effect here mentioned on the mind of the pious Josiah.

Verse 14. *Went unto Huldah the prophetess*] This is a most singular circumstance: at this time Jeremiah was certainly a prophet in Israel; but it is likely he now dwelt at Anathoth, and could not be readily consulted. Zephaniah

A. M. 3380.
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manorum, 17.

thereof, *even* all the words of the book which the king of Judah hath read :

17 ^a Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be kindled against this place, and shall not be quenched.

18 But to ^b the king of Judah which sent you to inquire of the LORD, thus shall ye say to him, Thus saith the LORD God of Israel, *As touching* the words which thou hast heard ;

^a Deut. 29. 25, 26, 27. — ^b 2 Chron. 34. 26, &c. — Psal. 51. 17. Isa. 57. 15.

also prophesied under this reign ; but, probably, he had not yet begun. *Hilkiah* was high-priest ; and the priest's lips should retain knowledge. *Shaphan* was scribe, and must have been conversant in sacred affairs, to have been at all fit for his office : and yet *Huldah*, a prophetess, of whom we know nothing, but by this circumstance, is consulted on the meaning of the book of the law ! for the secret of the Lord was neither with *Hilkiah* the high-priest, *Shaphan* the scribe, or any other of the *servants of the king*, or *ministers of the temple* ! We find from this, and we have many facts in all ages to corroborate it, that a pontiff, a pope, a bishop, or a priest, may, in some cases, not possess the true knowledge of God : and that a simple woman, possessing the life of God in her soul, may have more knowledge of the Divine testimonies than many of those whose office it is to explain and enforce them.

On this subject Dr. Priestley, in his Note, makes the following very judicious remark :—“ It pleased God to distinguish several women with the spirit of prophecy, as well as other great attainments, to show that in His sight, and especially in things of a *spiritual nature*, there is no essential pre-eminence in the male sex, though in some things the female be subject to the male.”

Verse 17. *My wrath shall be kindled*] The decree is gone forth ; Jerusalem shall be delivered into the hands of its enemies : the people will revolt more and more ; towards them long-suffering is useless ; the *wrath of God is kindled*, and shall not be quenched. This was a dreadful message.

Verse 19. *Because thine heart was tender*] Because thou hast feared the Lord, and trembled at His word, and hast wept before me, I have heard thee, so far that these evils shall not come upon the land in thy life-time.

Verse 20. *Thou shalt be gathered into thy grave in peace*] During thy life, none of these calamities shall fall upon the people ; and no adversary shall be permitted to disturb the

19 Because thine ^a heart was tender, and thou hast ^b humbled thyself before the LORD, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become ^c a desolation and ^d a curse, and hast rent thy clothes, and wept before me ; I also have heard *thee*, saith the LORD.

20 Behold therefore, I will gather thee unto thy fathers, and thou ^e shalt be gathered into thy grave in peace ; and thine eyes shall not see all the evil which I will bring upon this place. And they brought the king word again.

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manorum, 17.

^a 1 Kings 21. 29. — ^b Lev. 26. 31, 32. — ^c Jer. 26. 6 & 44. 22. — ^d Psal. 37. 37. Isa. 57. 1, 2.

peace of Judea ; and thou shalt die in peace with God. But was *Josiah gathered to the grave in peace* ? Is it not said, chap. xxiii. 29, that Pharaoh-Necho slew him at Megiddo ? On this we may remark, that the Assyrians and the Jews were at peace : that *Josiah* might feel it his duty to oppose the Egyptian king going against his friend and ally, and endeavour to prevent him from passing through his territories ; and that in his endeavours to oppose him he was mortally wounded at Megiddo ; but certainly was not killed there ; for his servants put him in his second chariot, and brought him to Jerusalem, where he died in peace.—See 2 Chron. xxxv. 24. So that, however we take the place here, we shall find that the words of *Huldah* were true : he *did die in peace*, and *was gathered to his fathers in peace*.

From the account in the above chapter, where we have this business detailed, we find that *Josiah* should not have meddled in the quarrel between the Egyptian and the Assyrian kings ; for God had given a commission to the former against the latter : but he did it in error, and suffered for it. But this unfortunate end of this pious man does not at all impeach the credit of *Huldah* ; he died in peace in his own kingdom. He died in peace with God ; and there was neither war nor desolation in his land ; nor did the king of Egypt proceed any further against the Jews during his life : for he said, “ What have I to do with thee, thou king of Judah ? I come not against thee, but the house wherewith I have war ; for God commanded me to make haste : forbear then from meddling with God, who is with me, that He destroy thee not. Nevertheless, *Josiah* would not turn his face from him, and hearkened not to the words of *Necho*, from the mouth of God. And the archers shot at king *Josiah* ; and the king said, Bear me away, for I am sore wounded. And his servants took him out of that chariot, and put him in the second chariot, and they brought him to

Jerusalem, and he died, and was buried in the sepulchre of his fathers, 2 Chron. xxxv. 21—24.

It seems as if the Egyptian king had brought his troops by sea to Cesarea, and wished to cross the Jordan, about

the southern point of the Sea of Tiberias, that he might get as speedily as possible into the Assyrian dependencies: and that he took this road, for God, as he said, had commanded him to make haste.

CHAPTER XXIII.

Josiah reads in the temple to the elders of Judah, the priests, the prophets, and the people, the book of the covenant which had been found, 1, 2. He makes a covenant, and the people stand to it, 3. He destroys the vessels of Baal and Asherah, and puts down the idolatrous priests; breaks down the houses of the Sodomites, and the high places; defiles Tophet; takes away the horses of the sun; destroys the altars of Ahaz; breaks in pieces the images; and breaks down and burns Jeroboam's altar at Beth-el, 4—15. Fulfils the word of the prophet, who cried against the altar at Beth-el. 16—18. Destroys the high places in Samaria, slays the idolatrous priests, and celebrates a great pass-over, 19—23. And puts away all the dealers with familiar spirits, &c. 24. His eminent character; mortally wounded at Megiddo, and buried at Jerusalem, 25—30. Jehoahaz reigns in his stead, and does evil in the sight of the Lord, 31, 32. Is dethroned by Pharaoh-Necho; and Eliakim his brother, called also Jehoiakim, made king in his stead; the land is laid under tribute by the king of Egypt, and Jehoiakim reigns wickedly, 33—37.

A. M. 3390.
B. C. 624.
Ol. XXXIX. 1.
An. Anci Martii, Regis Romanorum, 17.

AND the king sent, and they gathered unto him all the elders of Judah and of Jerusalem.

2 And the king went up into the house of the LORD, and all the men of Judah, and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great: and he read in their ears all the words of the book of the covenant which was found in the house of the LORD.

A. M. 3390.
B. C. 624.
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3 ¶ And the king stood by a pillar, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments, and

his testimonies, and his statutes, with all their heart and all their soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant.

4 ¶ And the king commanded Hilkiah the high-priest, and the priests of the second order, and the keepers of the door, to bring forth out

* 2 Chron. 34. 29, 30, &c.—b Heb. from small even unto great.

c Ch. 22. 8.—d Ch. 11. 14, 17.

NOTES ON CHAP. XXIII.

Verse 2. *The king went up into the house of the LORD*] Here is another very singular circumstance. The high-priest, scribes, priests, and prophets, are gathered together, with all the elders of the people, and the king himself reads the book of the covenant which had been lately found! It is strange, that neither the high-priest, Jeremiah, Zephaniah, or some other of the prophets, who were certainly there present, did not read the Sacred Book! It is likely that the king considered himself a mediator between God and them; and therefore read, and made the covenant.

Verse 3. *Stood by a pillar*] He stood, על העמוד *el hdamod*, "upon the stairs, or pulpit." This is what is called the brazen scaffold, or pulpit, which Solomon made; and on

which the kings were accustomed to stand, when they addressed the people.—See 2 Chron. vi. 13. and the parallel places.

Made a covenant] This was expressed—1. In general. To walk after Jehovah: to have no gods besides him. 2. To take his law for the regulation of their conduct. 3. In particular, To bend their whole heart and soul to the observance of it; so that they might not only have religion without, but piety within. To this all the people stood up; thus giving their consent, and binding themselves to obedience.

Verse 4. *The priests of the second order*] These were, probably, such as supplied the place of the high-priest, when he was prevented from fulfilling the functions of his office.

A. M. 3380.
B. C. 624.
Ol. XXXIX. 1.
An. Anni Mar-
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manorum, 17.

of the temple of the LORD all the vessels that were made for Baal, and for the grove, and for all the host of heaven: and he burned them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Beth-el.

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; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven.

6 And he brought out the grove from the house of the LORD, without Jerusalem, unto the brook Kidron, and burned it at the brook Kidron, and stamped it small to powder, and cast the powder thereof upon the graves of the children of the people.

^a Ch. 21. 3, 7.—^b Heb. ceased to cease.—^c Heb. chemarim. Hos. 10. 5. Foretold, Zeph. 1. 4.—^d Or, twelve signs, or, constellations.—^e Ch. 21. 3.—^f Ch. 21. 7.—^g 2 Chron. 34. 4.—^h 1 Kings 14. 24. & 15. 12.

So the Chaldee understood the place—the *sagan of the high-priests*. But the words may refer to those of the *second course* or *order*, established by David; though it does not appear that those *orders* were now in use, yet the distinction was continued, even to the time of our Lord. We find the *course of Abia*, which was the *eighth*, mentioned Luke i. 5. where see the Note.

All the vessels] These had been used for idolatrous purposes; the king is now to destroy them: for, although no longer used in this way, they might, if permitted to remain, be an incentive to idolatry at a future time.

Verse 5. *The idolatrous priests*] הכמרים ha-kemârim. Who these were, is not well known. The Chaldee, Syriac, and Arabic, call them the *priests*, simply, which the kings of Judah had ordained. Probably they were an order made by the idolatrous kings of Judah, and called *cemarim*, from כמר camar, which signifies to be scorched, shrivelled together, made dark, or black, because their business was constantly to attend sacrificial fires, and probably they wore black garments; hence the Jews, in derision, call Christian ministers *cemarin*, because of their black clothes and garments. Why we should imitate, in our sacerdotal dress, those priests of Baal, is strange to think, and hard to tell.

Unto Baal, to the sun] Though Baal was certainly the sun, yet here they are distinguished; Baal being worshipped under different forms and attributes, Baal-peor, Baal-zephon, Baal-zebub, &c.

The planets] מזלות mazzaloth. The Vulgate translates this, the *twelve signs*, i. e. the *zodiac*. This is as likely as any of the other conjectures which have been published

7 And he brake down the houses of the sodomites, that were by the house of the LORD, where the women wove hangings for the grove.

8 And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burned incense, from Geba to Beer-sheba, and brake down the high places of the gates that were in the entering in of the gate of Joshua the governor of the city, which were on a man's left hand at the gate of the city.

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.

10 And he defiled Topheth, which is in the valley of the children of Hinnom, that no man

A. M. 3380.
B. C. 624.
Ol. XXXIX. 1.
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tii, Regis Ro-
manorum, 17.

ⁱ Ezek. 16. 16.—^k Heb. houses.—^l 1 Kings 15. 22.—^m See Ezek. 44. 10—14.—ⁿ 1 Sam. 2. 36.—^o Isa. 30. 33. Jer. 7. 31. & 19. 6, 11, 12, 13.—^p Josh. 15. 8.—^q Lev. 18. 21. Deut. 18. 10. Ezek. 23. 37, 39.

relative to this word.—See a similar word, Job xxxvii. 9. and xxxviii. 32.

Verse 6. *He brought out the grove*] He brought out the idol Asherah.—See at the end of chap. xxi.

Upon the graves of the children of the people.] I believe this means the burial-place of the common people.

Verse 7. *The houses of the sodomites*] We have already often met with these קדושים kedoshim, or consecrated persons. The word implies all kinds of prostitutes, as well as abusers of themselves with mankind.

Wove hangings for the grove.] For Asherah: curtains for the places where the rites of the impure goddess were performed.—See at the end of chap. xxi.

Verse 8. *The gate of Joshua*] The place where he, as governor of the city, heard and decided causes. Near this, we find, there were public altars, where sometimes the true God, at other times false gods, were honoured.

Verse 9. *The priests of the high places came not up*] As these priests had offered sacrifices on the high places, though it was to the true God; yet, they were not thought proper to be employed immediately about the temple: but, as they were acknowledged to belong to the priesthood, they had a right to their support; therefore, a portion of the tithes, offerings, and unleavened bread, show-bread, &c. was appointed to them for their support. Thus they were treated as priests who had some infirmity, which rendered it improper for them to minister at the altar.—See Levit. xxi. 17, &c. and particularly verses 22, and 23.

Verse 10. *He defiled Topheth*] St. Jerom says, that Tophet was a fine and pleasant place, well watered with

A. M. 3380.
B. C. 264.
Ol XXXXI. 1.
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ti, Regis Ro-
madorum, 17.

might make his son or his daughter to pass through the fire to Molech.

11 And he took away the horses that the kings of Judah had given to the sun, at the entering in of the house of the LORD, by the chamber of Nathan-melech the chamberlain, which was in the suburbs, and burned the chariots of the sun with fire.

12 And the altars that were on the top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which 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.

13 And the high places that were before Jerusalem, which were on the right hand of the mount of corruption, which Solomon the king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Chemosh

the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile.

14 And he brake in pieces the images, and cut down the groves, and filled their places with the bones of dead men.

15 Moreover the altar that was at Beth-el, and the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burned the high place, and stamped it small to powder, and burned the grove.

16 And as Josiah turned himself, he spied the sepulchres that were there in the mount, and sent, and took the bones out of the sepulchres, and burned them upon the altar, and polluted it, according to the word of the LORD which the man of God proclaimed, who proclaimed these words.

A. M. 3380.
B. C. 264.
Ol XXXIX. 1.
An Anci Mar-
ti, Regis Roma-
norum, 17.

* Or, *sumach*, or *officer*.—^b See Jer. 19. 13. Zeph. 1. 5.—^c Ch. 21. 5.
^d Or, *van from thence*—^e That is, the mount of Olives.

^f 1 Kings 11. 7.—^g Exod. 23. 24. Deut. 7. 5, 25.—^h Heb. *status*.—ⁱ 1 Kings 12. 28, 33.—^k 1 Kings 13. 2.

fountains, and adorned with gardens. The valley of the son of Hinnom, or *Gehenna*, was in one part; here, it appears, the sacred rites of Molech were performed; and to this all the filth of the city was carried, and perpetual fires were kept up, in order to consume it. Hence it has been considered a *type of hell*; and in this sense it is used in the New Testament.

It is here said, that Josiah defiled this place, that no man might make his son or his daughter to pass through the fire. He destroyed the image of Molech, and so polluted the place where he stood, or his temple, that it was rendered in every way abominable. The Rabbins say, that Tophet had its name from *תוף toph*, a *drum*; because instruments of this kind were used to drown the cries of the children that were put into the burning arms of Molech, to be scorched to death. This may be as true as the following definition:—"Tophet, or the valley of the son of Hinnom, was a place near Jerusalem, where the filth and offal of the city were thrown, and where a constant fire was kept up, to consume the wretched remains of executed criminals. It was a human shambles, a public chopping-block, where the arms and legs of men and women were quartered off by thousands."—*Quære*, On what authority do such descriptions rest?

Verse 11. *The horses that the kings of Judah had given to the sun.*] Jarchi says, that those who adored the sun, had horses which they mounted every morning, to go out to meet the sun at his rising. Throughout the east, the horse, because of his *swiftness* and *utility*, was dedicated to the sun:

and the Greeks and Romans feigned that the *chariot of the sun* was drawn by four horses, Pyrous, Eous, Aithon, and Pblegon. See the note on chap. ii.

Whether these were *living* or *sculptured* horses, we cannot tell: the latter is the more reasonable supposition.

Verse 12. *On the top of the upper chamber*] Altars built on the flat roof of the houses. Such altars were erected to the sun, moon, stars, &c.

Verse 13. *Mount of corruption*] This, says Jarchi, following the *Chaldee*, was the mount of *Olives*; for this is the mount *הר המשחה ha meshchah*, of *unction*: but because of the idolatrous purposes for which it was used, the Scripture changed the appellation to the mount *הר המשחית ha mishchith*, of *corruption*.

Ashtoreth the abomination, &c.] See on 1 Kings xi. 7.

Verse 14. *Filled their places with the bones of men.*] This was allowed to be the utmost defilement to which any thing could be exposed.

Verse 16. *And as Josiah turned himself*] This verse is much more complete in the *Septuagint*, and in the *Hexaplar Syriac* Version at Paris. I shall give the whole, making a distinction where, in those Versions, any thing is added. "And as Josiah turned himself, he spied the sepulchres that were there in the mount and sent and took the bones out of the sepulchres, and burnt them upon the altar, and polluted it; according to the word of the Lord which the man of God proclaimed," [when Jeroboam stood by the altar at the feast. And turning about, he cast his eyes on the sepulchre of the man of God] "Who proclaimed

A. M. 3360.
B. C. 624.
O^l. XXXIX. 1.
An. Anci Martii, Regis Romanorum, 17.

17 Then he said, What title is that that I see? 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 Beth-el.

18 And he said, Let him alone; let no man move his bones. So they let his bones ^b alone, with the bones of ^c the prophet that came out of Samaria.

19 ¶ And all the houses also of the high places that were ^d in the cities of Samaria, which the kings of Israel had made to provoke *the LORD* to anger, Josiah took away, and did to them according to all the acts that he had done in Beth-el.

20 And ^e he ^f slew all the priests of the high places that were there upon the altars, and ^g burned men's bones upon them, and returned to Jerusalem.

21 ¶ And the king commanded all the people, saying, ^h Keep the passover unto the LORD your God, ⁱ as it is written in the book of this covenant.

22 Surely ^j there was not holden such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah:

23 But in the eighteenth year of king Josiah,

^a 1 Kings 13. 1, 30.—^b Heb. to escape.—^c 1 Kings 13. 31.—^d See 2 Chron. 34. 6, 7.—^e 1 Kings 13. 2.—^f Or, sacrificed.—^g Exod. 22. 20. 1 Kings 18. 40. Ch. 11. 18.—^h 2 Chron. 34. 5.—ⁱ 2 Chron. 35. 1. 1 Esdr. 1. 1.—^j Exod. 12. 3. Lev. 25. 5. Numb. 9. 2. Deut. 16. 2.

these words,"—See 1 Kings xiii. 2. where these things were predicted, and see the Notes there.

Verse 17. *What title is that*] There was either a stone, an image, or an inscription here: the old prophet, no doubt, took care to have the place made sufficiently remarkable.

Verse 18. *The prophet that came out of Samaria*] See the Note on 1 Kings xiii. 32.

Verse 19. *That were in the cities of Samaria*] Israel had now no king; and Josiah, of the blood royal of Judah, had certainly a direct right to the kingdom; he had, at this time, an especial commission from God, to reform every abuse through the whole land; all that ground that was given by the Lord as an inheritance to the twelve sons of Jacob. Therefore, he had every right to carry his plans of reformation into the Samaritan states.

Verse 20. *Slew all the priests*] The lives of these, as corrupters of the people, were forfeited to the law.

Verse 22. *Surely there was not holden such a pass-over*] Not one on purer principles, more heartily joined in by the

wherein this passover was holden to the LORD in Jerusalem.

24 ¶ Moreover ^a the workers with familiar spirits, and the wizards, and the ^b images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of ^c the law which were written in the book that Hilkiah the priest found in the house of the LORD.

25 ^d 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.

26 ¶ Notwithstanding the LORD turned not from the fierceness of his great wrath wherewith his anger was kindled against Judah, ^e because of all the ^f provocations that Manasseh had provoked him withal.

27 And the LORD said, I will remove Judah also out of my sight, as ^g I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, ^h My name shall be there.

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?

A. M. 3360.
B. C. 624.
O^l. XXXIX. 1.
An. Anci Martii, Regis Romanorum, 17.

A. M. 3363
—3394.
B. C. 641
—610.
O^l. XXXIV. 4.
—XLII. 3.

^a 1 Chron. 35. 18, 19. His 18th year ending.—^b Ch. 21. 6.—^c Or, teraphim, Gen. 31. 19.—^d Lev. 19. 31. & 20. 27. Deut. 18. 11.—^e Ch. 18. 5.—^f Ch. 21. 11, 12, & 24. 3, 4. Jer. 15. 4.—^g Heb. awgers.—^h Ch. 17. 18, 20. & 18. 11. & 21. 13.—ⁱ 1 Kings 8. 29. & 9. 3. Ch. 21. 4, 7.

people present, more literally consecrated, or more religiously observed. The words do not apply to the number present; but to the manner and spirit.—See the particulars and mode of celebrating this passover, in 2 Chron. xxxv. 1—8.

Verse 24. *The workers with familiar spirits*] See on chap. xxi. 5.

And the images] The teraphim.—See the Note on Gen. xxxi. 19.

Verse 25. *Like unto him was there no king*] Perhaps not one from the time of David; and, morally considered, including David himself, none ever sat on the Jewish throne, so truly exemplary in his own conduct, and so thoroughly zealous in the work of God.

Verse 26. *The LORD turned not*] It was of no use to try this fickle and radically depraved people any longer. They were respited merely during the life of Josiah.

Verse 29. *In his days Pharaoh-nechoh*] See the Note on the death of Josiah, chap. xxii. 20.

Nechoh is supposed to have been the son of Psammiticus,

A. M. 3394.
B. C. 610.
Ol. XLII. 3.
An. Targuinii
Prisci, Reg.
Rom. 7.

29 ¶ In his days Pharaoh-nechoh king of Egypt went up against the king of Assyria to the river Euphrates: and king Josiah went against him; and he slew him at Megiddo, when he had seen him.

30 ¶ And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre. And the people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father's stead.

31 ¶ Jehoahaz was twenty and three years old when he began to reign; and he reigned three months in Jerusalem. And his mother's name was Hamutal, the daughter of Jeremiah of Libnah.

32 And he did that which was evil in the sight of the LORD, according to all that his fathers had done.

33 And Pharaoh-nechoh put him in bands at Riblah in the land of Hamath, that he might not reign in Jerusalem; and put the land to a

¶ 2 Chron. 35. 20.—Zech. 12. 11.—Ch. 14. 8.—2 Chron. 35. 24.—2 Chron. 36. 1.—Called Shallum, 1 Chron. 3. 15. Jer. 22. 11.—Ch. 24. 18.—Ch. 25. 6. Jer. 52. 27.—Or, because he reigned.

king of Egypt; and the Assyrian king whom he was going now to attack, was the famous Nabopolassar. What the cause of this quarrel was, is not known. Some say it was on account of Carchemish, a city on the Euphrates, belonging to the Egyptians, which Nabopolassar had seized.—See Isa. x. 9.

Verse 30. *Dead from Megiddo*] The word *nechoh*, here should be considered as a participle, *dying*, for it is certain he was not dead: he was mortally wounded at Megiddo, was carried in a *dying state* to Jerusalem, and there he died and was buried.—See 2 Chron. xxxv. 24.

Herodotus, lib. i. c. 17, 18, 25, and lib. ii. 159, appears to refer to the same war which is here mentioned. He says that Nechoh, in the sixth year of his reign, went to attack the king of Assyria at Magdolum, gained a complete victory, and took Cadytis. Ussher and others believe that Magdolum and Megiddo were the same place. The exact place of the battle seems to have been Hadadrimmon, in the valley of Megiddo; for there, Zachariah tells us, chap. xii. 11, was the great mourning for Josiah. Compare this with 2 Chron. xxxv. 24, 25.

Verse 31. *Jehoahaz was twenty and three years old*] This was not the eldest son of Josiah, which is evident from this, that he was twenty-three years old when he began to reign; that he reigned but three months; that being dethroned, his brother, Eliakim, was put in his place, who was then twenty-five years of age. Eliakim, therefore, was the eldest

tribute of a hundred talents of silver, and a talent of gold.

34 And Pharaoh-nechoh made Eliakim the son of Josiah king in the room of Josiah his father, and turned his name to Jehoiakim, and took Jehoahaz away: and he came to Egypt, and died there.

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; he exacted the silver and the gold of the people of the land, of every one according to his taxation, to give it unto Pharaoh-nechoh.

36 ¶ Jehoiakim was twenty and five years old when he began to reign: and he reigned eleven years in Jerusalem. And his mother's name was Zebudah, the daughter of Pedaiah of Rumah.

37 And he did that which was evil in the sight of the LORD, according to all that his fathers had done.

A. M. 3394.
B. C. 610.
Ol. XLII. 3.
An. Targuinii
Prisci, Reg.
Rom. 7.

A. M. 3394.
—3405.
B. C. 610.
—599.
Ol. XLII. 3.
—XLV. 2.

¶ Heb. set a mulct upon the land, 2 Chron. 36. 3.—2 Chron. 36. 4.—See Ch. 24. 17. Dan. 1. 7.—Matt. 1. 11, called Jakim.—Jer. 22. 11, 12. Ezek. 19. 3, 4.—Ver. 33.—2 Chron. 36. 5.

brother; but Jehoahaz was probably raised to the throne by the people, as being of a more active and martial spirit.

Verse 33. *Nechoh put him in bands*] But what was the cause of his putting him in bands? It is conjectured, and not without reason, that Jehoahaz, otherwise called Shallum, raised an army, met Nechoh in his return from Carchemish, fought, was beaten, taken prisoner, put in chains, and taken into Egypt, where he died, ver. 34. and Jer. xxii. 11, 12. Riblah, or Diblath, the place of this battle, was probably a town in Syria, in the land or district of Hemath.

Verse 34. *Turned his name to Jehoiakim*] These names are precisely the same in signification: ELIAKIM is, *God shall arise*: JEHOIAKIM, *Jehovah shall arise*; or, the *resurrection of God*; the *resurrection of Jehovah*. That is, God's rising again to show His power, justice, &c. The change of the name, was to show Nechoh's supremacy; and that Jehoiakim was only his vassal or viceroy. Proofs of this mode of changing the name, when a person of greater power put another in office under himself, may be seen in the case of Mattaniah, changed into Zedekiah; Daniel, Mishael, Ananiah, and Azariah, into Belteshazzar, Shadrach, Meshach, and Abed-nego; and Joseph, into Zaphnath-paaneah.—See Dan. i. 6, 7. Gen. xli. 45.

Verse 35. *Jehoiakim gave the silver and the gold*] Nechoh had placed him there as viceroy, simply to raise and collect his taxes.

Every one according to his taxation] That is, each was assessed in proportion to his property: that was the principle avowed; but there is reason to fear that this bad king was not governed by it.

Verse 37. *He did that which was evil in the sight of the*

LORD] He was a most unprincipled and oppressive tyrant. Jeremiah gives us his character at large, chap. xxii. 13—19. to which the Reader will do well to refer. Jeremiah was at that time in the land; and an eyewitness of the abominations of this cruel king.

CHAPTER XXIV.

Nebuchadnezzar subjects Jehoiakim; who, after three years, rebels, 1. Bands of Chaldeans, Syrians, Moabites, and Ammonites, invade the land, 2—4. Jehoiakim dies; and Jehoiachin, his son, reigns in his stead, 5, 6. The Babylonians overcome the Egyptians, 7. Nebuchadnezzar takes Jehoiachin and his family, and all his treasures, and those of the temple, and all the chief people and artificers, and carries them to Babylon, 8—16: and makes Mattaniah, brother of Jehoiakim, king, who reigns wickedly, and rebels against the king of Babylon, 17—20.

A. M. 3394
—3405.
B. C. 610
—599.
Ol. XLII. 3.
—XLV. 2.

IN his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years: then he turned and rebelled

against him.

2 And the LORD sent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, according to the word of the LORD, which he spake by his servants the prophets.

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;

^a 2 Chron. 36. 6. Jer. 25. 1, 9. Dan. 1. 1.—^b Ezek. 19. 8. Jer. 25. 9. & 32. 28.—^c Ch. 20. 17. & 21. 12, 13, 14. & 23. 27.—^d Heb. by the hand of.

NOTES ON CHAP. XXIV.

Verse 1. *Nebuchadnezzar*] This man, so famous in the writings of the prophets, was son of *Nabopolassar*. He was sent by his father against the rulers of several provinces that had revolted; and he took Carchemish, and all that belonged to the Egyptians, from the Euphrates to the Nile. Jehoiakim, who was tributary to Nechob, king of Egypt, he attacked and reduced; and he obliged him to become tributary to Babylon. At the end of three years he revolted; and then a mixed army of Chaldeans, Syrians, Moabites, and Ammonites, was sent against him, who ravaged the country, and took three thousand and twenty-three prisoners, whom they brought to Babylon, Jer. lii. 28.

4 And also for the innocent blood that he shed: for he filled Jerusalem with innocent blood; which the LORD would not pardon.

A. M. 3394
—3405.
B. C. 610
—599.
Ol. XLII. 3.
—XLV. 2.

5 ¶ Now the rest of the acts of Jehoiakim, and all that he did, are they not written in the book of the chronicles of the kings of Judah?

6 So Jehoiakim slept with his fathers: and Jehoiachin his son reigned in his stead.

A. M. 3405.
B. C. 599.
Ol. XLV. 2.
An. Tarquinii
Prisci, Reg.
Rom. 18.

7 ¶ And the king of Egypt came not again any more out of his land: for the king of Babylon had taken from the river of Egypt unto the river Euphrates all that pertained to the king of Egypt.

^a Ch. 21. 2, 11. & 23. 26.—^b Ch. 21. 16.—^c See 2 Chron. 36. 6, 8. Jer. 22. 18, 19. & 36. 30.—^d See Jer. 37. 5, 7.—^e Jer. 46. 2.

Verse 2. *According to the word of the LORD*] See what *Huldah* predicted, chap. xxii. 16. and see chap. xiv. xv. and xvi. of Jeremiah.

Verse 6. *Jehoiachin his son*] As this man reigned only three months, and was a mere vassal to the Babylonians, his reign is scarcely to be reckoned; and, therefore, Jeremiah says of Jehoiakim, *he shall have none to sit upon the throne of David*, chap. xxxv. 30. for at that time it belonged to the king of Babylon, and Jehoiachin was a mere viceroy or governor. Jehoiachin is called *Jechonias* in Matt. i. 11.

Verse 7. *The king of Egypt came not again*] He was so crushed by the Babylonians, that he was obliged to confine himself within the limits of his own states, and could not

A. M. 3405.
B. C. 599.
Ol. XLV. 2.
An. Tarquinius
Prisci, Reg.
Rom. 18.

8 ¶ Jehoiachin ^b was eighteen years old when he began to reign, and he reigned in Jerusalem three months. And his mother's name was Nehushta, the daughter of Elnathan of Jerusalem.

9 And he did *that which was evil* in the sight of the LORD, according to all that his father had done.

10 ¶ At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city ^d was besieged.

11 And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it.

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 ^c officers: ^e and the king of Babylon ^b took him ⁱ in the eighth year of his reign.

13 ^k And he carried out thence all the treasures of the house of the LORD, and the treasures of the king's house, and ^l cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the LORD, ^m as the LORD had said.

14 And ^a he carried away all Jerusalem, and all the princes, and all the mighty men of valour, ^o even ten thousand captives, and ^p all the craftsmen and smiths: none remained, save ^q the poorest sort of the people of the land.

15 And ^r he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his ^s officers, and the mighty of the land, *those* carried he into captivity from Jerusalem to Babylon.

16 And ^t all the men of might, *even* seven thousand, and craftsmen and smiths a thousand, all *that were* strong and apt for war, even them the king of Babylon brought captive to Babylon.

17 ¶ And ^u the king of Babylon made Mattaniah ^v his father's brother king in his stead, and ^w changed his name to Zedekiah.

18 ^x Zedekiah was twenty and one years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name was ^y Hamutal, the daughter of Jeremiah of Libnah.

A. M. 3405.
B. C. 599.
Ol. XLV. 2.
An. Tarquinius
Prisci, Reg.
Rom. 18.

A. M. 3405
—3416.
B. C. 599
—588.
Ol. XLV. 2—
XLVIII. 1.

^a Called Jeconiah, 1 Chron. 3. 16. Jer. 24. 1. and Coniah, Jer. 22. 24. 28.—^b 2 Chron. 36. 9.—^c Dan. 1. 1.—^d Heb. came into siege.—^e Jer. 24. 1. & 29. 1, 2. Ezek. 17. 12.—^f Or, eunuchs.—^g Nebuchadnezzar's eighth year, Jer. 25. 1.—^h See Ch. 25. 27.—ⁱ See Jer. 52. 28. —^j Ch. 20. 17. Isa. 39. 6.—^k See Dan. 5. 2, 3.

^l Jer. 20. 5.—^m Jer. 24. 1.—ⁿ See Jer. 52. 28.—^o So 1 Sam. 13. 19, 22.—^p Ch. 25. 12. Jer. 40. 7.—^q 2 Chron. 36. 10. Esther 2. 6. Jer. 8. 22, 24, &c.—^r Or, eunuchs.—^s See Jer. 52. 21.—^t Jer. 37. 1.—^u 1 Chron. 3. 15. 2 Chron. 36. 10.—^v So Ch. 23. 34. 2 Chron. 36. 4.—^w 2 Chron. 36. 11. Jer. 37. 1. & 52. 1.—^x Ch. 23. 31.

more attempt any conquests. The text tells us how much he had lost by the Babylonians.—See on ver. 1.

Verse 8. *Jehoiachin was eighteen years old*] He is called *Jeconiah*, 1 Chron. iii. 16. and *Coniah*, Jer. xxii. 24. In 2 Chron. xxxvi. 9. he is said to be only eight years of age; but this must be a mistake, for we find that having reigned only three months, he was carried captive to Babylon, and there he had wives; and it is very improbable that a child, between eight and nine years of age, could have wives; and, of such a tender age, it can scarcely be said that, as a king, he did *that which was evil in the sight of the Lord*. The place in Chronicles must be corrupted.

That he was a grievous offender against God, we learn from Jerem. xxii. 24., which the Reader may consult; and, in the man's punishment, see his crimes.

Verse 12. *Jehoiachin—went out*] He saw that it was useless to attempt to defend himself any longer; and he therefore surrendered himself, hoping to obtain better terms.

Verse 13. *He carried out thence all the treasures*] It has been remarked that Nebuchadnezzar spoiled the temple

three times:—1. He took away the greater part of those treasures when he took Jerusalem under Jehoiakim: and the vessels that he took then he placed in the temple of his god, Dan. i. 2. And these were the vessels which Belshazzar profaned, Dan. v. 2.; and which Cyrus restored to Ezra, when he went up to Jerusalem, Ezra i. 2. It was at this time that he took Daniel and his companions. 2. He took the remaining part of those vessels, and broke them or cut them in pieces, when he came the second time against Jerusalem, under Jeconiah; as is mentioned here, ver. 13.—3. He pillaged the temple, took away all the brass, the brazen pillars, brazen vessels, and vessels of gold and silver; which he found there when he besieged Jerusalem, under Zedekiah, chap. xxv. 13—17.

Verse 14. *He carried away all Jerusalem*] That is, all the chief men, the nobles, and artificers. Among these there were of mighty men *seven thousand*; of craftsmen and smiths, *one thousand*.

Verse 17. *Made Mattaniah his father's brother king in his stead*] He was son of Josiah, and brother to Jehoiakim.

A. M. 3405
—3416.
B. C. 599
—588.
Ol. XLV. 2—
XLVIII. 1.

19 * And he did *that which was* evil in the sight of the LORD, according to all that Jehoiakim had done.

20 For through the anger of the LORD it

came to pass in Jerusalem and Judah, until he had cast them out from his presence, ^b that Zedekiah rebelled against the king of Babylon.

A. M. 3405
—3416.
B. C. 599
—588.
Ol. XLV. 2—
XLVIII. 1.

* 2 Chron. 36. 12.

^b 2 Chron. 36. 13. Ezek. 17. 15.

Changed his name to Zedekiah.] See the Note on chap. xxiii. 34.

Verse 19. *He did—evil]* How astonishing is this! not one of them takes warning by the judgments of God, which fell on their sinful predecessors.

Verse 20. *Zedekiah rebelled]* This was in the eighth

year of his reign: and he is strongly reproved for having violated the oath he took to the king of Babylon; see 2 Chron. xxxvi. 13. This was the filling up of the measure of iniquity; and now the wrath of God descends upon this devoted king, city, and people, to the uttermost.—See the catastrophe in the next chapter.

CHAPTER XXV.

Nebuchadnezzar besieges Jerusalem; it is taken, after having been sorely reduced by famine, &c. and Zedekiah endeavouring to make his escape, is made prisoner, his sons slain before his eyes; then his eyes being put out, he is put in chains, and carried to Babylon, 1—7. Nebuzaradan burns the temple, breaks down the walls of Jerusalem, and carries away the people captives; leaving only a few to till the ground, 8—12. He takes away all the brass, and all the vessels of the temple, 13—17. Several of the chief men and nobles, found in the city, he brings to Nebuchadnezzar, at Riblah, who puts them all to death, 18—21. Nebuchadnezzar makes Gedaliah governor over the poor people that were left, against whom Ishmael rises and slays him, and others with him; on which the people in general, fearing the resentment of the Chaldeans, flee to Egypt, 22—26. Evil-merodach, king of Babylon, releases Jehoiachin out of prison; treats him kindly; and makes him his friend, 27—30.

A. M. 3414.
B. C. 590.
Ol. XLVII. 3.
An. Tarquinii
Prisci, Reg.
Rom. 27.

AND it came to pass * in the ninth year of his reign, in the tenth month, in the tenth day of the month, *that* Nebuchadnezzar king

of Babylon came, he, and all his host, against Jerusalem, and pitched against it; and they built forts against it round about.

A. M. 3414.
B. C. 590.
Ol. XLVII. 3.
An. Tarquinii
Prisci, Reg.
Rom. 27.

* 2 Chron. 36. 17. Jer. 34. 2. &

39. 1. & 52. 4, 5. Ezek. 24. 1.

NOTES ON CHAP. XXV.

Verse 1. *In the ninth year of his reign]* Zedekiah, having revolted against the Chaldeans, Nebuchadnezzar, wearied with his treachery, and the bad faith of the Jews, determined the total subversion of the Jewish state. Having assembled a numerous army, he entered Judea on the *tenth day* of the *tenth month* of the *ninth year* of the reign of Zedekiah; this, according to the computation of Archbishop Ussher, was on *Thursday, January 30, A. M. 3414.*, which was a *sabbatical year*: whereon the men of Jerusalem, hearing that the Chaldean army was approaching, proclaimed liberty to their servants; see Jer. xxxiv. 8, 9, 10. accord-

ing to the law, Exod. xxi. 2., Deut. xv. 1, 2, 12.: for Nebuchadnezzar marching with his army against Zedekiah, having wasted all the country, and taken their strong-holds, except Lachish, Azkub, and Jerusalem, came against the latter with all his forces; see Jer. xxxiv. 1—7. On the very day, as the same author computes, the siege and utter destruction of Jerusalem were revealed to Ezekiel the prophet, then in Chaldea, under the type of a *seething-pot*; and his wife died in the evening, and he was charged not to mourn for her, because of the extraordinary calamity that had fallen upon the land: see Ezek. xxiv. 1, 2, &c.

Jeremiah, having predicted the same calamities, (Jer.

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—3416.
B. C. 590
—588.
Ol. XLVII. 2.
—XLVIII. 1.

A. M. 3416.
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2 And the city was besieged unto the eleventh year of king Zedekiah.

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.

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 Chaldees were against the city round about:) and the king went the way towards the plain.

5 And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from him.

6 So they took the king, and brought him up to the king of Babylon to Riblah; and they gave judgment upon him.

7 And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon.

8 ¶ And in the fifth month, on the seventh day of the month, which is the nineteenth year

of king Nebuchadnezzar king of Babylon, came Nebuzar-adan, captain of the guard, a servant of the king of Babylon, unto Jerusalem.

9 And he burnt the house of the LORD, and the king's house, and all the houses of Jerusalem, and every great man's house burnt he with fire.

10 And all the army of the Chaldees, that were with the captain of the guard, brake down the walls of Jerusalem round about.

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, did Nebuzar-adan the captain of the guard carry away.

12 But the captain of the guard left of the poor of the land to be vine-dressers and husbandmen.

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 Chaldees break in pieces, and carried the brass of them to Babylon.

14 And the pots, and the shovels, and the snuffers, and the spoons, and all the vessels of

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* Jer. 39. 2 & 52. 6.—† Jer. 39. 2 & 52. 7, &c.—‡ Jer. 39. 4—7. & 52. 7. Ezek. 12. 12.—§ Ch. 23. 33. Jer. 52. 9.—¶ Heb. *spake judgment with him.*—‡ Heb. *made blind.*—§ Jer. 39. 7. Ezek. 12. 13.—|| See Jer. 52. 12—14.—¶ See Ch. 24. 12. & Ver. 27.—* Jer. 39. 9.—† Or, *chief marshal.*

= 2 Chron. 36. 19. Psa. 79. 1.—^a Jer. 39. 8. Amos 2. 5.—^b Neh. 1. 3. Jer. 52. 14.—^c Jer. 39. 9. & 52. 15.—^d Heb. *fallen away.*—^e Ch. 24. 14. Jer. 39. 10. & 40. 7. & 52. 16.—^f Ch. 20. 17. Jer. 27. 19, 22. & 52. 17, &c.—^g 1 Kings 7. 15.—^h 1 Kings 7. 27.—ⁱ 1 Kings 7. 23.—^j Exod. 27. 3. 1 Kings 7. 45, 50.

xxxiv. 1—7.) was, by the command of Zedekiah, shut up in prison, xxxii. 1—16.

Pharaoh Hophra, or Vaphris, hearing how Zedekiah was pressed, and fearing for the safety of his own dominions, should the Chaldeans succeed against Jerusalem, determined to succour Zedekiah. Finding this, the Chaldeans raised the siege of Jerusalem, and went to meet the Egyptian army, which they defeated and put to flight.—*Joseph. Antiq. lib. x. c. 10.* In the interim the Jews, thinking their danger was passed, re-claimed their servants, and put them again under the yoke, Jer. xxxiv. 8, &c.

Verses 2—4. *And the city was besieged, &c.*] Nebuchadnezzar, having routed the Egyptian army, returned to Jerusalem, and besieged it so closely that, being reduced by famine, and a breach made in the wall, the Chaldeans entered it on the ninth day of the fourth month, (Wednesday, July 27.) Zedekiah, and many others, endeavouring to make their escape by night.

Verse 5. *The army of the Chaldeans pursued*] Zedekiah was taken, and brought captive to Riblah in Syria, where Nebuchadnezzar then lay, who ordered his sons to be slain

before his face, and then put out his eyes; and, having loaded him with chains, sent him to Babylon: see Jer. xxxix. 4, 7. lii. 7, 11.; thus fulfilling the prophetic declarations, that *his eyes should see the eyes of the king of Babylon*, Jer. xxxii. 4. and xxxiv. 3.; but *Babylon he should not see*, though he was to die there, Ezek. xii. 13.

Verse 8. *In the fifth month*] On the seventh day of the fifth month, (answering to Wednesday, Aug. 24.) Nebuzar-adan made his entry into the city; and, having spent two days in making provision, on the tenth day of the same month, Saturday, Aug. 27.) he set fire to the temple, and the king's palace, and the houses of the nobility, and burnt them to the ground, Jerem. lii. 13. compared with xxxix. 8. Thus the temple was destroyed in the eleventh year of Zedekiah, the nineteenth of Nebuchadnezzar, the first of the XLVIIIth Olympiad, in the one hundred and sixtieth current year of the era of Nabonassar, four hundred and twenty-four years, three months, and eight days, from the time in which Solomon laid its foundation stone.

Verse 10. *Brake down the walls*] In the same fifth month, Jer. i. 3. the walls of Jerusalem, being razed to the

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brass wherewith they ministered, took they away.

15 And the fire-pans, and the bowls, and such things as were of gold, in gold, and of silver, in silver, the captain of the guard took away.

16 The two pillars, ^a one sea, and the bases which Solomon had made for the house of the Lord; ^b the brass of all these vessels was without weight.

17 ^c The height of the 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 pomegranates upon the chapter round about, all of brass; and like unto these had the second pillar with wreathen work:

18 ¶ ^d And the captain of the guard took ^e Seraiah the chief priest, and ^f Zephaniah the second priest, and the three keepers of the ^g door:

19 And out of the city he took an ^h officer, that was set over the men of war, and ⁱ five men of them that ^j were in the king's presence, which were found in the city, and the ^k principal scribe of the host, which mustered the peo-

ple of the land, and threescore men of the people of the land that were found in the city:

20 And Nebuzar-adan captain of the guard took these, and brought them to the king of Babylon to Riblah:

21 And the king of Babylon smote them, and slew them at Riblah in the land of Hamath. ^m So Judah was carried away out of their land.

22 ¶ ⁿ And as for the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the son of Abikam, the son of Shaphan, ruler.

23 And when all the ^o captains of the armies, they and their men, heard that the king of Babylon had made Gedaliah governor, there came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan the son of Careah, and Seraiah the son of Tanhumeth the Netophathite, and Jaazaniah the son of a Maachathite, they and their men.

24 And Gedaliah sware to them, and to their men, and said unto them, Fear not to be the servants of the Chaldees: dwell in the land,

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^a Heb. the one sea.—^b 1 Kings 7. 47.—^c 1 Kings 7. 15. Jer. 52. 21.
^d Jer. 52. 24, &c.—^e 1 Chron. 6. 14. Ezra 7. 1.—^f Jer. 21. 1. & 29. 25.—^g Heb. threshold.—^h Or, eunuch.

ⁱ See Jer. 52. 25.—^j Heb. saw the king's face. Esth. 1. 14.—^k Or, scribe of the captain of the host.—^l Lev. 26. 33. Deut. 28. 36, 64. Ch. 23. 27.—^m Jer. 40. 5.—ⁿ Jer. 40. 7, 8, 9.

ground, all that were left in the city, and all that had fled over formerly to Nebuchadnezzar, and all the common people of the city, with all the king's treasures, those of the nobles, and the whole furniture of the temple, did Nebuzar-adan carry off to Babylon: see Jerem. xxxix. 8, 9., lii. 14, 23. And thus was Judah carried away out of her own land, four hundred and sixty-eight years after David began to reign over it; from the division of the ten tribes, three hundred and eighty-eight years; and from the destruction of the kingdom of Israel, one hundred and thirty-four years; A. M. 3416; and before Christ, five hundred and ninety. And thus ends what is called the fifth age of the world.—See USSHER'S Annals.

Verse 18. *Seraiah the chief priest—Zephaniah*] The person who is here called the second priest, was what the Jews call *sagan*, a sort of deputy, who performed the functions of the high-priest, when he was prevented by any infirmity from attending the temple service: see on chap. xxiii. 4.

Verse 19. *And five men of them that were in the king's presence*] These were principal counsellors, and confidential officers.

In Jerem. lii. 25. it is said he took seven men who were

near the king's person, and the same number is found in the Arabic in this place; and the Chaldee has no less than fifty men: but in Jeremiah this, as well as all the rest of the Versions, reads seven. Probably, they were no more than five at first; or, perhaps, Jeremiah reckoned, with the five, the officer that was set over the men of war, and the principal scribe of the host, mentioned here, as two with the five; and thus made seven in the whole.

Verse 21. *The king of Babylon smote them*] He had, no doubt, found that these had counselled Zedekiah to revolt.

Verse 22. *Made Gedaliah—ruler.*] This was no regal dignity; he was only a sort of *hind*, or overseer, appointed to regulate the husbandmen.

Verse 23. *To Mizpah*] This is said to have been situated on the east side of the river Jordan, and most contiguous to Babylon; and, therefore, the most proper for the residence of Gedaliah, because nearest to the place from which he was to receive his instructions. But there were several places of this name; and we do not exactly know where this was situated.

Verse 24. *Gedaliah sware to them*] He pledged him-

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and serve the king of Babylon; and it shall be well with you.

25 But it came to pass in the seventh month, that Ishmael the son of Nethaniah, the son of Elishama, of the seed royal, came, and ten men with him, and smote Gedaliah, that he died, and the Jews and the Chaldees that were with him at Mizpah.

26 And all the people, both small and great, and the captains of the armies, arose, and came to Egypt: for they were afraid of the Chaldees.

27 ¶ And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin

king of Judah, in the twelfth month, on the seven and twentieth day of the month, that Evil-merodach king of Babylon, in the year that he began to reign, did lift up the head of Jehoiachin king of Judah out of prison;

28 And he spake kindly to him, and set his throne above the throne of the kings that were with him in Babylon;

29 And changed his prison garments: and he did eat bread continually before him all the days of his life.

30 And his allowance was a continual allowance given him of the king, a daily rate for every day, all the days of his life.

A. M. 3442.
B. C. 562.
Ol. LIV. 3.
An. Servii Tul-
lii, Regis Ro-
manorum, 17.

^a Jer. 41. 1, 2.—^b Heb. of the kingdom.—^c Jer. 43. 4, 7.—^d Jer. 52. 31, &c.

^e See Gen. 40. 13, 20.—^f Heb. good things with him.—^g 2 Sam. 9. 7.

self in the most solemn manner, to encourage and protect them.

Verse 25. *Smote Gedaliah*] This was at an entertainment which Gedaliah had made for them: see Jer. xli. 1, &c. He was not content with this murder, but slew fourscore more, who were coming with offerings to the temple, and took several as prisoners; and among them some of the king's daughters: and set off to go to the Ammonites. But Johanan, the son of Kareah, hearing of these outrages, raised a number of men, and pursued Ishmael: Ishmael's prisoners immediately turned, and joined Johanan; so that he, and eight of his accomplices, with difficulty escaped to the Ammonites: see Jer. xli. 1, &c. *Baalis*, king of the Ammonites, had sent Ishmael to murder Gedaliah; and of this he was informed by Johanan, who offered to prevent this, by taking away the life of this murderer. But Gedaliah could not believe that he harboured such foul designs: and, therefore, took no precaution to save his life: see Jer. xl. 13—16.

Verse 27. *And it came to pass*] Nebuchadnezzar was just now dead; and Evil-merodach, his son, succeeded to the kingdom, in the thirty-seventh year of the captivity of Jehoiachin: and on the seven and twentieth day, [Jeremiah says five and twentieth,] of the twelfth month of that year, (Tuesday, April 15, A. M. 3442,) he brought the long cap-

tivated Jewish king out of prison; treated him kindly; and ever after, during his life, reckoned him among the king's friends. This is particularly related in the four last verses of the book of *Jeremiah*.

Verse 30. *A continual allowance given him of the king*] He lived in a regal style, and had his court even in the city of Babylon; being supplied with every requisite by the munificence and friendship of the king. In about two years after this, Evil-merodach was slain in a conspiracy; and it is supposed that Jehoiachin, then about fifty-eight years of age, fell with his friend and protector. Thus terminates the catastrophe of the Jewish kings, people, and state, the consequence of unheard-of rebellions and provocations against the Majesty of Heaven.

Masoretic Notes on the First and Second Books of Kings.

We have already seen that the Hebrews consider these two Books as one:—

The NUMBER of Verses in both, is one thousand, five hundred, and thirty-four.

MASORETIC SECTIONS, thirty-five.

MIDDLE VERSE, 1 Kings xxii. 6. *And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me, &c.*

THE END OF THE NOTES ON II. KINGS.





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