But Solomon worshipped Astarte, the goddess of the Sidonians, and Moab, the idol of the Ammonites.

And Solomon did that which was not pleasing before the Lord, and did not fully follow the Lord, as David, his father.

Then Solomon built a temple for Chamas, the idol of Moab, on the hill that is over against Jerusalem, and for Moab, the idol of the children of Ammon.

And he did in this manner for all his wives that were strangers, who burnt incense, and offered sacrifice to their gods.

And the Lord was angry with Solomon, because his mind was turned away from the Lord, the God of Israel, who had appeared to him twice.

And had commanded him concerning this thing, that he should not follow strange gods: but he kept not the things which the Lord commanded him.

The Lord therefore said to Solomon: Because thou hast done this, and hast not kept my covenant, and my precepts, which I have commanded thee, I will divide and rend thy kingdom, and will give it to thy servant.

Nevertheless, in thy days I will not do it, for David thy father's sake: but I will rend it out of the hand of thy son.

Neither will I take away the whole kingdom; but I will give one tribe to thy son, for the sake of David, my servant, and Jerusalem, which I have chosen.

And the Lord raised up an adversary to Solomon, Adad the Edomite, of the king's seed, in Edom.

For when David was in Edom, and Joab, the general of the army, was gone up to bury them that were slain, and had killed every male in Edom,

(For Joab remained there six months with all Israel, till he had slain every male in Edom,)

Then Adad fled, he and certain Edomites of his father's servants, with him, to go into Egypt: and Adad was then a little boy.

And they rose out of Median, and came into Pharan, and they took men with them from Pharan, and went into Egypt, to Pharaoh, the king of Egypt: who gave him a house, and appointed him victuals, and assigned him land.

And Adad found great favour before Pharaoh, insomuch that he gave him to wife the own sister of his wife, Taphnes, the queen.

And the sister of Taphnes bore him his son, Genu-bath; and Taphnes brought him up in the house of Pharaoh: and Genu-bath dwelt with Pharaoh among his children.

And when Adad heard in Egypt that David slept with his fathers, and that Joab, the general of the army, was dead, he said to Pharaoh: Let me depart, that I may go to my own country.

And Pharaoh said to him: Why, what is wanting to thee with me, that thou seestkest to go to thy own country? But he answered: Nothing; yet I beseech thee to let me go.

God also raised up against him an adversary, Razion, the son of Elada, who had fled from his master, Adarezer, the king of Soba.

And he gathered men against him, and he became a captain of robbers, when David slew them of Soba: and they went to Damascus, and dwelt there, and they made him king in Damascus.

And he was an adversary to Israel all the days of Solomon: and this is the evil of Adad, and his hatred against Israel; and he reigned in Syria.

Jeroboam also, the son of Nabat, an Ephraimite of Sareka, a servant of Solomon, whose mother was named Sarun, a widow woman, lifted up his hand against the king.

And this is the cause of his rebellion against him, for Solomon built Mello, and filled up the breach of the city of David, his father.

And Jeroboam was a valiant and mighty man: and Solomon seeing him a young man ingenious and industrious, made him chief over the tributes of all the house of Joseph.

Land of Jud", for the sake of the true religion. Chap. xii. 17; 2 Par. xii. 18-19. Jeroboam banished the tribe of Levi from his dominions, that he might more easily introduce a change of religion among his subjects. The two kingdoms were thus almost equal in strength. C.—Chose for the abode of holiness, and the seat of government. Sal.

Ad. 13. In Edom, in the fifteenth year of his reign. Sal.—Abiel was the general in this expedition. 2 Kings viii. 1 and 2 Par. xviii. 12.


15. Benzon. H. Razion. He must have been about ninety-four years old; unless this was the son of Adarezer's general. Sal.

16. Robencers, or (Heb. and Sept.) "a band," with whom he made covenants. H. Dedanitans, with David's consent, on their promising to pay tribute (M.); or Razom might make himself master of this place only after the apostasy of Solomon. His successors became very formidable to the Jews, particularly Hizki, (4 Kings xv. and xvi.) who was slain by Thurgus, king of Palæstina, (l. c.).


18. King, attempting to draw the people into rebellion, as he perceived that they were discontented with the buildings at Mello. He had a command over them; and though he was, for the present, obliged to serve himself by sight, he had now the seeds of rebellion by his dissensions in such a manner that the imprudent answer of Robencers (C) easily brought them to mutiny. H.

19. Joseph, Euphrat. Sal.—He was of the former tribe.

29 So it came to pass at that time, that Jeroboam went out of Jerusalem, and the prophet Ahias, the Silonite, clad with a new garment, found him in the way; and they two were alone in the field.

30 And Ahias taking his new garments, wherewith he was clad, divided it into twelve parts:

31 And he said to Jeroboam: Take to thee ten pieces: for thus saith the Lord, the God of Israel: Behold, I will rend the kingdom out of the hand of Solomon, and will give thee ten tribes.

32 But one tribe shall remain to him for the sake of my servant, David, and Jerusalem, the city which I have chosen out of all the tribes of Israel:

33 Because he hath forsaken me, and hath adored Astarthe, the goddess of the Sidonians, and Chemosh, the god of Moab, and Moloch, the god of the children of Ammon: and hath not walked in my ways, to do justice before me, and to keep my precepts, and judgments, as did David, his father.

34 Yet I will not take away all the kingdom out of his hand, but I will make him prince all the days of his life, for David my servant's sake, whom I chose, who kept my commandments, and my precepts.

35 But I will take away the kingdom out of his son's hand, and will give thee ten tribes:

36 And to his son I will give one tribe, that there may remain a lamp for my servant, David, before me always in Jerusalem, the city which I have chosen, that my name might be there.

37 And I will take thee, and thou shalt reign over all that thy soul desireth, and thou shalt be king over Israel.

38 If then thou wilt hearken to all that I shall command thee, and wilt walk in my ways, and do what is right before me, keeping my commandments, and my precepts, as David, my servant, did: I will be with thee, and will build thee up a faithful house, as I built a house for David, and I will deliver Israel to thee:

39 And I will for this afflict the seed of David, but yet not for ever.

40 Solomon, therefore, sought to kill Jeroboam: but he arose, and fled into Egypt, to Sace, the king of Egypt, and was in Egypt till the death of Solomon.

41 And the rest of the words of Solomon, and all that he did, and his wisdom: behold they are all written in the Book of the words of the days of Solomon.

42 And the days that Solomon reigned in Jerusalem, over all Israel, were forty years.

43 And Solomon slept with his fathers, and was buried in the city of David, his father; and Roboam, his son, reigned in his stead.

Chap. XI.

III. KINGS.

And Roboam went to Sichem: for thither were all Israel come together to make him king.

2 But Jeroboam, the son of Nebat, who was yet in Egypt, a fugitive from the face of king Solomon, hearing of his death, returned out of Egypt.

3 And they sent and called him: and Jeroboam came, and all the multitude of Israel, and they spoke to Roboam, saying:

4 Thy father laid a grievous yoke upon us: now, therefore, do thou take off a little of the grievous service of thy father, and of his most heavy yoke, which he put upon us, and we will serve thee.

5 And he said to them: Go till the third day, and come to me again. And when the people was gone,

6 King Roboam took counsel with the old men, that stood before Solomon, his father, while he yet lived, and

* A M. 3269. 2 Par. x. 1.

* 9 Par. x. 15.—A. M. 2629. A. C. 975.
he said: What counsel do you give me, that I may answer this people?
7 They said to him: If thou wilt yield to this people to-day, and send them to the king, and grant their petition, and wilt speak gentle words to them, they will be thy servants always.
8 But he left the counsel of the old men, which they had given him, and consulted with the young men that had been brought up with him, and stood before him.
9 And he said to them: What counsel do you give me, that I may answer this people, who have said to me: Make the yoke, which thy father put upon us, lighter.
10 And the young men that had been brought up with him, said: Thus shalt thou speak to this people, who have spoken to thee, saying: Thy father made our yoke heavy; do thou ease us. Thou shalt say to them: My little finger is thicker than the back of my father.
11 And now my father put a heavy yoke upon you, but I will add to your yoke: my father beat you with whips, but I will beat you with scorpions.
12 So Jeroboam, and all the people, came to Roboam the third day, as the king had appointed, saying: Come to me again the third day.
13 And the king answered the people roughly, leaving the counsel of the old men, which they had given him.
14 And he spoke to them according to the counsel of the young men, saying: My father made your yoke heavy, but I will add to your yoke: My father beat you with whips, but I will beat you with scorpions.
15 And the king condescended not to the people: for the Lord was turned from him, to make good his word, which he had spoken in the hand of Ahias, the Shilonite, to Jeroboam, the son of Nebat.
16 Then the people, seeing that the king would not hearken to them, answered him, saying: What portion have we in David? what inheritance in the son of Isai? Go home to thy dwellings, O Israel: now, David, look to thy own house. So Israel departed to their dwellings.

17 But as for all the children of Israel that dwelt in the cities of Judah, Roboam reigned over them.
18 Then king Roboam sent Adoram, who was over the tribute: and all Israel stoned him, and he died. Wherefore king Roboam made haste to get him up into his chariot, and he fled to Jerusalem.
19 And Israel revolted from the house of David, unto this day.
20 And it came to pass when all Israel heard that Jeroboam was come again, that they gathered an assembly, and sent and called him, and made him king over all Israel, and there was none that followed the house of David but the tribe of Juda only.
21 And Roboam came to Jerusalem; and gathered together all the house of Juda, and the tribe of Benjamin, a hundred fourscore thousand chosen men for war, to fight against the house of Israel, and to bring the kingdom again under Roboam, the son of Solomon.
22 But the word of the Lord came to Semias, the man of God, saying:
23 Speak to Roboam, the son of Solomon, the king of Juda, and to all the house of Juda, and Benjamin, and the rest of the people, saying:
24 Thus saith the Lord: You shall not go up, nor fight against your brethren, the children of Israel: let every man return to his house, for this thing is from me. They hearkened to the word of the Lord, and returned from their journey, as the Lord had commanded them.
25 And Jeroboam built Sichem in Mount Ephraim, and dwelt there; and going out from thence, he built Phanuel.
26 And Jeroboam said in his heart: Now shall the kingdom return to the house of David.
27 If this people go up to offer sacrifices in the house of the Lord at Jerusalem: and the heart of this people will turn to their lord Roboam, the king of Juda, and they will kill me, and return to him.
28 And finding out a device, he made two golden calves, and said to them: Go ye up no more to Jerusa-
of God, which he had cried out against the altar in Bethel, he stretched forth his hand from the altar, saying: Lay hold on him. And his hand which he stretched forth against him, withered: and he was not able to draw it back again to him.

5 The altar also was rent, and the ashes were poured out from the altar, according to the sign which the man of God had given before in the word of the Lord.

6 And the king said to the man of God: Entreat the face of the Lord thy God, and pray for me, that my hand may be restored to me. And the man of God besought the face of the Lord, and the king's hand was restored to him, and it became as it was before.

7 And the king said to the man of God: Come home with me to dine, and I will make thee presents.

8 And the man of God answered the king: If thou wouldst give me half thy house, I will not go with thee, nor eat bread, nor drink water in this place.

9 For so it was enjoined me by the word of the Lord, commanding me: Thou shalt not eat bread, nor drink water, nor return by the same way that thou camest.

10 So he departed by another way, and returned not by the way that he came into Bethel.

11 Now a certain old prophet dwelt in Bethel, and his sons came to him, and told him all the works that the man of God had done that day in Bethel: and they told their father the words which he had spoken to the king.

12 And their father said to them: What way went he? His sons showed him the way by which the man of God went, who came out of Juda.

13 And he said to his sons: Saddle me the ass. And when they had saddled it, he got up.

14 And went after the man of God, and found him sitting under a turpentine-tree: and he said to him: Art thou the man of God who came from Juda: He answered: I am.

15 And he said to him: Come home with me, to eat bread.

A prophet sent from Juda to Bethel, foretold the birth of Josiah, and the destruction of Jeroboam. Jeroboam's hand, offering violence to the prophet, withered, but is restored by the prophet's prayer: the same prophet is deceived by another prophet, and slays by a lion.

And behold there came a man of God out of Juda, by the word of the Lord, to Bethel, when Jeroboam was standing upon the altar, and burning incense.

And he cried out against the altar in the word of the Lord, and said: O altar, altar, thus saith the Lord: Be hold a child shall be born to the house of David, Josias by name, and he shall come upon thee, the priests of the high places, who now burn incense upon thee, and he shall burn men's bones upon thee.

And he gave a sign the same day, saying: This shall be the sign, that the Lord hath spoken: Behold the altar shall be rent, and the ashes that are upon it, shall be poured out.

And when the king heard the word of the man

A. M. 3500. 4 Kings xxiii. 16.
chap. xiii. iii. kings. chap. xiv.

16 But he said: I must not return, nor go with thee, neither will I eat bread, or drink water in this place;
17 Because the Lord spoke to me, in the word of the Lord, saying: Thou shalt not eat bread; and thou shalt not drink water there, nor return by the way thou wentest.
18 He said to him: I also am a prophet like unto thee: and an angel spoke to me, in the word of the Lord, saying: Bring him back with thee into thy house, that he may eat bread, and drink water. He received him,
19 And brought him back with him: so he ate bread, and drank water in his house.
20 And as they sat at table, the word of the Lord came to the prophet that brought him back:
21 And he cried out to the man of God who came out of Judah, saying: Thus saith the Lord: Because thou hast not been obedient to the Lord, and hast not kept the commandment which the Lord thy God commanded thee,
22 And hast returned, and eaten bread, and drunk water in the place wherein he commanded thee that thou shouldst not eat bread, nor drink water, thy dead body shall not be brought into the sepulchre of thy fathers.
23 And when he had eaten and drunk, he saddled his ass for the prophet, whom he had brought back.
24 And when he was gone, a lion found him in the way, and killed him, and his body was cast in the way: and the ass stood by him, and the lion stood by the dead body.
25 And behold, men passing by, saw the dead body cast in the way, and the lion standing by the body: And they came and told it in the city, wherein that old prophet dwelt.
26 And when that prophet, who had brought him back out of the way, heard of it, he said: It is the man of God, that was disobedient to the mouth of the Lord, and the Lord hath delivered him to the lion, and he hath torn him, and killed him, according to the word of the Lord, which he spoke to him.

chap. xiv.

27 And he said to his sons: Saddle me an ass. And when they had saddled it,
28 And he was gone, he found the dead body cast in the way, and the ass and the lion standing by the carcass: the lion had not eaten of the dead body, nor hurt the ass.
29 And the prophet took up the body of the man of God, and laid it upon the ass, and going back brought it into the city of the old prophet, to mourn for him.
30 And he laid his dead body in his own sepulchre: and they mourned over him, saying: Alas! alas, my brother.
31 And when they had mourned over him, he said to his sons: When I am dead, bury me in the sepulchre wherein the man of God is buried: lay my bones beside his bones.
32 For assuredly the word shall come to pass which he hath foretold in the word of the Lord, against the altar that is in Bethel: and against all the temples of the high places, that are in the cities of Samaria.
33 After these words, Jeroboam came not back from his wicked way: but on the contrary, he made of the meanest of the people priests of the high places: whatsoever would, he filled his hands, and he was made a priest of the high places.
34 And for this cause did the house of Jeroboam sin, and was cut off, and destroyed from the face of the earth.

chap. xiv.

At that time Abia, the son of Jeroboam, fell sick.
2 And Jeroboam said to his wife: Arise, and change thy dress, that thou be not known to be the wife of Jeroboam, and go to Silo, where Ahias, the prophet, is; who told me that I should reign over this people.
3 Take also with thee ten loaves, and craknels, and a
pot of honey, and go to him: for he will tell thee what will become of this child.

4 Jeroboam's wife did as he told her: and rising up, went to Sico, and came to the house of Abiathar; but he could not see, for his eyes were dim by reason of his age.

5 And the Lord said to Abiathar: Behold the wife of Jeroboam cometh in, to consult thee concerning her son, that is sick: thus and thus shalt thou speak to her. So when she was coming in, and made as if she were a woman.

6 Abiathar heard the sound of her feet, coming in at the door, and said: Come in, thou wife of Jeroboam: why dost thou feign thyself to be another? But I am sent to thee with heavy tidings.

7 Go, and tell Jeroboam: Thus saith the Lord, the God of Israel: Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel; and rent the kingdom away from David, and gave it to thee, and thou hast not been as my servant, David, who kept my commandments, and followed me with all his heart, doing that which was well pleasing in my sight:

9 But hast done evil above all that were before thee, and hast made thee strange gods, and molten gods, to provoke me to anger, and hast cast me behind thy back:

10 Therefore, behold I will bring evils upon the house of Jeroboam, and will cut off from Jeroboam him that pisseth against the wall, and him that is shut up, and the last in Israel: and I will sweep away the remnant of the house of Jeroboam, as dung is swept away till all be clean.

11 Them that shall die of Jeroboam in the city, the dogs shall eat: and them that shall die in the field, the birds of the air shall devour: for the Lord hath spoken it.

12 Arise thou, therefore, and go to thy house: and when thy feet shall be entering into the city, the child shall die,

13 And all Israel shall mourn for him, and shall bury him: for he only of Jeroboam shall be left in a sepulchre, because in his regard there is found a good word from the Lord, the God of Israel, in the house of Jeroboam.

14 And the Lord hath appointed himself a king over Israel, who shall cut off the house of Jeroboam in this day, and in this time:

15 And the Lord God shall strike Israel as a reed, is shaken in the water: and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river: because they have made to themselves groves, to provoke the Lord.

16 And the Lord shall give up Israel for the sins of Jeroboam, who hath sinned, and made Israel to sin.

17 And the wife of Jeroboam arose, and departed, and came to Thersa: and when she was coming in to the threshold of the house, the child died,

18 And they buried him. And all Israel mourned for him, according to the word of the Lord, which he spoke by the hand of his servant Abiathar, the prophet.

19 And the rest of the acts of Jeroboam, how he fought, and how he reigned, behold they are written in the Book of the words of the days of the kings of Israel.

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

21 And Roboam, the son of Solomon, reigned in Juda: Roboam was one and forty years old when he began to reign: and he reigned seventeen years in Jerusalem, the city which the Lord chose out of all the tribes of Israel to put his name there. And his mother's name was Naamah, an Ammonitess.

22 And Juda did evil in the sight of the Lord, and provoked him above all that their fathers had done, in their sins which they committed.

23 For they also built them altars, and statues, and groves, upon every high hill, and under every green tree: and there were also the effeminates in the land, and they did according to all the abominations of the people, whom the Lord had destroyed before the face of the children of Israel.

24 And in the fifth year of the reign of Roboam, Sissac, king of Egypt, came up against Jerusalem.

25 And he took away the treasures of the house of the Lord, and the king's treasures, and carried all off: as also the shields of gold which Solomon had made:

26 And there was no more any armament in the house of the Lord, nor any vessel to burn incense, nor any vessel for the service of the house.

27 And all the priests did not depart from the Levitical offices, though the law of their God was not in their mouth. And they had no skill in the service of the house of the Lord, to minister unto them.

28 And they could not find a skilled workman in Juda: therefore they departed to Egypt, to bring workmen that make shields.

29 But the Philistines that dwelt in Gath had seen the workmen that were come out of Egypt: and they cried out to them, saying: How is it that you are come out of Egypt? So they answered, saying: From the work of the Lord; for he fought for us. But they said: How can it be, that you were able to drive out the Egyptians, and to be strong? And they said: From the work of the Lord, for he fought for us. Then the Philistines understood that it was the Lord: and they offered sacrifices, and made vows to the Lord. But the Israelites did not do so, until the days of Samuel.

30 And the rest of the acts of Roboam, and of all that he did, and of his power, behold they are written in the Book of the words of the days of the kings of Israel.

31 And Roboam, king of Israel, died, and was buried in Jerusalem: and Abijam his son reigned in his stead.
27 And Roboam made shields of brass instead of them, and delivered them into the hand of the captains of the shield-bearers, and of them that kept watch before the gate of the king’s house.

28 And when the king went into the house of the Lord, they whose office it was to go before him, carried them: and afterwards they brought them back to the armoury of the shield-bearers.

29 Now the rest of the acts of Roboam, and all that he did, behold they are written in the Book of the words of the days of the kings of Judah.

30 And there was war between Roboam and Jeroboam always.

31 And Roboam slept with his fathers, and was buried with them, in the city of David: and his mother’s name was Naumah, an Ammonitess: and Abiam, his son, reigned in his stead.

CHAP. XV.

The acts of Abiam, and of Asa, kings of Judah: And of Nadab, and Baasa, kings of Israel.

NOW in the eighteenth year of the reign of Jeroboam, the son of Nebat, Abiam reigned over Judah.

2 He reigned three years in Jerusalem: the name of his father was Maacha, the daughter of Absalom.

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

4 But for David’s sake the Lord his God gave him a lamp in Jerusalem, to set up his son after him, and to establish Jerusalem:

5 Because David had done that which was right in the eyes of the Lord, and had not turned aside from any thing that he commanded him, all the days of his life, except the matter of Urias, the Hittite.

6 But there was war between Roboam and Jeroboam all the time of his life.

7 And the rest of the words of Abiam, and all that he did, are they not written in the Book of the words of the days of the kings of Judah? And there was war between Abiam and Jeroboam.

8 And Abiam slept with his fathers, and they buried him in the city of David: and Asa, his son, reigned in his stead.

9 So in the twentieth year of Jeroboam, king of Israel, reigned Asa, king of Judah.

10 And he reigned one and forty years in Jerusalem. His mother’s name was Maacha, the daughter of Absalom.

11 And Asa did that which was right in the sight of the Lord, as did David, his father:

12 And he took away the effeminate out of the land, and removed all the filth of the idols, which his father had made.

13 Moreover, he also removed his mother, Maacha, from being the princess in the sacrifices of Priapus, and in the grove which she had consecrated to him: and he destroyed her den, and broke in pieces the fifty idol, and burnt it by the torrent Cedron:

14 But the high places he did not take away. Nevertheless, the heart of Asa was perfect with the Lord all his days:

15 And he brought in the things which his father had dedicated, and he had vowed, into the house of the Lord, silver and gold, and vessels.

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

17 And Baasa, king of Israel, went up against Judah, and built Rama, that no man might go out or come in of the side of Asa, king of Judah.

18 Then Asa took all the silver and gold that remained in the treasures of the house of the Lord, and in the treasures of the king’s house, and delivered it into the hands of his servants.

CHAP. XVI.

The high places. There were erected, or high places, of different kinds. Some were set up and dedicated to the worship of idols, or to some religious purpose recorded in all these years, 7-15, but not mentioned in the books of the prophets (2 Par. xxiv. 5). Others were only altars of the true God, but were erected contrary to the law, which allowed of no sacrifices but in the temple; and these were not removed by Asa. Ch. — They had been built before the temple, and tolerated by the prophets (C.); and though they were now improper for sacrifices, (H.) Asa thought it would be improper to molest them, (C.) as perhaps he could not take them away. D. — He left also the ruins of (H.) the temples built by Solomon, (W.) on Mount Olivet, (4 Kings xiv. 21) as no longer dangerous. Salem—Lore. Asa had his faults; but never forsook the worship of the Lord. Ch. — In the same sense David is so often praised as a just prince. Asa threw a prophets into prison, and placed his trust as much in his Magicians, as 2 Par. xvi. 10, 12. But he did promise, and deserves to be ranked (C) among the few Just Kings of Judah.

19. Poured. Heb. “which he himself had dedicated,” or offered. 2 Par. xxiv. 5. These were high places, or places of worship, to the Lord, and gave it to his father’s promised, (M.) probably during the famous battle against Jeroboam. 2 Par. xiv. 3. Abunada, q. 17. — Abiam was a wicked prince, and had neglected this duty, though he reigned three years. Hence he was slain by God. 1 Ch. xxvii. 20. It seems that both were known to execute the vows of their parents, though Moses does not express it. C.

20. Their days: not that they were always fighting. H. — Open war was only in the 30th year of Jeroboam, (2 Par. xxv. 16), which must be dated from the abolition, and not from the commencement of his reign; since his rival, Baasha, enjoyed the sovereignty only twenty-four years, and died in the 35th of Asa. H. — This was the 58th from the division of the two kingdoms.

21. Rama, fortifying it with a wall round. 2 Par. xvi. 3. Rama signifies a height. This fort commanded a narrow pass between the two Kingdoms (C) and east are all communication; which Baasha dreaded, lest his subjects should return to the service of the true God, and of Judah. H. — Juse (xviii. 35) mentions Rama, near Gabbous, (C.) about five miles north of Jerusalem, or Jerom. — There was another towards the south. M. — But there the king of Israel would have no power.

22. House. Sebaon had not carried off all the treasures, (C.) and the
bands of his servants: and sent them to Benadad, son of Tabrimon, the son of Hezion, king of Syria, who dwelt in Damascus, saying:

19 There is a league between me and thee, and between my father and thy father: therefore I have sent thee presents of silver and gold: and I desire thee to come, and break thy league with Baasha, king of Israel, that he may depart from me.

20 Benadad, hearing of king Asa, sent the captains of his army against the cities of Israel, and they smote Ahion, and Dan, and Abel-beth-maachah, and all Ceneroth; that is, all the land of Naphtali.

21 And when Baasha had heard this, he left off building Rama, and returned into Thersa.~

22 But king Asa sent word into all Juda, saying: Let no man be excused: and they took away the stones from Rama, and the timber thereof, wherewith Baasha had been building, and with them king Asa built Gabaa of Benjamin, and Maspha.

23 But the rest of all the acts of Asa, and all his strength, and all that he did, and the cities that he built, are they not written in the Book of the words of the days of the kings of Juda? But in the time of his old age he was diseased in his feet.

24 And he slept with his fathers, and was buried in the city of David, his father. And Josaphat, his son, reigned in his place.

25 But Nadab, the son of Jeroboam, reigned over Israel the second year of Asa, king of Juda: and he reigned over Israel two years.

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

27 And Baasha, the son of Abias, of the house of Iscahar, conspired against him, and slew him in Gebbethon, which is a city of the Philistines: for Nadab and all Israel besieged Gebbethon.

28 So Baasha slew him in the third year of Asa, king of Juda, and reigned in his place.

29 And when he was king, he cut off all the house of Jeroboam: he left not so much as one soul of his seed, till he had utterly destroyed him according to the word of the Lord, which he had spoken in the hands of Abias, the Silonite:

30 Because of the sin of Jeroboam, which he had sinned, and wherewith he had made Israel to sin, and for the offence wherewith he provoked the Lord, the God of Israel.

31 But the rest of the acts of Nadab, and all that he did, are they not written in the Book of the words of the days of the kings of Israel?

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

33 In the third year of Asa, king of Juda, Baasha, the son of Abias, reigned over all Israel, in Thersa, four and twenty years.

34 And he did evil before the Lord, and walked in the ways of Jeroboam, and in his sins, wherewith he made Israel to sin.

CHAP. XVI.

Jehu propheseth against Baasha: his son Ela is slain, and all his family destroyed by Zambri: of the reign of Amon, father of Ahab.

THEN the word of the Lord came to Jehu, the son of Hanani, against Baasha, saying:

2 Forasmuch as I have exalted thee out of the dust, and made thee prince over mine people Israel, and hast walked in the way of Jeroboam, and hast made my people Israel to sin, to provoke me to anger with their sins:

3 Behold I will cut down the posterity of Baasha, and the posterity of his house, and I will make thy house as the house of Jeroboam, the son of Nabat.

4 "Him that dieth of Baasha in the city: the dog: eat: and him that dieth of his in the country, the fowls of the air shall devour.

5 But the rest of the acts of Baasha, and all that he did, and his battles, are they not written in the Book of the words of the days of the kings of Israel?

6 So Baasha slept with his fathers, and was buried in Thersa: and Ela, his son, reigned in his stead.

7 And when the word of the Lord came in the hand of Jehu, the son of Hanani, the prophet, against Baasha, and against his house, and against all the evil that he had done before the Lord, to provoke him to anger by the works of his hands, to become as the house of Jeroboam: for this cause he slew him; that is to say, Jehu, the son of Hanani, the prophet.

8 In the six and twentieth year of Asa, king of Juda,

~ A M. trs. by Supra, xiv. 11. 2 Par. xvi. 1. 2 Pet. xvi. 12. II. M. 3554. 4 A M. 3554. 4 A M. 3604. 4 Intra. xii. 22. Supra. xiv. 10.

[2 Par. xxv. 47. 1 Sam. M. 606. A C. 596. — A M. 3604. 4 A M. 3604. — Supra. xiv. 10.]

issues had been since in a great measure repaired, ver. 16. — H. — Ass thought himself equal in reputation with those treasures in such a pressing necessity, (C,) perhaps (H.), without reason, as the danger was not so great; and he might have gained the victory without having recourse to an infidel, if he had placed more confidence in God. — 2 Par. xxv. 7, 8, M. — He had already discontented Zara, king of Ethipopia, and had an army of 380,000 men. C. 2 Par. xxv. 8. — Tabrimon, "Good Romano," idol of Damascus. H. — Hijison, the same with Hazon. Chap. xi. 25, M.


21. Exposed. When the country is to be defended, all exemptions cease. — Log. ult. 2. Sept. seem to preserve the terms of the original manuscripts, "Asa called all to Ammah." Heb. athe nethe. (H.) means, "no one exempt." C. — Ramah belonged to the enemy; and as it appears from this passage, was fortified by (or at) Maspha. H. — Dobia, the city of Saul, (M.) adding fresh fortifications, as this and Maspha were frontier towns, against the incursions of Israel. H.

23. Strength. Sept. "Dynasty," or power, wherewith his demolitions
Ela, the son of Baasha, reigned over Israel, in Thersa, two years.

9 And his servant Zambri, who was captain of half the horsemen, rebelled against him: now Ela was drinking in Thersa, and drunk in the house of Aeea, the governor of Thersa.

10 And Zambri rushing in, struck him, and slew him, in the seven and twentieth year of Asa, king of Jude; and he reigned in his stead.

11 And when he was king, and sat upon his throne, he slew all the house of Baasha, and he left not one thereof to piss against a wall, and all his kinsfolks and friends.

12 And Zambri destroyed all the house of Baasha, according to the word of the Lord, that he had spoken to Baasha, in the hand of Jehu, the prophet.

13 For all the sins of Baasha, and the sins of Ela, his son, who sinned, and made Israel to sin, provoking the Lord, the God of Israel, with their vanities.

14 But the rest of the acts of Ela, and all that he did, are they not written in the Book of the words of the days of the kings of Israel?

15 In the seven and twentieth year of Asa, king of Jude, Zambri reigned seven days in Thersa: now the army was besieging Gebbethon, a city of the Philistines.

16 And when they heard that Zambri had rebelled, and slain the king, all Israel made Amri their king, who was general over Israel in the camp that day.

17 And Amri went up, and all Israel with him, from Gebbethon, and they besieged Thersa.

18 And Zambri, seeing that the city was about to be taken, went into the palace, and burnt himself with the king's house: and he died.

19 In his sins, which he had sinned, doing evil before the Lord, and walking in the way of Jeroboam, and in his sin, wherewith he made Israel to sin.

20 But the rest of the acts of Zambri, and of his conspiracy and tyranny, are they not written in the Book of the words of the days of the kings of Israel?

21 Then were the people of Israel divided into two parts: one half of the people followed Thebni, the son of Gineth, to make him king: and one half followed Amri.

22 But the people that were with Amri, prevailed over the people that followed Thebni, the son of Gineth: and Thebni died, and Amri reigned.

23 In the one and thirtieth year of Asa, king of Jude, Amri reigned over Israel twelve years: in Thersa he reigned six years.

24 And he bought the hill of Samaria of Somer, for two talents of silver: and he built upon it, and he called the city which he built Samaria, after the name of Somer, the owner of the hill.

25 And Amri did evil in the sight of the Lord, and acted wickedly above all that were before him.

26 And he walked in all the way of Jeroboam, the son of Nabat, and in his sins, wherein he made Israel to sin: to provoke the Lord, the God of Israel, to anger with their vanities.

27 Now the rest of the acts of Amri, and the battles that he fought, are they not written in the Book of the words of the days of the kings of Israel?

28 And Amri slept with his fathers, and was buried in Samaria, and Achab, his son, reigned in his stead.

29 Now Achab, the son of Amri, reigned over Israel in the eighth and thirtieth year of Asa, king of Jude. And Achab, the son of Amri, reigned over Samaria two and twenty years.

30 And Achab, the son of Amri, did evil in the sight of the Lord above all that were before him.

31 Nor was it enough for him to walk in the sins of Jeroboam, the son of Nabat: but he also took to wife Jezebel, daughter of Ethbaal, king of the Sidonians. And he went, and served Baal, and adored him.

32 And he set up an altar for Baal, in the temple of Baal, which he had built in Samaria;

33 And he planted a grove: and Achab did more to provoke the Lord, the God of Israel, than all the kings of Israel that were before him.

34 In his days Hiel, of Bethul, built Jericho: in Abram, his first-born, he laid its foundations: and in his youngest son, Segub, he set up the gates thereof: according to the word of the Lord, which he spoke in the hand of Josue, the son of Nun.

CHAP. XVII.

Elias shutteth up the heavens from raining. He is fed by ravens, and afterwards by a widow of Seiraphia. He receiveth the widow's son to life.

A ND Elias the Thebsite, of the inhabitants of Gulsad, said to Achab: As the Lord liveth, the God of Israel, in whose sight I stand, there shall not be dew.

CHAP. XVII.

Elias shutteth up the heavens from raining. He is fed by ravens, and afterwards by a widow of Sarephia. He receiveth the widow's son to life.

Ver. 16. All Israel, that was in the army, while others took part with Zambri. N.

Ver. 21. Parts. Those who had not chosen Amri were mortified at the election made by the army, and therefore set up another king. C. The contest seems to have lasted four years. Hoebigart.

Ver. 22. Died in the battle, wherein Amri prevailed. M.

Ver. 29. In the one and thirtieth year, &c. Amri began to reign in the seventh and twentieth year of Asa; but had not the quiet possession of the kingdom till the death of his competitor, Thebni, which was in the one and thirtieth year of his reign. Ch. — Twenty years in all, (C.) comprehending the four of civil war; six in Thersa, and two in Samaria. Hoebigart.

Ver. 34. Silver: 3841. 7s. 6d. sterling. Arbutus.—Somew dwelt there, and several houses had been already erected, (chap. xiii. 29,) and even streets, by the king of Syria, for the convenience of his merchants. Chap. xiii. 9. C.
nor rain these years, but according to the words of my mouth.

2 And the word of the Lord came to him, saying:

3 Get thee hence, and go towards the east, and hide thyself by the torrent of Carith, which is over against the Jordan;

4 And there thou shalt drink of the torrent: and I have commanded the ravens to feed thee there.

5 So he went, and did according to the word of the Lord: and going, he dwelt by the torrent Carith, which is over against the 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 torrent.

7 But after some time the torrent was dried up: for it had not rained upon the earth.

8 Then the word of the Lord came to him, saying:

9 Arise, and go to Sarepta, of the Sidonians, and dwell there: for I have commanded a widow woman there to feed thee.

10 *He arose, and went to Sarepta.* And when he was come to the gate of the city, he saw the widow woman gathering sticks, and he called her, and said to her: Give me a little water in a vessel, that I may drink.

11 And when she was going to fetch it, he called after her, saying: Bring me also, I beseech thee, a morsel of bread in thy hand.

12 And she answered: As the Lord thy God liveth, I have no bread, but only a handful of meal in a pot, and a little oil in a cruise: 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 Elias said to her: Fear not: but go, and do as thou hast said: but first make for me of the same meal a little hearth-cake, and bring it to me, and after make for thyself and thy son.

14 For thus saith the Lord, the God of Israel: The pot of meal shall not waste, nor the cruise of oil be diminished, until the day wherein the Lord will give rain upon the face of the earth.

15 She went, and did according to the word of

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**CHAP. XVIII.**

Elias: and he eat, and she, and her house: and from that day

16 The pot of meal wasted not, and the cruise of oil was not diminished, according to the word of the Lord which he spoke in the hand of Elias.

17 And it came to pass after this, that the son of the woman, the mistress of the house, fell sick, and the sickness was very grievous, so that there was no breath left in him.

18 And she said to Elias: What have I to do with thee, thou man of God? art thou come to me, that my iniquities should be remembered, and that thou shouldst kill my son?

19 And Elias said to her: Give me thy son. And he took him out of her bosom, and carried him into the upper chamber where he abode, and laid him upon his own bed.

20 And he cried to the Lord, and said: O Lord, my God, hast thou afflicted also the widow, with whom I am after a sort maintained, so as to kill her son?

21 And he stretched, and measured himself upon the child three times, and cried to the Lord, and said: O Lord, my God, let the soul of this child, I beseech thee, return into his body.

22 And the Lord heard the voice of Elias: and the soul of the child returned into him, and he revived.

23 And Elias took the child, and brought him down from the upper chamber to the house below, and delivered him to his mother, and said to her: Behold thy son liveth.

24 And the woman said to Elias: Now by this I know that thou art a man of God, and the word of the Lord in thy mouth is true.

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**CHAP. XVIII.**

Elias cometh before Achab. He convinces the false prophets by bringing fire from heaven: he obtains rain by his prayer.

AFTER many days, the word of the Lord came to Elias, in the third year, saying: Go, and show thyself to Achab, that I may give rain upon the face of the earth.

2 And Elias went to show himself to Achab, and there was a grievous famine in Samaria.
3 And Ahab called Abdiass the governor of his house: now Abdiass feared the Lord very much.

4 For when Jezebel killed the prophets of the Lord, he took a hundred prophets, and hid them by fifty and fifty in caves, and fed them with bread and water.

5 And Ahab said to Abdiass: Go into the land unto all fountains of waters, and into all valleys, to see if we can find grass, and save the horses and mules, that the beasts may not utterly perish.

6 And they divided the countries between them, that they might go round about them: Ahab went one way, and Abdiass another way by himself.

7 And as Abdiass was in the way, Elias met him: and he knew him, and fell on his face, and said: Art thou my lord Elias?

8 And he answered: I am. Go, and tell thy master: Elias is here.

9 And he said: What have I sinned, that thou wouldest deliver me, thy servant, into the hand of Ahab, that he should kill 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 all answered: He is not here: he took an oath of every kingdom and nation, because thou wast not found.

11 And now thou sayest to me: Go and tell thy master: Elias is here.

12 And when I am gone from thee, the Spirit of the Lord will carry thee into a place that I know not: and I shall go in and tell Ahab; and he, not finding thee, will kill me: but thy servant feareth the Lord from his infancy.

13 Hath it not been told thee, my lord, what I did when Jezebel killed the prophets of the Lord: how I hid a hundred men of the prophets of the Lord, by fifty and fifty in caves, and fed them with bread and water?

14 And now thou sayest: Go and tell thy master: Elias is here; that he may kill me.

15 And Elias said: As the Lord of hosts liveth, before whose face I stand, this day I will show myself unto him.

16 And Elias therefore went to meet Ahab, and told him: and Ahab came to meet Elias.

17 And when he had seen him, he said: Art thou he that troublest Israel?

18 And he said: I have not troubled Israel, but thou and thy father's house, who have forsaken the commandments of the Lord, and have followed Baalim.

19 Nevertheless send now, and gather unto me all Israel, unto Mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, who eat at Jezebel's table.

20 Ahab sent to all the children of Israel, and gathered together the prophets unto Mount Carmel.

21 And Elias coming to all the people, said: How long do you halt between two sides? If the Lord be God, follow him; but if Baal, then follow him. And the people did not answer him a word.

22 And Elias said again to the people: I only remain a prophet of the Lord: but the prophets of Baal are four hundred and fifty men.

23 Let two bullocks be given us, and let them choose one bullock for themselves, and cut it in pieces, and lay it upon wood, but put no fire under: and I will dress the other bullock, and lay it on wood, and put no fire under it.

24 Call ye on the names of your gods, and I will call on the name of my Lord, and the God that shall answer by fire, let him be God. And all the people answering, said: A very good proposal.

25 Then Elias said to the prophets of Baal: Choose you one bullock and dress it first, because you are many: and call on the names of your gods; but put no fire under it.

26 And they took the bullock, which he gave them, and dressed it: and they called on the name of Baal from morning even until noon, saying: O Baal, hear us. But there was no voice, nor any that answered: and they leaped over the altar that they had made.

27 And when it was now noon, Elias waxed sore against them, saying: Cry with a louder voice: for he is a god; and perhaps he is sleeping, or is in an inn, or on a journey; or perhaps he is asleep, and must be awakened.

28 So they cried with a loud voice, and cut themselves with sharp instruments, until the afternoon; and nothing came of it.
after their manner with knives and lanecets, till they were all covered with blood.

29 And after mid-day was past, and while they were propheying, the time was come of offering sacrifice, and there was no voice heard, nor did any one answer, nor regard them as they prayed.

30 Elias said to all the people: Come ye unto me And the people coming near unto him, he repaired the altar of the Lord, that was broken down:

31 And he took twelve stones, according to the number of the tribes of the sons of Jacob, to whom the word of the Lord came, saying: *Israel shall be thy name.

32 And he built with the stones an altar to the name of the Lord: and I made a trench for water, of the breadth of two furrows, round about the altar.

33 And he laid the wood in order, and cut the bullock in pieces, and laid it upon the wood.

34 And he said: Fill four buckets with water, and pour it upon the burnt-offering, and upon the wood. And again he said: Do the same the second time. And when they had done it the second time, he said: Do the same also the third time. And they did so the third time.

35 And the water run round about the altar, and the trench was filled with water.

36 And when it was now time to offer the holocaust, Elias, the prophet, came near and said: O Lord God of Abraham, and Isaac, and Israel, show this day that thou art the God of Israel, and I thy servant, and that according to thy commandment I have done all these things.

37 Hear me, O Lord, hear me: that this people may earn that thou art the Lord God, and that hest unernd their heart again.

38 Then the fire of the Lord fell, and consumed the holocaust, 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 this, they fell on their faces, and they said: The Lord, he is God; the Lord, he is God.

40 And Elias said to them: Take the prophets of Baal, and let not one of them escape. And when they had taken them, Elias brought them down to the torrent Cison, and killed them there.

41 And Elias said to Ahab: Go up, eat and drink: for there is a sound of abundance of rain.

42 Ahab went up to eat and drink, and Elias went up to the top of Carmel, and casting himself down upon the earth, put his face between his knees,

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

44 And at the seventh time: Behold a little cloud arose out of the sea like a man’s foot. And he said: Go up, and say to Ahab: Prepare thy chariot, and go down, lest the rain prevent thee.

45 And while he turned himself this way and that way, behoid the heavens grew dark, with clouds and wind, and there fell a great rain. And Ahab getting up, went away to Jezreel:

46 And the hand of the Lord was upon Elias, and he girded up his loins, and ran before Ahab, till he came to Jezreel.

CHAP. XIX.

Elías, fleeing from Jezreel, is fed by an angel in the desert: and by the strength of that food he walked forty days, till he came to Horeb, where he had a vision of God.

AND Ahab told Jezabel all that Elias had done, and how he had slain all the prophets with the sword.

2 And Jezabel sent a messenger to Elias, saying: Such and such things may the gods do to me, and add still more, if by this hour to-morrow I make not thy life as the life of one of them.

3 Then *Elias was afraid, and rising up, he went whithersoever he had a mind: and he came to Bersaance of Juda, and left his servant there,

4 And he went forward, one day’s journey into the desert. And when he was there, and sat under a juniper-tree, he requested for his soul that he might die, and said: It is enough for me, Lord; take away my soul: for I am no better than my fathers.

*Gen. xxviii. 28.

VER. 29. Propheying," acting like fools " (Chal.) performing their superstitious rites, and singing the praises of their god, &c. C.—Sacrifice, by Elias, who had assigned all the morning to Baal’s prophets. Perhaps he waited till the time of the evening sacrifice. Exod. xxxi. 8, 28. M.

VER. 30. Down, by the false prophets, whose fury the people now represed.

T.—The altar might have been erected, under the judaees, lawfully. C.

VER. 31. Twelve stones, (as Ezek. xxiv. 6, &c.) intimating that he acted in the name of all (M.); and in order that all Israel might receive with one heart to the service of God. H.—The prophet did not follow his own spirit in erecting this altar.

C. 

VER. 32. Forbear, Heb. "of two (each) measures of sand." These arrows filled with water, to impede the natural activity of fire, and to show the miracle in a more striking light (H.); as also to convince all that there was no deception.

VERS. 34. Time. So that the wood was less disposed to catch fire. M.

VER. 35. Again. This effect he hoped for from the miracle.

VER. 36. Tranch, as if it had been of an inflammable nature. Julian himself was forced to acknowledge this miracle. "This," says he, "once happened under Moses, and, a long while after, again under Elisha, Thebiste." (Vulgate.)

VER. 37. At the foot of Carmel. Adriauneus. Ahab durst not perform his prophets, being confounded by the evidence of the miracle, (M,) and the unanimity of the people’s cry. H.—Killed them, by God’s inspiration, (C.) as in manner, who had deluded the people, and were worthy of death.

VER. 42. Knell, ‘in fervent and humble manner. God made his servant wait some time before he granted his request, that he might not give way to vanity. The people were not present, so that there was no danger of their being scandalised. M.

VER. 44. Sea, the Mediterranean, which could be seen from Carmel. H.—Hence the rain commonly came in that country. Luke xii. 54.

VER. 46. Before Ahab, notwithstanding the king was drawn by horses, (C,) and Elias was advanced in years. Chap. xix. 4. M.—The infuriating spirit gave him such strength and agility, (H,) as Jezreel was 12 or 15 leagues, (C,) or about 36 miles, from Carmel. C.

CHAP. XIX. VER. 3. Afraid, Heb. "he saw, arose, and went for his life." H.—He was aware of a woman’s anger. Ecles. xxy. 33. Though he goes intrepidly to meet Ahab, he goes before a woman, God being dauntless that he should exercise humility. Theod. q. 61, ec. 5.—Mind, to escape notice. M.—Bersaane, at the southern extremity of the kingdom of Juda, perhaps 50 leagues from Samaria, and 5 miles more from Jezreel. C.—Servant, the boy whom he had raised to life, Abdonias.

VER. 1. Desert. It seems, towards Horeb. C.—Tree. Heb. Retham, which term the Sept. retain, " Bathimyon." Sym. has, "a shade." H.—Die. Eles requested to die, not out of impatience or pusillanimity, but out of zeal against sin; and that he might no longer be witness of the miseries of his people, and the war they were waging against God and his servants. See ver. 10. C.—He do not wish to fall into the hands of Jezreel, but the deliverers should triumph: but he is willing to die, if God so order it. C.—Malthatisa entertained the like sentiments. 1 Mac. ii. 7.—Fathers: that I should live longer than they did. M. Ecles. xxx. 17.—If he had been way, why did he flee? His answer to Ahab shows that he was by no means timid, C.

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5 And he cast himself down, and slept in the shadow of the juniper-tree; and behold an angel of the Lord touched him, and said to him: Arise and eat.

6 He looked, and behold there was at his head a heathen cake, and a vessel of water: and he ate and drank, and he fell asleep again.

7 And the angel of the Lord came again the second time, and touched him, and said to him: Arise, eat: for thou hast yet a great way to go.

8 And he arose, and ate and drank, and walked in the strength of that food forty days and forty nights, unto the Mount of God, Horeb.

9 And when he was come thither, he abode in a cave: and behold the word of the Lord came unto him, and he said to him: What dost thou here, Elias?

10 And he answered: With zeal have I been zealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant: they have thrown down thy altars, they have slain thy prophets with the sword, and I alone am left, and they seek my life to take it away.

11 And he said to him: Go forth, and stand upon the mount before the Lord: and behold the Lord passeth, and a great and strong wind before the Lord, overthrowing the mountains, and breaking the rocks in pieces: 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 whistling of a gentle air.

13 And when Elias heard it, he covered his face with his mantle, and coming forth, stood in the entering in of the cave, and beheld a voice unto him, saying: What dost thou here, Elias? And he answered:

14 With zeal have I been zealous for the Lord God of hosts: because the children of Israel have forsaken thy covenant: they have destroyed thy altars, they have slain thy prophets with the sword; and I alone am left, and they seek my life to take it away.

15 And the Lord said to him: Go, and return on thy way, through the desert, to Damascus: and when thou art come thither, thou shalt anoint Hazael to be king over Syria; and thou shalt anoint Jehu, the son of Nami, to be king over Israel: and Eliseus, the son of Saphat, of Abelmeu, thou shalt anoint to be prophet in thy room. And it shall come to pass, that whosoever shall escape the sword of Hazael, shall be slain by Jehu: and whosoever shall escape the sword of Jehu, shall be slain by Eliseus.

18 And I will leave me seven thousand men in Israel, whose knees have not been bowed before Baal, and every mouth that hath not worshipped him, kissing the hands.

19 And Eliseus departing from thence, found Eliseus, the son of Saphat, ploughing with twelve yoke of oxen: and he was one of them that were ploughing with twelve yoke of oxen: and when Eliseus came up to him, he cast his mantle upon him.

20 And he forthwith left the oxen, and ran after Eliseus, and said: Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said to him: Go, and return back: for that which was my part, I have done to thee.

21 And returning back from him, he took a yoke of oxen, and killed them, and boiled the flesh with the plough of the oxen, and gave to the people, and they ate: and rising up, he went away, and followed Eliseus, and ministered to him.

CHAP. XX.

The Syrians besiege Samaria: they are twice defeated by Achab: who is preponderated by a prophet for letting Benadad go.

AND 6 Benadad, king of Syria, gathered together all his host, and there were two and thirty kings with


Van. 7. 69. Heb. "the journey is too great for thee," without this support. H.—He spent forty days in this journey, as he did not follow the straightest road. C.

Van. 8. In the strength of that food, &c. This bread with which Elias was fed in the wilderness was a figure of the bread of life, which we receive in the blessed sacrament: by the strength of which we are to be supported in our journey through the wilderness of this world, till we come to the true mountain of God, and his vision in a happy eternity. Ch.—Horeb signifies "a rock, or dry wilderness." C.

Van. 10. Altera. Some had been created by the prophets, (E.) as the king would suffer none to go to Jerusalem. H.—The idolaters threw them down. Chap. xviii. 39. Such altars would have been unlawful in Judah. C.—I alone am left; viz. of the prophets in the kingdom of Israel, or of the ten tribes: for in the kingdom of Judah, Jeroboam was at that time in a very flourishing condition, under the kings Aaz and Josaphat. C.

Van. 12. Air. Something similar happened at the giving of the law, and at the promulgation of the gospel. Exod. xix. 9, 10; Acts ii. 2. The Lord was pleased to show his prophet the difference between the two laws: the one was full of terror, the other of mildness. Grotius. He instructed likewise that he could easily exterminate the offenders, but he chose to bear patiently with them. T.—And taught his prophet to moderate his zeal, and, after terrifying sinners, to bring them to a sense of their duty by gentle means. Sanctius. C.—His Spirit is most indulgent and mild...: est tenuere armamentis, apertus et simplex. Tert. c. Marc. C.

Van. 15. Desert. Avoiding the towns as much as possible, (C.) and travelling through the country of Ammon to Damascus. M.—God does not send Elias again into the midst of dangers, at Ahab's command. H.—Hazael. God exercises his authority over all nations, and disposes of crowns. He appoints Hazael to punish his people. It does not appear that Elias performed this commission in person, but by the hand of Eliseus. 4 Kings viii. 15. Neither do we find that Hazael was exalted, but he was "declared king," in which sense the term is used. Judg. ix. 8. Sallen. C.

Van. 18. Josaph, the son of Josaphat. (4 Kings ix. 2.) and grandson of Nami. 368.
III. KINGS.

14 And Achab said: By whom? And he said to him: Thus saith the Lord: By the servants of the princes of the provinces. And he said: Who shall begin to fight? And he said: Thou.

15 So he mustered the servants of the princes of the provinces, and he found the number of two hundred and thirty-two: and he mustered after them the people, all the children of Israel, seven thousand.

16 And they went out at noon. But Benadad was drinking himself drunk in his pavilion, and the two and thirty kings with him, who were come to help him.

17 And the servants of the princes of the provinces went out first. And Benadad sent. And they told him, saying: There are men come out of Samaria.

18 And he said: Whether they come for peace, take them alive: or whether they come to fight, take them alive.

19 So the servants of the princes of the provinces went out, and the rest of the army followed:

20 And every one slew the man that came against him: and the Syrians fled, and Israel pursued after them. And Benadad, king of Syria, fled away on horseback with his horsemen.

21 But the king of Israel going out overthrew the horses and chariots, and slew the Syrians with a great slaughter.

22 (And a prophet coming to the king of Israel, said to him: Go, and strengthen thyself, and know, and see what thou dost: for the next year the king of Syria will come up against thee.)

23 But the servants of the king of Syria said to him: Their gods are gods of the hills, therefore they have overcome us: but it is better that we should fight against them in the plains, and we shall overcome them.

24 Do thou, therefore, this thing: Remove all the kings from thy army, and put captains in their stead:

25 And make up the number of soldiers that have been slain of thine, and horses, according to the former horses, and chariots, according to the chariots which thou hast before: and we will fight against them in the plains, and thou shalt see that we shall overcome them. He believed their counsel, and did so.

26 Wherefore, at the return of the year, *Benadad*

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* A. M. 3906. A. C. 500.

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**Vers. 12.** *Pavillons, (canabae), or even under the shade of the trees, in full security. M.* - *Beest.* Hob. "set, and they set against the city." Chal. "hold yourselves in readiness, and they laid ambushes round the city." The siege had not been yet commenced in form, as it was never expected that Ahab would dare to make any resistance.

**Vers. 13.** *Prophet.* It does not appear who this and the other prophets were who addressed Ahab so boldly during these wars; if indeed they were different persons: Elias is never mentioned. Did Jezabel leave the rest alone? or did these wars break out before she began to persecute them? C.

**Vers. 18.** *Alle. This he said out of contempt, and too great confidence (M.); and this gave occasion to his defeat. For, while his men were endeavouring to execute his orders punctually, the Israelites cut many in pieces, and rooted the rest, Sallen.*

**Vers. 20.** *Hills. All the high places of Israel were covered with idols. Samaria, Bethel, Dan, &c., were built on eminences. M. - Alters had also been erected to the true God on the most famous mountains. The law had been given at Sinai, and promulgated at Gerizim. The late miracle at Carmel was known to all. Hence the pagans, (C.) conformably to their notions of assigning different parts of the creation to different gods, suspected that the God of Israel might preside only over the mountains. H.*

**Vers. 23.** *Apach, belonging to the tribe of Asher, though it does not appear that they ever obtained possession of it. Jos. xix. 30. A subterraneous fire and earthquake have caused the city to sink, and a lake, nine miles in circumference, now occupies its place. The ruins may still be discerned in its waters.*
36 Then he said to him: Because thou wouldst not hearken to the word of the Lord, behold thou shalt depart from me, and a lion shall slay thee. And when he was gone a little from him, a lion found him, and slew him.

37 Then he found another man, and said to him: Strike me. And he struck him and wounded him.

38 So the prophet went, and met the king in the way, and disguised himself by sprinkling dust on his face and his eyes.

39 And as the king passed by, he cried to the king, and said: Thy servant went out to fight hand to hand: and when a certain man was run away, one brought him to me, and said: Keep this man: and if he shall slip away, thy life shall be for his life, or thou shalt pay a talent of silver.

40 And whilst I, in the hurry, turned this way and that, on a sudden he was not to be seen. And the king of Israel said to him: This is thy judgment, which thyself hast decreed.

41 But he forthwith wiped off the dust from his face, and the king of Israel knew him, that he was one of the prophets.

42 And he said to him: Thus saith the Lord: Because thou hast let go out of thy hand a man worthy of death, thy life shall be for his life, and thy people for his people.

43 And the king of Israel returned to his house, sighing to hear, and raging came into Samaria.

CHAP. XXI.

Naboth, for denying his vineyard to king Ahab, is, by Jezebel's command, falsely accused and stoned to death: for which crime Elias denounced to Ahab the judgments of God. Upon his humbling himself, the sentence is mitigated.

AND after these things, Naboth, the Jezrahelite, who was in Jezreel, had at that time a vineyard, near the palace of Ahab, king of Samaria.

2 And Ahab spoke to Naboth, saying: Give me thy vineyard, that I may make me a garden of herbs, because it is nigh, and adjoining to my house; and I will give thee for it a better vineyard: or if thou think it more convenient for thee, I will give thee the worth of it in money.

B. M. 5105, A. C. 899.
3 Naboth answered him: The Lord be merciful to me, and let me give thee the inheritance of my fathers.

4 And Ahab came into his house angry and fretting; because of the word that Naboth, the Jezrehelite, had spoken to him, saying: I will not give thee the inheritance of my fathers. And casting himself upon his bed, he turned away his face to the wall, and would eat no bread.

5 And Jezabel, his wife, went in to him, and said to him: What is the matter that thy soul is so grieved? and why eatest thou no bread?

6 And he answered her: I spoke to Naboth, the Jezrehelite, and said to him: Give me thy vineyard, and take money for it: or if it please thee, I will give thee a better vineyard for it. And he said: I will not give thee my vineyard.

7 Then Jezabel, his wife, said to him: Thou art of great authority indeed, and governest well the kingdom of Israel. Arise, and eat bread, and be of good cheer; I will give thee the vineyard of Naboth, the Jezrehelite.

8 So she wrote letters in Ahab's name, and sealed them with his ring, and sent them to the ancients, and the chief men that were in his city, and that dwelt with Naboth.

9 And this was the tenor of the letters: Proclaim a fast, and make Naboth sit among the chief of the people;

10 And suborn two men, sons of Belial, against him, and let them bear false witness; that he hath blasphemed God and the king; and then carry him out, and stone him, and so let him die.

11 And the men of his city, the ancients and nobles, that dwelt with him in the city, did as Jezabel had commanded them; and as it was written in the letters which she had sent to them;

12 They proclaimed a fast, and made Naboth sit among the chief of the people.

13 And bringing two men, sons of the devil, they made them sit against him: and they, like men of the devil, bore witness against him before the people: saying: Naboth hath blasphemed God and the king. Wherefore they brought him forth without the city, and stoned him to death.

14 And they sent to Jezabel, saying: Naboth is stoned, and is dead.

15 And it came to pass, when Jezabel heard that Naboth was stoned, and dead, that she said to Ahab: Arise, and take possession of the vineyard of Naboth, the Jezrehelite, who would not agree with thee, and give it thee for money: for Naboth is not alive, but dead.

16 And when Ahab heard this, to-wit, that Naboth was dead, he arose, and went down into the vineyard of Naboth, the Jezrehelite, to take possession of it.

17 And the word of the Lord came to Elias, the Thebite, saying:

18 Arise, and go down to meet Ahab, king of Israel, who is in Samaria: behold he is going down to the vineyard of Naboth, to take possession of it:

19 And thou shalt speak to him, saying: Thus saith the Lord: Thou hast slain: moreover also thou hast taken possession. And after these words thou shalt add: Thus saith the Lord: "In this place, wherein the dogs have licked the blood of Naboth, they shall lick thy blood also.

20 And Ahab said to Elias: Hast thou found me thy enemy? He said: I have found thee, because thou hast sold to do evil in the sight of the Lord.

21 "Behold I will bring evil upon thee, and I will cut down thy posterity, and I will kill of Ahab him that pisseth against the wall, and him that is shut up, and the last in Israel.

22 And I will make thy house like the house of Jeroboam, the son of Nebat, and like the house of Baasa, the son of Ahijah: for what thou hast done to provoke me to anger, and for making Israel to sin.

* Isa. xxv. 18.-4 Kings ix. 1.

The Syrians delight in seeing gardens filled with melons, onions, &c., and they cannot conceive what pleasure we can find in rambling round our long walks for the sake of exercise. Money. Hence we perceive that notwithstanding the despotic power of the kings of Israel, they did not imagine that they had a right to take their subjects' lands. 1 Kings viii. 14. C.

Ver. 3. Fathers. He would have deemed it a mark of disrespect and a crime, as he was not in a state of indignation; which alone could authorize him to sell his property, and then only till the year of jubilee (Lev. xxv. 23): and as his hold was to be turned into a royal garden, and the law was disregarded by the king, there was no prospect of its regaining it at that period. The law of Moses was still in force; and there were some, like Naboth, who were resolved to comply with it. (C.) even at the hazard of their lives.


Ver. 10. Fast, as in a case of the greatest importance, where the welfare of the king and of the state are concerned. We have frequent mention of such extraordinary fasts. 2 Par. xx. 3; 1 Esd. viii. 21; Joel i. 14, &c. Some would translate, "Call an assembly." Vatia.—But the Chal. &c., are for the fast.

Ver. 10. Belial, without restraint or conscience. Blasphemous. Heb. "blessed."—Alein. (H.) or god, the gods, magistrates, &c. C.—Blessing is equally put, to avoid the horrible sound of blasphemy. W. Jeb l. 6, and II. D.—Martin de Hoy (l. 2) maintains that the word implies to "bid adieu," or quid; as if Naboth had relinquished the service both of God and of the king. He was accised as a traitor. The law did not condemn the person to death who had spoken "of the prison. Exod. xxiii. 22. But the wicked judges complied with the instigation of Jezabel (C.); as one pretended that he had also blasphemed God. H.—All Naboth's family were involved in his ruin (4 Kings ix. 20, &c.) as it was necessary for Ahab's purpose.


Ver. 16. Of it, on the title of confiscation, as Naboth had been condemned for high treason (see 2 Kings ix. 7. M.); or because there was no heir left, ver. 10. Ahab only waited one day, and then Elias met him to denominate him a similar fate after he was dead. 4 Kings ix. 26. Sept. have, "he tore his garments, and put on sackcloth:" and it came to pass afterwards, that Ahab arose," &c. The addition would intimate that the king pretended to be sorry. They repeat the same thing, ver. 27, "he had put on sackcloth, on the day when he slew Naboth, and went along cast down." It is probable that Ahab might assume this garb to make people suppose that he had no hand in the death of Naboth; and if this was all hypocrisy, and Elias boldly accused him of guilt. Thou hast slain, &c. C.—Ver. 10. H.—He knew, at least, of his wife's machinations. Sallen.

Ver. 19. Possession, by desire; though he was yet only on the road. M.—Perhaps he had sent his servants before. H.—Place, not precisely, as Ahab was slain in Samaria. M.—But Naboth's vineyard, perhaps, was not far distant from the place, where dogs licked the blood of the king. H.—On account of Ahab's repentance the sentence was (ver. 29, C.) rather changed, and his son Joram was substituted in his stead. 4 Kings ix. 26. H.

Ver. 20. Thy enemy. Have I done thee any harm, whenever thou hast appeared before me? H. and Sept. "O my enemy." H.—To find, often means to attack or take by surprise. Art thou come thus, to fall upon me on the road? C.—Sold. That is, so addicted to evil, as if thou hadst sold thyself to the devil, to be his slave in all kind of evil. Ch. W. 2. Greg. in Ezech. hom. 10. The expression strongly marks the empire of the passions. Ahab was overruled wicked, without any restraint. C.—Sold, or "abandoned," are used in the same sense. Paul. xiii. 13.

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23 And of Jezabel also, the Lord spoke, saying: The dogs shall eat Jezabel in the field of Jezreel.

24 If Achab die in the city, the dogs shall eat him: but if he die in the field, the birds of the air shall eat him.

25 Now, there was not such another as Achab, who was sold to do evil in the sight of the Lord: for his wife, Jezabel, set him on.

26 And he became abominable, insomuch as he followed the idols which the Amorrites had made, whom the Lord destroyed before the face of the children of Israel.

27 And when Achab had heard these words, he rent his garments, and put hair-cloth upon his flesh, and fasted, and slept in sackcloth, and walked with his head cast down.

28 And the word of the Lord came to Elias, the Thesbite, saying:

29 Hast thou not seen Achab humbled before me? therefore, because he hath humbled himself, for my sake, I will not bring the evil in his days, but in his son's days will I bring the evil upon his house.

CHAP. XXII.

Achab believing his false prophets, rather than Michæas, is slain in Ramoth-Galad. Ochozas succeedeth him. Good king Josaphat dieth, and his son Joram succeedeth him.

AND there passed three years without war between Syria and Israel.

2 And in the third year, Josaphat, king of Juda, came down to the king of Israel.

3 (And the king of Israel said to his servants: Know ye not that Ramoth-Galad is ours, and we neglect to take it out of the hand of the king of Syria?)

4 And he said to Josaphat: Wilt thou come with me to battle to Ramoth-Galad?

5 And Josaphat said to the king of Israel: As I am, so art thou: my people and thy people are one: and my horsemen are thy horsemen. And Josaphat said to the king of Israel: Inquire, I beseech thee, this day the word of the Lord.

6 Then the king of Israel assembled the prophets.

7 And Josaphat said: Is there not here some prophet of the Lord, that we may inquire by him?

8 And the king of Israel said to Josaphat: There is one man left, by whom we may inquire of the Lord; Mîchaæs, the son of Jemla: but I hate him, for he doth not prophesy good to me, but evil. And Josaphat said: Speak not so, O king.

9 Then the king of Israel called an eunuch, and said to him: Make haste, and bring hither Mîchaæs, the son of Jemla.

10 And the king of Israel, and Josaphat, king of Juda, sat each on his throne, clothed with royal robes, in a court, by the entrance of the gate of Samaria, and all the prophets prophesied before them.

11 And Sédécias, the son of Chanaan, made himself horns of iron, and said: Thus saith the Lord: With these shalt thou push Syria, till thou destroy it.

12 And all the prophets prophesied in like manner, saying: Go up to Ramoth-Galad, and prosper, for the Lord will deliver it into the king's hands.

13 And the messenger that went to call Mîchaæs, spoke to him, saying: Behold the words of the prophets with one mouth declare good things to the king: let thy word therefore, be like to theirs, and speak that which is good.

14 But Mîchaæs said to him: As the Lord liveth, whatsoever the Lord shall say to me, that will I speak.

15 So he came to the king, and the king said to him: Mîchaæs, shall we go to Ramoth-Galad to battle, or shall we forbear? He answered him: Go up, and prosper, and the Lord shall deliver it into the king's hands.

16 But the king said to him: I adjure thee again, and again, 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, like sheep that have no shepherd; and the Lord about four hundred men, and he said to them: Shall I go to Ramoth-Galad to fight, or shall I forbear? They answered: Go up, and the Lord will deliver it into the hand of the king.

8 Num. xxvi. 17; Matt. ix. 35.

VER. 29. Field. Heb. wall, or "before the wall." This was exactly fulfilled, 4 Kings ix. 32. Jezabel was hurled from a window over the gate or wall of the city. C.

VER. 24. Eat him, Yet God remitted something from the severity of this sentence; and Achab was buried in Samaria. Chap. xxii. 37. But his son was deprived of burial. T. 4 Kings ix. 30. According to the Heb. the prediction related to Achab's posterity, as the Chal. Sept., Syr., &c. have understood it. C.—Prot. "him that dieth of Achab in the city." sc.

VER. 26. Sept. 3 Moreover, Achab was not only a wicked man, who was sold to do evil, since Jezabel, ... given over to Mias-ter. His natural disposition was not perhaps so bad. But his unfortunate connection with a most wicked woman, involved him in ruin. Even when he began to repent, and was on the point of returning his life, (ver. 57.) her influence spoiled all. H.

VER. 27. Down. Heb. "uncovered," (Mal. 2 Kings xx. 30.) or "bare-foot," (Chal. Syr.) or "softly," (Vat. Prot.) or "he walked bent down." Sept. Some express the sense of Achab is not certain. Some believe that it was indecent, and only external. H. Others suppose that Achab really repented for what he had done, but presently relapsed at the instigation of Jezabel; though S. Chrysostom (ad Theoph. leg.) seems to be convinced that he "obtained the remission of all his sins, and entirely changed his life." S. Jer. 60. ch. hom. 5. ad Antioch.

VER. 28. Saca. Heb. "before me," publicly. H. The threat of the prophet caused Achab to invest his son with the royal dignity, and Josaphat followed his example. Sall. A. C. 926. But some call this in question. H.

CHAP. XXII. VER. 1. Israel, from the time when Benhadad and Achab had made a league. Chap. xx. 34. 8 Num. xxvi. 17; Matt. ix. 35.

VER. 23. It is wonderful that a prince of so great piosity should be an inconstant of such strict friendship with a most wicked king. God did not approve
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CHAP. XXII.

29. So the king of all Israel, and Josaphat, king of Judea, went up to Ramoth-Galad.

30. And the king of Israel said to Josaphat: Take thy armour, and go into the battle, and put on thy own garments. But the king of Israel changed his dress, and went into the battle.

31. And the king of Syria had commanded the two and thirty captains of the chariots, saying: You shall not fight against any, small or great, but against the king of Israel only.

32. So when the captains of the chariots saw Josaphat, they suspected that he was the king of Israel, and making a violent assault, they fought against him: and Josaphat cried out.

33. And the captains of the chariots perceived that he was not the king of Israel, and they turned away from him.

34. And a certain man bent his bow, shooting at a venture, and chanced to strike the king of Israel between the lungs and the stomach. But he said to the driver of his chariot: Turn thy hand, and carry me out of the army, for I am grievously wounded.

35. And the battle was fought that day, and the king of Israel stood in his chariot against the Syrians, and he died in the evening: and the blood ran out of the wound into the midst of the chariot.

36. And the herald proclaimed through all the army, before the sun set, saying: Let every man return to his own city, and to his own country.

37. And the king died, and was carried into Samaria: and they buried the king in Samaria.

38. And they washed his chariot in the pool of Samaria, and the dogs licked up his blood, and they washed the reins according to the word of the Lord which he had spoken.

39. But the rest of the acts of Ahab, and all that he did, and the house of ivory that he made, and all the cities that he built, are they not written in the Book of the words of the days of the kings of Israel?

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* Vide Matt. xii. 5; and Apoc. xx. 3.

VER. 17. No shepherd, &c. Wisd. 2. 6. There are no masters (M.), not fearing the King's displeasure, who seemed to regard his former denunciation as an effect of his ill-will. Hence he explains his vision more as large.

VER. 20. The Lord said, &c. God standeth not in need of any counsellor; nor are we to suppose that things pass in heaven in the manner here described; but this representation was made to the prophet, to be delivered by him in a manner adapted to the common ways and notions of men. Ch. S. Greg. Mor. ii. 91, &c. W.

VER. 22. Go forth, and do so. This was not a command, but a permission; for God never ordains his missions, though he often permits the living spirit to deceive those who love not the truth. 2 Thess. ii. 10. And in this sense it is said, in the following verse, The Lord hath given a living spirit in the mouth of all thy prophets. Ch. What is translated in the imperatives, denotes frequently what shall come to pass, though it be displeasing to God. C. He permits it, therefore, only by not exerting his power to prevent the execution. H. —The devils can do nothing without such a permission. Ahab desired to be deceived by the false prophets, as he would not hearken to a true one. S. Aug. Con. Jul. v. 4, and q. 43. Inter. 83.

VER. 25. Go into a chamber, &c. This happened when he heard the king was with him; and Josaphat is upbraided, as he should be punished for his false prophecy (Ch.); though this be no where recorded, (C,) except in Josephus. W.

—He probably expired soon. Salien.

VER. 27. Distress, both "in small quantity." (Paral.) and very bad. Grot. T. Isa. xxx. 20. —Poverty when I will punish thee, as an impostor. M. — How grating must this have been to the good king Josaphat; and still he does not abandon the company of such infatuated people? Ver. 29. —Thy men. Sept. "I will disgrace myself, and go into the battle; and do thou put on my garment." Hence the Syrians mistook Josaphat for Ahab, (ver. 32. C.) as "it had been agreed between them, that he should wear the raiment of Ahab, to the more readily the prediction of Micah." Joseph. viii. 16. —Vain and impious attempt! Providence found him out, though unadorned.

VER. 30. C. —Only. Not that the Syrians were to avoid hurting anybody else, as they could not thus come to the king (Sallen); and we find one shot an arrow at the army of Israel (ver. 34. H.); but the main event was to be directed against Ahab, either to kill or to take him prisoner. M.

VER. 32. Cried out. Par. add, to the Lord, and he helped him, and turned them away from him. The Jews (in Seder. Olam 17) acknowledge the same thing; and thus it was known that Josaphat was not the king of Israel, who would rather have invoked Baal.

VER. 34. STOCHIACE. Between the neck and the shoulders. The arrow went in at the lungs, and came out at the shoulders, as it was shot from a lower ground. M. —Some explain the Heb. "between the joints and the coat of mail." Prov. "joints of the harness." Sept. "between the lungs and the breast." H. —Syria. "between the juncture of the coat of mail," where it is connected with the armour of the thighs. Grot. —God directed the random shot. Salien. W.

VER. 36. "Of Samaria." Josephus says, of Jezreel, (Jerashif,) conformably to the prediction. But God had relented in that particular, on Ahab's repentance (C. Sup. xxiv. 20;) unless it regarded his son Joram. H. Sallen. —Reins. Heb. zem, may also signify, "arrows." (Munster.) and "harlities," Sept. Some suspect that such were painted upon the chariot. Josephus intimates, with the Sept., that "harlities bathed in the blood," (Ant. xvi. 15;) which would tend to the greater contempt of Ahab's Meals. Speiser. —Ahab's blood. No mention had been made of the chariot. God was thus pleased to show how easily he could have executed the sentence in all its rigour.
40 So Ahab slept with his fathers; and Oholiasah, his son, reigned in his stead.
41 But Josaphat, the son of Asa, began to reign over Judah, in the fourth year* of Ahab, king of Israel.
42 He was five and thirty years old when he began to reign, and he reigned five and twenty years in Jerusalem: the name of his mother was Azuba, the daughter of Shalum.
43 And he walked in all the way of Asa his father, and he declined not from it: and he did that which was right in the sight of the Lord.
44 Nevertheless, he took not away the high places: for as yet the people offered sacrifices, and burned incense in the high places.
45 And Josaphat had peace with the king of Israel.
46 But the rest of the acts of Josaphat, and his works which he did, and his battles, are they not written in the Book of the words of the days of the kings of Judah?
47 And the remnant also of the effeminate, who remained in the days of Asa, his father, he took out of the land.

* A. M. 3090, A. C. 914—A. M. 3165.

48 And there was then no king appointed in Edom.
49 But king Josaphat made navies on the sea, to sail into Ophir for gold: but they could not go; for the ships were broken in Asiongaber.
50 Then Oholiasah, the son of Achab, said to Josaphat: Let my servants go with thy servants in the ships. And Josaphat would not.
51 And Josaphat slept with his fathers, and was buried with them in the city of David, his father: and Joram, his son, reigned in his stead.
52 And Oholiasah, the son of Achab, began to reign over Israel, in the seventeenth year of Josaphat, king of Judah, and he reigned over Israel two years.
53 And he did evil in the sight of the Lord, and walked in the way of his father and his mother, and in the way of Jeroboam, the son of Nebat, who made Israel to sin.
54 He served also Baal, and worshipped him, and provoked the Lord, the God of Israel, according to all that his father had done.

* 2 Par. xx. 36.—A. M. 3115, A. C. 883—A. M. 3116.
bit, saying: Arise, and go up to meet the messengers of the king of Samaria, and say to them: Is there not a God in Israel, that ye go to consult Beelzebub, the god of Accaron?

4 Wherefore thus saith the Lord: From the bed, on which thou art gone up, thou shalt not come down, but thou shalt surely die. And Elias went away.

5 And the messengers turned back to Ochozias. And he said to them: Why are you come back?

6 But they answered him: A man met us, and said to us: Go, and return to the king, that sent you, and you shall say to him: Thus saith the Lord: Is it because there was no God in Israel, that thou sendest to Beelzebub, the god of Accaron? Therefore thou shalt not come down from the bed, on which thou art gone up, but thou shalt surely die.

7 And he said to them: What manner of man was he who met you, and spoke these words?

8 But they said: A hairy man, with a girdle of leather about his loins. And he said: It is Elias, the Thebrite.

9 And he sent to him a captain of fifty, and the fifty men that were under him. And he went up to him, and as he was sitting on the top of a hill, he said to him: Man of God, the king hath commanded that thou come down.

10 And Elias answering, said to the captain of fifty: If I be a man of God, let fire come down from heaven and consume thee, and thy fifty. And there came down fire from heaven and consumed him, and the fifty that were with him.

11 And he again sent him another captain of fifty men, and his fifty with him. And he said to him: Man of God: Thus saith the king: Make haste and come down.

12 Elias answering, said: If I be a man of God, let fire come down from heaven, and consume thee, and thy fifty. And fire came down from heaven, and consumed him and his fifty.

13 Again he sent a third captain of fifty men, and the fifty that were with him. And when he was come, he fell upon his knees before Elias, and besought him, and said: Man of God, despise not thy life, and the lives of thy servants that are with me.

14 Behold fire came down from heaven, and consumed the two first captains of fifty men, and the fifty that were with them: but now I beseech thee to spare my life.

15 And the angel of the Lord spoke to Elias, saying: Go down with him, fear not. He arose therefore, and went down with him to the king.

16 And said to him: Thus saith the Lord: Because thou hast sent messengers to consult Beelzebub, the God of Accaron, as though there were not a God in Israel, of whom thou mightest inquire the word; therefore, from the bed on which thou art gone up, thou shalt not come down, but thou shalt surely die.

17 So he died, according to the word of the Lord, which Elias spoke; and Joram, his brother, reigned in his stead, in the second year of Joram, the son of Josaphat, king of Judah, because he had no son.

18 But the rest of the acts of Ochozias, which he did, are they not written in the Book of the words of the days of the kings of Israel?

CHAP. II.

Elias will not part from Elias. The cause of the Jordan is divided by Elias's choice. Elias is taken up in a fiery chariot, and his double spirit is given to Eliseus. Eliseus healeth the lepers by casting in sail. Boys are born by bears, for mocking Eliseus.

* A. M. 3705. A. C. 854.

V. 17. The second year of Joram, &c., counted from the time that he was anointed to the throne by his father Josaphat (Chr.); so that it is said that he reigned also in the 18th year of Josaphat. Chap. iii. 1. See also chap. viii. 16. To obviate these apparent contradictions, chronologists suppose that Joram reigned over Israel in the 18th of Josaphat, king of Judah, and in the second year of the latter had appointed his son Joram to vice royalty. He was anointed with his father on the throne two years before his death, and in the 5th of Joram, king of Israel. Examples of this kind are frequent among the Hebrews, and particularly among the Persians, whose chronology is thus rendered very difficult. Why should we allow that the numbers are erroneous, when this explanation will suffice? C.-Grotius leaves the matter undecided. D.—Cephal (Crit. p. 414) maintains that the numbers have been ill transcribed; and so does Holbein, who asserts that such a mode of writing would not be tolerable in a profane author; thus to mention different dates, without intimating how they are to be reconciled. If we should read that Herodias began to reign in the 18th year of Chorasses, and a little after that he succeeded the throne in the 27th year of the son of Chorasses, without ever specifying how Herodias began his reign at various periods, who would not suspect a mistake? Is it not more rational to throw the blame on the transcriber, than on the author? The modern chronologists seem to have invented the idea of vicereigns and simultaneous kings among the Hebrews merely to get over difficulties; though the Scripture be entirely silent on this point. Holbein would therefore read, "in the 22nd year of Joram," as the mention of Joram seems here improper, (aborardus,) his father reigning 26 years. Ochozias began to reign when Josaphat had almost completed his 17th year. See 3 Kings xxxii. 1. II.—His brethren are described in Hdb., Chal., Arum, and in some copies of the Sept., but it is in most others, as well as in the Synac, (C.) Josephus, &c. (H.); and this is the common opinion. The Roman edition here inserts (C.) "after Elias's death," etc. (16) "after Joram's death," etc. (18) "after Joram's death," etc. (20) "Elias, &c. (K.)", etc. (35) "the second year of Joram, &c. (H.)" in any edition of the Sept. Cape.-In the mean time Josaphat being returned from the unfortunate expedition with Achab, set his kingdom in order, purifying it from all the vestiges of idolatry, as much as he was able, and appointing proper judges. 3 Par. xix.

CHAP. III. Vers. 1. Hazael. By heemus here is meant, the air, the lowest
AND it came to pass, when the Lord would take up Elias into heaven, by a whirlwind,* that Elias and Eliseus were going from Galgal.

2 And Eliseus said to Eliseus: Stay thou here, because the Lord hath sent me as far as Bethel. And Eliseus said to him: As the Lord liveth, and as thy soul liveth, I will not leave thee. And when they were come down to Bethel,

3 The sons of the prophets, that were at Bethel, came forth to Elias and said to him: Dost thou know that, this day, the Lord will take away thy master from thee? And he answered: I also know it; hold thy peace.

4 And Eliseus said to Eliseus: Stay here, because the Lord hath sent me to Jericho. And he said: As the Lord liveth, and as thy soul liveth, I will not leave thee. And they two went on together.

5 The sons of the prophets, that were at Jericho, came to Elias, and said to him: Dost thou know that, this day, the Lord will take away thy master from thee? And he said: I also know it; hold thy peace.

6 And Eliseus said to him: Stay here, because the Lord hath sent me as far as the Jordan. And he said: As the Lord liveth, and as thy soul liveth, I will not leave thee.

7 And fifty men, of the sons of the prophets, followed them, and stood in sight, at a distance: but they two stood by the Jordan.

8 And Elias took his mantle, and folded it together, and struck the waters, and they were divided hither and thither, and they both passed over on dry ground.

9 And when they were gone over, Elias said to Eliseus: Ask what thou wilt have me to do for thee, before I be taken away from thee. And Eliseus said: I beseech thee, that in me may be thy double spirit.

10 And he answered: Thou hast asked a hard thing; nevertheless, if thou see me when I am taken from thee, thou shalt have what thou hast asked: but if thou see me not, thou shalt not have it.

11 And as they went on, walking and talking together, behold, a fiery chariot and fiery horses parted them both asunder: *and Elias was taken up by a whirlwind into heaven.

12 And Eliseus saw him, and cried: My father, the chariot of Israel, and the driver thereof. And he saw him no more: and he took hold of his own garments, and rent them in two pieces.

13 And he took up the mantle of Elias, that fell from him: and going back, he stood on the bank of the Jordan;

14 And he struck the waters with the mantle of Elias, that had fallen from him, and they were not divided. And he said: Where is now the God of Elias? And he struck the waters, and they were divided hither and thither, and Eliseus passed over.

15 And the sons of the prophets, at Jericho, who were over against him, seeing it, said: The spirit of Elias hath rested upon Eliseus. And coming to meet him, they worshipped him, falling to the ground.

16 And they said to him: Behold, there are with thy servants, fifty strong men, that can go, and seek thy master, lest, perhaps, the spirit of the Lord, hath taken him up and cast him upon some mountain, or into some valley. And he said: Do not send.

17 But they pressed him, till he consented, and said: Send. And they sent fifty men: and they sought three days, but found him not.

18 And they came back to him: for he abode at Jericho, and he said to them: Did I not say to you? Do not send.

19 And the men of the city said to Eliseus: Behold,
the situation of this city is very good, as thou, my lord, seest: but the waters are very bad, and the ground barren. 20 And he said: Bring me a new vessel, and put salt into it. And when they had brought it, 21 He went out to the spring of the waters, and cast the salt into it, and said: Thus saith the Lord: I have healed these waters, and there shall be no more in them death or barrenness. 22 And the waters were healed unto this day, according to the word of Eliseus, which he spoke.

And he went up from thence to Bethel: and as he was going up by the way, little boys came out of the city and mocked him, saying: Go up, thou bald-head, go up, thou bald-head.

And looking back, he saw them, and cursed them in the name of the Lord: and there came forth two bears, out of the forest, and tore of them, two and forty boys. 25 And from thence he went to Mount Carmel, and from thence he returned to Samaria.

IV. KINGS.

The kings of Israel, Judah, and Edom, fight against the king of Moab. They send water, which Eliseus procures without rain; and prophesies victory. The king of Moab is overthrown: his city is besieged: he sacrifeth his first-born son: so the Israelites raise the siege.

And Joram, the son of Achab, reigned over Israel, in Samaria, in the eighteenth year of Josaphat, king of Judah. And he reigned twelve years. 2 And he did evil before the Lord, but not like his father and his mother: for he took away the statues of Baal, which his father had made. 3 Nevertheless, he stuck to the sins of Jeroboam, the son of Nabat, who made Israel to sin, nor did he depart from them. 4 Now Messa, king of Moab, nourished many sheep, and he paid to the king of Israel a hundred thousand rams, and a hundred thousand rams, with their fleeces. 5 And when Achab was dead, he broke the league which he had made with the king of Israel.

And king Joram went out that day from Samaria, and mustered all Israel.

6 And he sent to Josaphat, king of Judah, saying: The king of Moab is revolted from me: come with me against him to battle. And he answered: I will come up: he that is mine, is thine: my people are thy people, and my horses, thy horses.

8 And he said: Which way shall we go up? But he answered: By the desert of Edom.

9 So the king of Israel, and the king of Judah, and the king of Edom, went, and they betook a compass of seven days' journey, and there was no water for the army, and for the beasts, that followed them.

10 And the king of Israel said: Alas, alas, ala, the Lord hath gathered us three kings together, to deliver us into the hands of Moab.

11 And Josaphat said: Is there not here a prophet of the Lord, that we may beseech the Lord by him? And one of the servants of the king of Israel answered: Here is Eliseus, the son of Saphat, who poured water on the hands of Elias.

12 And Josaphat said: The word of the Lord is with him. And the king of Israel, and Josaphat, king of Judah, and the king of Edom, went down to him.

13 And Eliseus said to the king of Israel: What have I to do with thee? go to the prophets of thy father, and thy mother. And the king of Israel said to him: Why hath the Lord gathered together these three kings, to deliver them into the hands of Moab? 14 And Eliseus said to him: As the Lord of hosts liveth, in whose sight I stand, if I did not reverence the face of Josaphat, king of Judah, I would not have hearkened to thee, nor looked on thee.

15 But now bring me hither a minstrel. And when the minstrel played, the hand of the Lord came upon him, and he said:

16 Thus saith the Lord: Make the channel of this torrent full of ditches.

* A. M. 3108, A. C. 926.

VIII. Edom, though more circumspect (C) than to cross over the Jordan at Galgal, as the enemy might thus be taken unaware, (M) and fresh recruits might be procured from the tributary king of Edom, ver. 9. II. Yet the want of water made this road more dangerous.

VIII. Edom, a proverbial expression to denote that he waited upon him.

VIII. Mother, whom thou sartstrengthen. This is not an order, but a succour, (H) which the king desired. C.—Christ said to Judas: Whom thou dost, do quickly, John xiii. 27. H.—With what liberty does the prophet speak to an impious king! showing himself worthy to succeed Elias, and accustomed by the like zeal for God.

VIII. Minstrel. The priests and Levites, who officiated in the temple, accompanied the army. Eliseus wanted no profane music. (C) but by this request he shows his respect for the true religion, (H) and by sounding forth the Divine praises in some of David's psalms, wishes to obtain of God the favour which was desired. (D) and thence, (M) in whose sight I stand, if I did not revere the face of Josaphat, king of Judah, I would not have hearkened to thee, nor looked on thee.

VIII. The surprising effects of ancient music to calm the passions are well attested. 1 Kings xvi. 17. By this means S. Francis was raised to the contemplation of heavenly things; and S. Augustine says of himself, How often when I heard the hymns and anthems, being greatly moved at the delightful harmony of thy church. De peccatis. Zosimus. Ecclesiasticus 43. 1. De ecclesiis

VIII. Ditches. It was then quite dry; the water which should come in the night, would both refresh the army, and bring on the ruin of the Moabites.

* A. M. 3109, A. C. 926.
IV. KINGS

CHAP. III.

17 For thus saith the Lord: You shall not see wind, nor rain: and yet this channel shall be filled with waters, and you shall drink, you and your families, and your beasts.

18 And this is a small thing in the sight of the Lord: moreover, he will deliver also, Moab into your hands.

19 And you shall destroy every fenced city, and every choice city, and shall cut down every fruitful tree, and shall stop up all the springs of waters, and every goodly field you shall cover with stones.

20 And it came to pass, in the morning, when the sacrifices were offered, that behold, water came by the way of Edom, and the country was filled with water.

21 And all the Moabites hearing that the kings were come up to fight against them, gathered together all that were girded with a belt upon them, and stood in the borders.

22 And they rose early in the morning, and the sun being now up, and shining upon the waters, the Moabites saw the waters over against them red, like blood,

23 And they said: It is the blood of the sword: the kings have fought among themselves, and they have killed one another: go now, Moab, to the spoils.

24 And they went into the camp of Israel: but Israel, rising up, defeated Moab, who fled before them, and they being conquerors, went and smote Moab.

25 And they destroyed the cities: And they filled every goodly field, every man casting his stone: and they stopt up all the springs of waters: and cut down all the trees that bore fruit, so that brick walls only remained: and the city was beset by the slingers, and a great part thereof destroyed.

26 And when the king of Moab saw this, to wit, that the enemies had prevailed, he took with him seven hundred men that drew the sword, to break in upon the king of Edom: but they could not.

27 Then 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 in Israel, and presently they departed from him, and returned into their own country.

CHAP. IV.

NOW a certain woman of the wives of the prophets, cried to Elishes, saying: Thy servant, my husband, is dead, and thou knowest that thy servant was one that feared God, and beheld the creditor is come to take away my two sons to serve him.

2 And Elishes said to her: What wilt thou have me do for thee? Tell me, what hast thou in thy house? And she answered: I, thy handmaid, have nothing in my house but a little oil, to anoint me.

3 And he said to her: Go, borrow of all thy neighbours empty vessels, not a few.

4 And go in, and shut thy door, when thou art within, and thy sons: and pour out thereof into all those vessels: and when they are full, take them away.

5 So the woman went, and shut the door upon her, and upon her sons: they brought her the vessels, and she poured in.

6 And when the vessels were full, she said to her son: Bring me yet a vessel. And he answered: I have no more. And the oil stood.

7 And she came, and told the man of God. And he said: Go, sell the oil, and pay thy creditor: and thou and thy sons live of the rest.

8 And there was a day when Elishes passed by Sunam: now there was a great woman there, who detained him to eat bread: and as he passed often that way, he turned into her house to eat bread.

9 And she said to her husband: I perceive that this is a holy man of God, who often passeth by us.

10 Let us, therefore, make him a little chamber, and put a little bed in it for him, and a table, and a stool, and a candlestick, that when he cometh to us he may abide there.

11 Now, there was a certain day, when he came, and turned into the chamber, and rested there.

12 And he said to Gizez, his servant: Call this Sunamitess. And when he had called her, and she stood before him,

CHAP. IV. VER. 1. Serve him, not as slaves, for the Hebrews were not thus to be sold, except they had committed some crime. Salmo. A. C. 773. See Lev. xxv. 29.——But the condition of mercenaries was perhaps little different (Po.) and we find that people were sold for debt. Exod. xxvii. 17. Ex. v. 1. The same practice seems to have continued till our Saviour's time. Matt. xviii. 26. Children were regarded as part of a person's property.

VER. 2. Aontia, for delicacy or health. Matt. vi. 17.——To abstain from this unclean, in the East, was a great mortification. 2 Kings xii. 2. Matt. xxviii. 41. Heb. renfri, occurs nowhere else, and may signify a pot, or "skin of oil." The woman had nothing else. The original does not say what she intended to do with it. C.——She might use it for food (2 Kings xvii. 12), but the Sept. agrees with the Vulg. II.

VER. 6. Stood. The grace of God ceases to flow when the soul is full of vanity. S. Bern.—Charity does not increase, when it becomes nothing. S. Aug. creat. 210, de Temp.

VER. 8. Soumam, the birthplace of the beautiful virgin Abiga (2 Kings i. 3) at the foot of Thabor, (C) and not above a mile from Carmel. Ver. 28.——Great manner (Hebr., "comparable to play" (Arab.) and richer. Ver. 18. T.——"Fearing sin," Chal. This was true greatness! H.——Elishes often passed by her house, when he went to visit the colleges at Bethel, Jericho, &c. Ver. 19. Chasheb. Heb. add., "on the wall." (H) or surrounded with walls," at the top of the house, where strangers usually lodged, C.——After being entertained the first day with the family, they might retire, and live as if they were guests. Some presents being sent to them daily, at least among the Greeks of rank. Herv. vi. 10.——The apartment of Elishes might be separate from the house, that he might be less distracted in his meditations. M. Vatbale.— Caudouflch, on which many lamps, or even wood, might burn. Exod. xxv. 37. C.

A. M. 3106, A. C. 805.
13 He said to his servant: Say to her: Behold, thou hast diligently served us in all things; what wilt thou have me to do for thee? Hast thou any business, and wilt thou, that I speak to the king, or to the general of the army? And she answered: I dwell in the midst of my own people.

14 And he said: What will she then that I do for her? And Giezë said: Do not ask, for she hath no son, and her husband is old.

15 Then he bid him call her. And when she was called, and stood before the door,

16 He said to her: At this time, and this same hour, if life be in company, thou shalt have a son in thy womb. But she answered: Do not, I beseech thee, my lord, thou man of God, do not lie to thy handmaid.

17 And the woman conceived, and brought forth a son in the time, and at the same hour that Eliezeus had said.

18 And the child grew. And on a certain day, when he went out to his father to the reapers,

19 He said to his father: My head aches, my head aches. But he said to his servant: Take him, and carry him to his mother.

20 And when he had taken him, and brought him to his mother, she set him on her knees, until noon, and then he died.

21 And she went up, and laid him upon the bed of the man of God, and shut the door: and going out,

22 She called her husband, and said: Send with me, I beseech thee, one of thy servants, and an ass, that I may run to the man of God, and come again.

23 And he said to her: Why dost thou go to him? to-day is neither new moon nor sabbath. She answered: I will go.

24 And she saddled an ass, and commanded her servant: Drive, and make haste, make no stay in going: And do that which I bid thee.

25 So she went forward, and came to the man of God, to Mount Carmel: and when the man of God saw her coming towards, he said to Giezë, his servant: Behold that Sunamitess.

26 Go, therefore, to meet her, and say to her: Is all well with thee, and with thy husband, and with thy son? And she answered: Well.

27 And when she came to the man of God, to the mount, she caught hold on his feet: and Giezë came to remove her. And the man of God said: Let her alone, for her soul is in anguish, and the Lord hath hid it from me, and hath not told me.

28 And she said to him: Did I ask a son of my lord? did I not say to thee: Do not deceive me?

29 Then he said to Giezë: Gird up thy loins, and take my staff in thy hand, and go. If any man meet thee, salute him not: and if any man salute thee, answer him not: and lay my staff upon the face of the child.

30 But the mother of the child said: As the Lord liveth, and as thy soul liveth, I will not leave thee. He arose, therefore, and followed her.

31 But Giezë was gone before them, and laid the staff upon the face of the child, and there was no voice nor sense: and he returned to meet him, and told him, saying: The child is not risen.

32 Eliezeus, therefore, went into the house, and beheld the child lay dead on his bed:

33 And going in, he shut the door upon him, and upon the child, and prayed to 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 he bowed himself upon him, and the child's flesh grew warm.

35 Then he returned and walked in the house, once, and twice, and thrice: and he went up, and lay upon him: and the child gaped seven times, and opened his eyes.

36 And he called Giezë, and said to him: Call this Sunamitess. And she being called, went in to him: and he said: Take up thy son.

37 She came and fell at his feet, and worshipped upon the ground: and took up her son, and went out.

VER. 18. He asked, or he had asked (Junius and Piscator) so that we may include this and the following verse within a parenthesis, as alluding to what had passed before (C.); unless the woman, out of modesty, did not come into the chamber of the prophet, who addressed her by an interpreter (M.) or servant. H.—Arang. Eliezeus had acquired great influence with Jerom, in the war with Moab. C.—The ancient canons exhorted bishops to present the petitions of the poor to the prince, Grotius.—Porphyry. I have nothing to fear, (H.) and am not in want. T.—I have no quarrel with any person. C.—I am of too mean a condition to have any thing to do at court, Abul.

VER. 19. Womb. Heb. "At this season, according to the time of life, (H. or of a woman with child, M.) thou shalt embrace a son" in thy arms. H. See Gen. xli. 15. If it is added by S. Jerome, agreeably to a usual form of speaking. M.—The prophet assures the woman that she will not only live, but also bear a son, and nurse him. Lcus. deceive, (ver. 22.) or flatter me with vain hopes. C.—Through joy she could hardly believe. See Luke xxix. 34, 41. H.

VER. 21. Rod, esteeming it as a rod, (H.) or wish ing to excite the man of God to pray for her child, and to conceal its death from her husband. M.

VER. 22. Moan. a day of devotion, (Num. x. 10. C.) or probably of obligation, like the sabbath, on which no long journey could be undertaken, (T. Ver. 8.) unless for the sake of pieté, (Exod. xxvi. 8.) as Surnam is placed six or seven leagues, (C.) or eight hours' walk from Carmel, Arrichon. M.

VER. 23. "Unless I did bid thee." Some translate, "urge me not to get up, unless," etc. Chal., Arab., etc. They suppose that she went on foot, and that the ass was designed for Eliezeus. Varah.

VER. 24. Well. She declines mentioning what she wanted the servant to do, in order that she might speak to the prophet in person. M.

VER. 25. A son. Better it had been for me not to have become a mother, than to be so soon deprived of my child. M.

VER. 26. Salute him not. He that is sent to rule to life the sinner spiritually dead, must not suffer himself to be called off, or diverted from his enterprise, by the salutations of ceremonies of the world. Ch.—So must the preachers of the Gospel diligently fulfill their import ant office. Luke x. 4. S. Greg. hor. 17. Urbanity is not reprehended; but no human transaction ought to impede what is Divine. S. Amb. cc. 8. C.—Eliezeus requires the utmost expedition, that the favour might be the greater. Quo cito dat, dixit M.

VER. 31. The child is not risen. By the staff of Eliezeus is represented the rod of Moses, or the old law, which was incapable of restoring life to mankind, they dead by sin. It was necessary that Christ himself should come in our flesh, to restore to us life again. In this, Eliezeus, as a figure of Christ, believed to go in person to restore the dead child to life. Ch.—S. Aug. (c. Faust. xii. 33.) shows that many like things recorded in the Old Testament are figures of the New. W.—Many of the Fathers observed that this miracle was intended to show the necessity of the incarnation to redeem lost man. The staff did not therefore restore life. C.—He had before trusted that God would perform the miracle by means of the staff, did formerly by the rod of Moses, or by the mantle of Elias. M.

VER. 34. Worm. Arab. adds, "by his breath," as when God breathed a soul into Adam. Theodorus. q. 18.—Some Greek interpreters have, "he breathed into his mouth," etc.

VER. 35. Upon him. Sept. he breathed," etc. C.—Other copies, (Alex. and Ven.) "he bent down upon the child seven times, and the child opened his eyes."—Gorus. Post. v. 16. (II.) and which interpretation, Junius, Mont. &c. agree. Arab. "he turned his eyes about seven times." Others, "he trembled," (C.) or sighed (M.) or Eliezeus "clapped his hands in his arms," etc.

VER. 37. Grumb. To honour the saint, who had done her such a kindness. M.

VER. 38. Galgal, where he had been often before.—Diodot. Heb. "aut," like disciples attending to the instructions of their master. Acts xxi. 3. C.—7e. Heb. and Sept. "to his servant," Giezë. M.—Eliezeus provided for the temporal as well as for the spiritual wants of his followers. H.—The famine had been sent by God, to punish the idolatry of the people. Chap. viii. 1. M.
And Eliseus returned to Galgal, and there was a famine in the land, and the sons of the prophets dwelt before him: And he said to one of his servants: Set on the great pot, and boil pottage for the sons of the prophets.

And one went out into the field to gather wild herbs: and he found something like a wild vine, and gathered of it wild gourds of the field, and filled his mantle, and coming back, he shed them into the pot of pottage; for he knew not what it was.

And they poured it out for their companions to eat: and when they had tasted of the pottage, they cried out, saying: Death is in the pot, O man of God. And they could not eat thereof.

But he said: Bring some meal. And when they had brought it, he cast it into the pot, and said: Pour out for the people, that they may eat. And there was now no bitterness in the pot.

And a certain man came from Baalsalisha, bringing to the man of God, bread of the first-fruits, twenty leaves of barley, and new corn in his scrip. And he said: Give to the people, that they may eat. And he said: Give to the people, that they may eat— for thus saith the Lord: They shall eat, and there shall be left.

And he set it before them: and they ate, and there was left, according to the word of the Lord.

CHAP. V.

Naaman, the Syriam, is cleansed of his leprosy. He professeth his belief in one God, promising to serve him. Gave thank gifts of Naaman, and is struck with leprosy.

Naaman, general of the army, of the king of Syria, was a great man with his master, and honourable: for by him the Lord gave deliverance to Syria: and he was a valiant man, and rich, but a leper.

Now there had gone out robbers from Syria, and had led away captive out of the land of Israel, a little maid, and she waited upon Naaman’s wife.

And she said to her mistress: I wish my master had been the prophet that is in Samaria: he would certainly have healed him of the leprosy which he hath.

Then Naaman went in to his lord, and told him, saying: Thus and thus said the girl from the land of Israel.

And the king of Syria said to him: Go; and I will send a letter to 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;

And brought the letter to the king of Israel, in these words: When thou shalt receive this letter, know that I have sent to thee Naaman, my servant, that thou mayest heal him of his leprosy.

And when the king of Israel had read the letter, he rent his garments, and said: Am I God, to be able to kill and give life, that this man hath sent to me to heal a man of his leprosy? mark, and see how he seeketh occasions against me.

And when Eliseus, the man of God, had heard this, to wit, that the king of Israel had rent his garments, he sent to him, saying: Why hast thou rent thy garments? let him come to me, and let him know that there is a prophet in Israel.

So Naaman came with his horses and chariots, and stood at the door of the house of Eliseus:

And Eliseus sent a messenger to him, saying: Go, and wash seven times in the Jordan, and thy flesh shall recover health, and thou shalt be clean.

Naaman was angry, and went away, saying: I thought he would have come out to me, and standing, would have invoked the name of the Lord, his God, and touched with his hand the place of the leprosy, and healed me.

Are not the Abana, and the Pharpar, rivers of Damascus, better than all the waters of Israel, that I may wash in them, and be made clean? So as he turned, and was going away with indignation.

His servants came to him, and said to him: Father if the prophet had bid thee do some great thing, surely thou shouldst have done it: how much rather what he now hath said to thee: Wash, and thou shalt be clean?

Then he went down, and washed in the Jordan seven times, according to the word of the man of God; and his flesh was restored, like the flesh of a little child: and he was made clean.

And returning to the man of God, with all his train, he came, and stood before him, and said: In truth, I know there is no other God, in all the earth, but only in Israel: I beseech thee, therefore, take a blessing of thy servant.


C.—Mr. The latter was, in effect, written in a haughty style, (M.) and the king might naturally infer that war would be the consequence.  

V. 10. Messenger. Eliseus supports the dignity of God’s envoy, and shows the general that his cure was to be attributed not to the presence of the prophet, but to the will and goodness of God.

V. 12. Pharpar. Benjam. (p. 59) informs us that the fourier river serves to water the city, and the second the surrounding gardens. The Orontes, which is supposed to be one of these rivers, flows from Antioco into the Mediterranean Sea.  

V. 13. Father: a title given to masters, kings, &c.—Masters may often derive benefit from the observations of their servants, as Naaman did repeatedly.  

V. 14. Cleans. If bathing seven times in the Jordan had been an infallible remedy, there would soon have been no lepers in the land, and our Saviour plainly intimates that the cure was miraculous. Luke iv. 57. C. Vales. 59.—The Fathers discover in this miracle a figure of the Gentiles called to the faith by the Synagogue, which is in servitude. Gal. iv. 25. Baptism cleanses us all from the seven capital sins, (Tert. c. Marc. 4,) so that no vestiges remain.  

V. 15. A blessing. A present, (Ch.) accompanied with wishes of happiness on both sides. We have seen that the prophets generally received such presents. But Eliseus acts with more reserve in regard to this stranger, as 3 Paul.
16 But he answered: As the Lord liveth, before whom I stand, I will receive none. And when he pressed him, he still refused.

17 And Naaman said: As thou wilt: but I beseech thee, grant to me, thy servant, to take from hence two mules' burthen of earth: for thy servant will not henceforth offer holocausts, or victims, to other gods, but to the Lord.

18 But there is only this, for which thou shalt entreat the Lord for thy servant; when my master goeth into the temple of Remmon, to worship there, and he leaneth upon my hand: if I bow down in the temple of Remmon, when he boweth down in the same place, that the Lord pardon me, thy servant, for this thing.

19 And he said to him: Go in peace. So he departed from him, in the spring time of the earth.

20 But Giezi, the servant of the man of God, said: My master hath spared Naaman, this Syrian, in not receiving of him that which he brought: as the Lord liveth, I will run after him, and take something of him.

21 And Giezi followed after Naaman: and when he saw him running after him, he leapt down from his chariot to meet him, and said: Is all well?

22 And he said: All is well: my master hath sent me to thee, saying: Just now there are come to me from Mount Ephraim, two young men of the sons of the prophets: give them a talent of silver, and two changes of garments.

23 And Naaman said: It is better that thou take two talents. And he forced him, and bound two talents of silver in two bags, and two changes of garments, and laid them upon two of his servants, and they carried them before him.

24 And when he was come, and now it was the evening, he took them from their hands, and laid them up in the house, and sent the men away, and they departed.

25 But he went in, and stood before his master. And Eliseus said: Whence comest thou, Giezi? He answered: Thy servant went no whither.

26 But he said: Was not my heart present, when the man turned back, from his chariot, to meet thee? So now thou hast received money, and received garments, to buy olive-yards and vineyards, and sheep, and oxen, and menservants, and maidservants.

27 But the leprosy of Naaman shall also stick to thee, and to thy seed for ever. And he went out from him a leper, as white as snow.

CHAP. VI.

Eliseus maketh iron to swim upon the water: he lendeth the Syrians, that were sent to apprehend him, into Samaria, where their eyes were opened, they are courteously entertained. The Syrians besiege Samaria: the famine there causeth a woman to eat her own child. Upon which the king commandeth Eliseus to be put to death.

And the sons of the prophets said to Eliseus. Behold, the place where we dwell with thee is too strait for us.

* A. M. 718.

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And the sons of the prophets said to Eliseus. Behold, the place where we dwell with thee is too strait for us.
2 Let us go as far as the Jordan, and take out of the wood every man a piece of timber, that we may build us there a place to dwell in. And he said: Go.

3 And one of them said: But come thou also with thy servants. He answered: I will come.

4 So he went with them. And when they were come to the Jordan, they cut down wood.

5 And it happened, as one was felling some timber, that the head of the ax fell into the water: and he cried out, and said: Alas, alas, alas, my lord, for this same was borrowed.

6 And the man of God said: Where did it fall? and he showed him the place: Then he cut off a piece of wood, and cast it in thither: and the iron swam.

7 And he said: Take it up. And he put out his hand, and took it.

8 And the king of Syria warred against Israel, and took counsel with his servants, saying: In such and such a place, let us lay an ambush.

9 And the man of God sent to the king of Israel, saying: Beware that thou pass not to such a place: for the Syrians are there in ambush.

10 And the king of Israel sent to the place which the man of God had told him, and prevented him, and looked well to himself there not once nor twice.

11 And the heart of the king of Syria was troubled for this thing. And calling together his servants, he said: Why do you not tell me who it is that betrays me to the king of Israel?

12 And one of his servants said: No one, my lord, O king: but Elisha, the prophet, that is in Israel, telleth the king of Israel all the words, that thou speakest in thy privy chamber.

13 And he said to them: Go, and see where he is: that I may send and take him. And they told him: saying: Behold he is in Dothan.

14 Therefore, he sent thither horses, and chariots, and the strength of an army: and they came by night, and beset the city.

15 And the servant of the man of God, rising early, went out, and saw an army round about the city, and horses and chariots: and he told him, saying: Alas, alas, alas, my lord, what shall we do?

16 But he answered: Fear not: for there are more with us than with them.

17 And Elisha prayed, and said: Lord, open his eyes, that he may see. And the Lord opened the eyes of the servant of the man of God, and he saw: and behold, the mountain was full of horses, and chariots of fire round about Elisha.

18 And the enemies came down to him: but Elisha prayed to the Lord, saying: Strike, I beseech thee, this people with blindness: And the Lord struck them with blindness, according to the word of Elisha.

19 And Elisha said to them: This is not the way, neither is this the city: follow me, and I will show you the man whom you seek. So he led them into Samaria.

20 And when they were come into Samaria, Elisha said: Lord, open the eyes of these men, that they may see. And the Lord opened their eyes, and they saw themselves to be in the midst of Samaria.

21 And the king of Israel said to Elisha, when he saw them: My father, shall I kill them?

22 And he said: Thou shalt not kill them: for thou didst not take them with thy sword, or thy bow: thou mayest kill them: but set bread and water before them, that they may eat and drink, and go to their master.

23 And a great provision of meats was set before them, and they ate and drank; and he let them go: and they went away to their master: and the robbers of Syria came no more into the land of Israel.

24 And it came to pass, after these things, that Benadad, king of Syria, gathered together all his army, and went up and besieged Samaria.

25 And there was a great famine in Samaria: and so long did the siege continue, till the head of an ass was sold for fourscore pieces of silver, and the fourth part of a cabe of pigeons' dung, for five pieces of silver.

26 And as the king of Israel was passing by the wall, a certain woman cried out to him, saying: Save me, my lord, O king.
And Elisha said: Hear ye the word of the Lord: Thus saith the Lord: To-morrow about this time, a bushel of fine flour shall be sold for a stater, and two bushels of barley for a stater, in the gate of Samaria.

2 Then one of the lords, upon whose hand the king leaned, answering the man of God, said: If the Lord should make flood-gates in heaven, can that possibly be, which thou sayest? And he said: Thou shalt see it with thy eyes, but shalt not eat thereof.

3 Now there were four lepers, at the entering in of the gate: and they said one to another: What mean we to stay here, till we die?

4 If we will enter into the city, we shall die with the famine: and if we remain here, we must also die: come therefore, and let us run over to the camp of the Syrians. If they spare us, we shall live: but if they kill us, we shall but die.

5 So they arose in the evening, to go to the Syrian camp. And when they came to the first part of the camp of the Syrians, they found no man there.

6 For the Lord had made them hear, in the camp of Syria, the noise of chariots, and of horses, and of a very great army: and they said one to another: Behold, the king of Israel hath hired against us the kings of the Hethites, and of the Egyptians; and they are come upon us.

7 Wherefore they arose, and fled away in the dark, and left their tents, and their horses and asses in the camp, and fled, desiring to save their lives.

8 So when these lepers were come to the beginning of the camp, they went into one tent, and eat and drank: and they took from thence silver, and gold, and raiment, and went, and hid it: and they came again, and went into another tent, and carried from thence also like manner, and hid it.

9 Then they said one to another: We do not well: for this is a day of good tidings. If we hold our peace, and do not tell it till the morning, we shall be charged with a crime: come, let us go, and tell it in the king's court.

10 So they came to the gate of the city, and told them, saying: We went to the camp of the Syrians, and we found no man there, but horses and asses tied, and the tents standing.

11 Then the guards of the gate went, and told it within in the king's palace.

12 And he arose in the night, and said to his servants: I tell you what the Syrians have done to us: They know that we suffer great famine, and therefore they are gone out of the camp, and lie hid in the fields, saying: When they come out of the city, we shall take them alive, and then we may get into the city.

13 And one of his servants answered: Let us take the five horses that are remaining in the city, (because there are no more in the whole multitude of Israel, for the rest are consumed,) and let us send and see.

14 They brought therefore two horses, and the king sent into the camp of the Syrians, saying: Go, and see.
CHAP. VIII.

15 And they went after them, as far as the Jordan: and behold, all the way was full of garments, and vessels, which the Syrians had cast away, in their fright, and the messengers returned, and told the king.

16 And the people going out, pillaged the camp of the Syrians: and a bushel of fine flour was sold for a stater, and two bushels of barley for a stater, according to the word of the Lord.

17 And the king appointed that lord on whose hand he leaned, to stand at the gate: and the people trod upon him in the entrance of the gate; and he died, as the man of God had said, when the king came down to him.

18 And it came to pass, according to the word of the man of God, which he spoke to the king, when he said: Two bushels of barley shall be for a stater, and a bushel of fine flour for a stater, at this very time to-morrow, in the gate of Samaria.

19 When that lord answered the man of God, and said: Although the Lord should make flood-gates in heaven, could this come to pass which thou sayest? And he said to him: Thou shalt see it with thine eyes, and shalt not eat thereof.

20 And so it fell out to him, as it was foretold: and the people trod upon him in the gate, and he died.

CHAP. VIII.

AND Eliseus spoke to the woman, whose son he had restored to life, saying: Arise, and go thou, and thy household, and sojourn wheresoever thou canst find: for the Lord hath called a famine, and it shall come upon the land seven years.

2 And she arose, and did according to the word of the man of God: and going with her household, she sojourned in the land of the Philistines many days.

3 And when the seven years were ended, the woman returned out of the land of the Philistines, and she went forth to speak to the king for her house, and for her lands.

4 And the king talked with Giezi, the servant of the man of God, saying: Tell me all the great things that Eliseus hath done.

5 And when he was telling the king how he had raised one dead to life, the woman appeared, whose son he had restored to life, crying to the king for her house and her lands. And Giezi said: My lord, O king, this is the woman, and this is her son, whom Eliseus raised to life.

6 And the king asked the woman: and she told him. And the king appointed her an eunuch, saying: Restore her all that is hers, and all the revenues of the lands, from the day that she left the land to this present.

7 Eliseus also came to Damascus, and Benadad, king of Syria, was sick; and they told him, saying: The man of God is come hither.

8 And the king said to Hazael: Take with thee presents, and go to meet the man of God, and consult the Lord by him, saying: Can I recover of this my illness?

9 And Hazael went to meet him, taking with him presents, and all the good things of Damascus, the burden of forty camels. And when he stood before him, he said: Thy son, Benadad, the king of Syria, hath sent me to thee, saying: Can I recover of this my illness?

10 And Eliseus said to him: Go tell him: Thou shalt recover: but the Lord hath showed me that he shall surely die.

11 And he stood with him, and was troubled so as to blush: and the man of God wept.

12 And Hazael said to him: Why doth my lord weep? And he said: Because I know the evil that thou wilt do to the children of Israel. Their strong cities thou wilt burn with fire, and their young men thou wilt kill with the sword, and thou wilt dash their children, and rip up their pregnant women.

13 And Hazael said: But what am I, thy servant, a dog, that I should do this great thing? And Eliseus said: The Lord hath showed me that thou shalt be king of Syria.

14 And when he was departed from Eliseus he came to his master, who said to him: What said Eliseus to thee? And he answered: He told me: Thou shalt recover.

15 And on the next day, he took a blanket, and poured water on it, and spread it upon his face: and he died, and Hazael reigned in his stead.

16 In the fifth year of Joram, son of Ahab, king of Israel, and of Josaphat, king of Juda, reigned Joram, son of Josaphat, king of Juda.

VER. 17. Goes to, to prevent confusion and accidents, (Josephus,) or to guard against any return of the enemy. M.

CHAP. VIII. VER. 1. Famine. God dispatches of all things. C. — Famine, &c. are his executioners. D. — This dreadful visitation took place before the siege of Samaria, (Salam,) and had even commenced when Eliseus raised the child to life. (chap. vi. 28;) and we might translate, "Eliseus had spoken," &c. C.

VER. 4. Giezi was not yet infected. (Salam.) M. — or if he was (II,) the king spoke to him at a distance, overcoming his natural repugnance in order to know some particulars of the life of Eliseus. C.

VER. 7. Damascus, the territory, (ver. 8,) to announce the king's death, and to anoint Hazael, as God had ordered Elia. 9 Kings viii. 15. C.

VER. 9. Canaan. It does not appear that Eliseus rejected these presents. M.

VER. 10. Tell him: Thou shalt recover. By these words the prophet signified that the king's disease was not mortal; and that he would recover, if no violence were exercised. Or he might only express himself in this manner by way of giving Hazael to understand that he knew both what he would say and do, that he would do all the king he should recover, but would himself be the instrument of his death. C. — The imperative is often used for the future tense. Gloss. 3. S. eh ni. 19. The present Heb. reads, "Thou shalt not live: for," &c., which removes the difficulty. But the Chal. Sept., &c. agree with the Vulgate, &c. as the Prou. version also does. "Thou mayest certainly recover, bowlow, the Lord," &c. H.

VER. 11. Blush. This may be referred either to Hazael, who was astonished at the words and looks of the prophet. (II;) or to Eliseus. M. — Sept. Complut. "And Hazael stood before his face, and he displayed the presents before him, till he blushed, and the," &c. Though this has the appearance of a gloss, it is perhaps more conformable to the Heb., and to an ancient Greek version. C. — Prot. "he settled his countenance steadfastly, until he was ashamed." C.

VER. 12. Blanket. Heb. mudor, a word which the Sept. retain. H. — It denotes a hairy coverlet, pillow, &c. C. — Some think that Hazael was only guilty of impudence, (M;) or that Benadad killed himself as the Heb. might be rendered, if the sequel did not evidence that his death was caused by Hazael's malice. C.

VER. 13. Fifth. Houbigant would read "third," p. 100. See chap. l. 17. H. — Josaphat. That is, Josaphat being yet alive, who some time before his death made his son Joram king; as David had done before his son Solomon. C. — Prot. "Jehoshaphat being then king," in his 22nd year. H. — Joram had been appointed vice-regent in the 16th year of his father's reign, and was now raised to sit on the throne with him. Thus the Scripture may be reconciled. C.
CHAP. VIII.

IV. KINGS.

17. "He was two and thirty years old when he began to reign, and he reigned eight years in Jerusalem.
18. And he walked in the ways of the kings of Israel, as the house of Ahab had walked: for the daughter of Ahab was his wife: and he did that which was evil in the sight of the Lord.
19. "But the Lord would not destroy Judah, for David his servant's sake, as he had promised him, to give him a light, and to his children always.
20. "In his days Edom revolted from being under Juda, and made themselves a king.
21. "And Joram came to Seira, and all the chariots with him: and he arose in the night, and defeated the Edomites that had surrounded him, and the captains of the chariots, but the people fled into their tents.
22. So Edom revolted from being under Juda, unto this day. Then Lobo also revolted at the same time.
23. But the rest of the acts of Joram, and all that he did, are they not written in the Book of the words of the days of the kings of Juda?
24. And Joram slept with his fathers, and was buried with them in the city of David, and Ochozias, his son, reigned in his stead.
25. "In the twelfth year of Joram, the son of Ahab, king of Israel, reigned Ochozias, son of Joram, king of Juda.

26. Ochozias was two and twenty years old when he began to reign, and he reigned one year in Jerusalem: the name of his mother was Athalia, the daughter of Amri, king of Israel.
27. And he walked in the ways of the house of Ahab: and he did evil before the Lord, as did the house of Ahab: for he was the son-in-law of the house of Ahab.
28. "He went also with Joram, son of Ahab, to fight against Hazael, king of Syria, in Ramoth Gilead, and the Syrians wounded Joram:
29. And he went back to be healed, in Jezrahel: because the Syrians had wounded him in Ramoth, when he fought against Hazael, king of Syria. And Ochozias, the son of Joram, king of Juda, went down to visit Joram, the son of Ahab, in Jezrahel, because he was sick there.

CHAP. IX.

1. And Eliseus the prophet, called one of the sons of the prophets, and said to him: Gird up thy loins, and take this little bottle of oil in thy hand, and go to Ramoth Galaad.
2. "And when thou art come thither, thou shalt see Jehu, the son of Josaphat, the son of Namsi: and going in, thou shalt make him rise up from amongst his brethren, and carry him into an inner chamber.
3. Then taking the little bottle of oil, thou shalt pour it on his head, and shalt say: Thus saith the Lord: I have anointed thee king over Israel. And thou shalt open the door and flee, and shalt not stay there.
4. So the young man, the servant of the prophet, went away to Ramoth Galaad,
5. And went in thither: and behold, the captains of the army were sitting, and he said: I have a word to thee, O prince. And Jehu said: Unto whom of us all? And he said: To thee, O prince.
6. And he arose, and went into the chamber: and he poured the oil upon his head, and said: Thus saith the Lord God of Israel: I have anointed thee king over Israel, the people of the Lord.
7. And thou shalt cut off the house of Ahab, thy master, and I will revenge the death of my servants, the prophets, and the blood of all the servants of the Lord, at the hand of Jezabel.
8. "And I will destroy all the house of Ahab, and I will cut off from Ahab, him that pisseth against the wall, and him that is shut up, and the meanest in Israel.
9. And I will make the house of Ahab, like the house of Jeroboam, the son of Nabat, and like the house of Baasa, the son of Abias.
10. And the dogs shall eat Jezabel, in the field of Jezrahel, and there shall be no one to bury her. And he opened the door and fled.
11. Then Jehu went forth to the servants of his lord: and they said to him: Are things well? why came such a different manner? The best chronologists acknowledge a mistake in the Heb. text of Paral., (Collet, Sulian, Putus, T. &c. C.) as the letters which denote these numbers are not unlike (Mariana). H.—Daughter. That is, grand-daughter; for she was daughter of Ahab, son of Amri, ver. 18, (Ch.) unless she was only adopted by Ahab. W.

12. Galsad. The same city had proved fatal to Ahab. 3 Kings xxii. Joram took it, but received (C.) many wounds; so that he left Jehu to attack the citadel. The latter was anointed king, and acknowledged by the army. It is immediately proceeded to Jezabel, and put his master to death. H.

CHAP. IX. VER. 1. One. Eliseus did not go himself, to avoid giving umbrages, and in obedience to God's order. M.

13. Bottie, see 1 Kings x. 1. Elish had received orders to anoint Jehu, 3 Kings xix. 18, C.—There. The utmost expedition was necessary, that Joram might be taken by surprise, as well as Ochozias, and their devoted families. M.

14. Jezabel, who had persecuted the prophets unto death. 3 Kings xvi. 4. V.

15. Israel. See Deut. xxxii. 36, and 3 Kings xiv. 10, for an explanation of these expressions. C.

16. Field, between the inner and the outer wall. Her body shall be left exposed to be eaten by the dogs.

17. Madmom. The extravagant motions of the false prophets caused even the true believers to be treated with contempt. Here often were Ezechiel and Jeremiah treated as fools, (Ezech. xxxii. 30; Jer. xlix. 26, C.) as well as our Divine Saviour.
this madman to thee? And he said to them: You know the man, and what he said.

12 But they answered: It is false; but rather do thou tell us. And he said to them: Thus and thus did he speak to me: and he said: Thus saith the Lord: I have sanctified thee king over Israel.

13 Then they made haste, and taking every man his garment, laid it under his feet, after the manner of a judgment-sent, and they sounded the trumpet, and said: Jehu is king.

14 So Jehu, the son of Josaphat, the son of Nami, conspired against Joram. *Now Joram had besieged Ramoth Galaad, he, and all Israel, fighting with Hazael, king of Syria.*

15 And was returned to be healed in Jezrekel of his wounds; for the Syrians had wounded him, when he fought with Hazael, king of Syria. And Jehu said: If it please you, let no man go forth or flee out of the city, lest he go, and tell in Jezrekel.

16 And he got up, and went into Jezrekel: for Joram was sick there, and Ochozias, king of Judah, was come down to visit Joram.

17 The watchman, therefore, that stood upon the tower of Jezrekel, saw the troop of Jehu coming, and said: I see a troop. And Joram said: Take a chariot, and send to meet them, and let him that goeth say: Is all well?

18 So there went one in a chariot to meet him, and said: Thus saith the king: Are all things peaceable?

19 And Jehu said: What hast thou to do with peace? go behind and follow me. And the watchman told, saying: The messenger came to them, but he returneth not.

20 And he sent a second chariot of horses: and he came to them, and said: Thus saith the king: Is there peace? And Jehu said: What hast thou to do with peace? pass, and follow me.

21 And the watchman told, saying: He came even to them, but returneth not: and the driving is like the driving of Jehu, the son of Nami; for he drives furiously.

22 And Joram said: Make ready the chariot. And they made ready his chariot: and Joram, king of Israel, and Ochozias, king of Judah, went out, each in his chariot, and they went out to meet Jehu, and met him in the field of Naboth, the Jezreelite.

23 And Joram turned his hand, and fleeing, said to Ochozias: There is treachery, Ochozias.

24 But Jehu bent his bow with his hand, and shot Joram between: the shoulders: and the arrow went out through his heart, and immediately he fell in his chariot.

25 And Jehu said to Badner, his captain: Take him, and cast him into the field of Naboth, the Jezreelite: for I remember, when I and thou, sitting in a chariot, followed Achab, this man's father, that the Lord laid this burreth upon him, saying:

26 "If I do not requite thee in this field, saith the Lord, for the blood of Naboth, and for the blood of his children, which I saw yesterday, saith the Lord. So now take him, and cast him into the field, according to the word of the Lord.

27 But Ochozias, king of Judah, seeing this, fled by the way of the garden-house: and Jehu pursued him, and said: Strike him also in his chariot. And they struck him in the going up to Caphar, which is by Jeblaam: and he fled into Mageddo, and died there.

28 And his servants laid him upon his chariot, and carried him to Jerusalem: and they buried him in his sepulchre with his fathers, in the city of David.

29 In the eleventh year of Joram, the son of Achab, Ochozias reigned over Judah.

30 And Jehu came into Jezrekel. But Jezebel, hearing of his coming in, painted her face with stibite stone, and adorned her head, and looked out of a window.

31 At Jehu coming in at the gate, and said: *Can there be peace for Zambri, that hath killed his master?*

32 And Jehu lifted up his face to the window, and said: Who is this? And two or three eunuchs bowed down to him.

33 And he said to them: Throw down his head-long: and they threw down her head, and the wall was sprinkled with her blood, and the hoods of the horses trod upon her.

34 And when he was come in to eat, and to drink, he said: Go, and see after that cursed woman, and bury her: because she is a king's daughter.

35 And when they went to bury her, they found

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*2 Kings xxii. 22.—3 Kings xxvi. 16.*

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VER. 12. False. We know not who he was, or what he said; though, from his conduct, we judge that he was one of the prophets. Hence they so readily acquitted in insulting Jehu king. H.

VER. 15. Garment, out of respect, as the multitude honoured Jesus Christ, Matt. xxi. 7.—Trumpet, according to custom, 3 Kings i. 40. C.

VER. 14. Conspired, with the captains. M.—Desigual, as it is observed above, chap. xxviii. 28. Heb. 'had kept (H.) or observed,' watching the motions of Jehu, lest he should return, or succour the multitude.

VER. 18. Peace? As this expression sufficiently vindicated the designs of Jehu, we would not suffer the messenger to return before him. H.

VER. 20. Furtively. The Chal. and Arab. say, "he marcheth slowly." H.

VER. 22. Jehu? The king supposed that he had met with some defect, (C.) or that he wished to announce the good tidings in person. M. Sallen, A. C. 502.

VER. 28. Hand. Or ordered his chariot to flee with all speed. M.

VER. 29. Sitting. Heb. "rude together after," as if they were two sheeep, C.—Barthom., or dreadful multitude. H.

VER. 27. Horse. Sept. retain "Eschachan," the original term, as if it were the name of that road. M.—Ochozias wanted to reach the palace by that garden, which was the scene of the miseries of Achab's family. There. Being brought back from Samaria, 2 Par. xxiii. 9. (C.) or lurking in that kingdom. (M.) and 404
nothing but the skull, and the feet, and the extremities of her hands.

36 And coming back they told him. And Jehu said:
'It is the word of the Lord, which he spoke by his servant Elias, the Thesbite, saying: In the field of Jezreel the dogs shall eat the flesh of Jezabel.

37 And the flesh of Jezabel shall be as dung upon the face of the earth in the field of Jezreel; so that they who pass by shall say: Is this that same Jezabel?'

CHAP. X.

Jehu destroyed the house of Achab: abolished the worship of Baal, and killed the worshippers: but stuck to the calves of Jeroboam. Israel is afflicted by the Syrians.

And Achab had seventy sons in Samaria: so Jehu wrote letters, and sent to Samaria, to the chief men of the city, and to the ancients, and to them that brought up Achab's children, saying:

2 As soon as you receive these letters, ye that have your master's sons, and chariots, and horses, and fenced cities, and armour,

3 Choose the best, and him that shall please you most of your master's sons, and set him on his father's throne, and fight for the house of your master.

4 But they were exceedingly afraid, and said: Behold two kings could not stand before him, and how shall we be able to resist?

5 Therefore they that were over the king's house, and the rulers of the city, and the ancients, and the bringers up of the children, sent to Jehu, saying: We are thy servants: whatsoever thou shalt command us we will do; we will not make us any king: do thou all that pleaseth thee.

6 And he wrote letters the second time to them, saying: If ye be mine, and will obey me, take the heads of the sons of your master, and come to me to Jezreel by to-morrow at this time. Now the king's sons, being seventy men, were brought up with the chief men of the city.

7 And when the letters came to them, they took the king's sons, and slew seventy persons, and put their heads in baskets, and sent them to him to Jezreel.

8 And a messenger came, and told him, saying: They have brought the heads of the king's sons. And he said:
Lay ye them in two heaps by the entering in of the gate until the morning.

9 And when it was light, he went out, and standing, said to all the people: You are just: if I conspired against my master, and slew him; who hath slain all these?

10 'See therefore now that there hath not fallen to the ground any of the words of the Lord, which the Lord spoke concerning the house of Achab; and the Lord hath done that which he spoke in the hand of his servant Elias.

11 So Jehu slew all that were left of the house of Achab in Jezreel, and all his chief men, and his friends, and his priests, till there were no remains left of him.

12 And he arose, and went to Samaria: and when he was come to the shepherds' cabin in the way,

13 He met with the brethren of Ochozias, king of Juda, and he said to them: Who are you? And they answered: We are the brethren of Ochozias, and are come down to salute the sons of the king, and the sons of the queen.

14 And he said: Take them alive. And they took them alive, and killed them at the pit by the cabin, two and forty men, and he left not any of them.

15 And when he was departed hence, he found Jonadab, the son of Rechab, coming to meet him, and he blessed him. And he said to him: Is thy heart right as my heart is with thy heart? And Jonadab said: It is. If it be, said he, give me thy hand. He gave him his hand. And he lifted him up to him into the chariot.

16 And said to him: Come with me, and see my zeal for the Lord. So he made him ride in his chariot,

17 And brought him into Samaria. And he slew all that were left of Achab, in Samaria, to a man, according to the word of the Lord which he spoke by Elias.

18 And Jehu gathered together all the people, and said to them: Achab worshipped Baal a little, but I will worship him more.

9 Now therefore call to me all the prophets of Baal, and bring here the priests of the grove, that they may feed the king.

10 Ver. 22, 23.—A. M. 2119, A. C. 884.

6 Kings xxi. 23.—2 Kings xvi. 31.
and all his servants, and all his priests: let none be wanting, for I have a great sacrifice to offer to Baal: whoever shall be wanting, shall not live. Now Jehu did this craftily, that he might destroy the worshippers of Baal.

20 And he said: Proclaim a festival for Baal. And he called,

21 And he sent into all the borders of Israel; and all the servants of Baal came: there was not one left that did not come. And they went into the temple of Baal: and the house of Baal was filled, from one end to the other.

22 And he said to them that were over the wardrobe: Bring forth garments for all the servants of Baal. And they brought them forth garments.

23 And Jehu, and Jonadab, the son of Rechab, went to the temple of Baal, and said to the worshippers of Baal: Search, and see that there be not any with you of the servants of the Lord, but that there be the servants of Baal only.

24 And they went in to offer sacrifices and burnt-offerings: but Jehu had prepared him fourscore men without, and said to them: If any of the men escape, whom I have brought into your hands, he that letteth him go, shall answer life for life.

25 And it came to pass, when the burnt-offering was ended, that Jehu commanded his soldiers and captains, saying: Go in, and kill them: let none escape. And the soldiers and captains slew them with the edge of the sword, and cast them out: and they went into the city of the temple of Baal,

26 And brought the statue out of Baal’s temple, and burnt it,

27 And broke it in pieces. They destroyed also the temple of Baal, and made a jakes in its place unto this day.

28 So Jehu destroyed Baal out of Israel:

29 But yet he departed not from the sins of Jeroboam, the son of Nephtahiel, who made Israel to sin, nor did he forsake the golden calves that were in Bethel, and Dan.

30 And the Lord said to Jehu: Because thou hast diligently executed that which was right and pleasing in my eyes, and hast done to the house of Ahab according to all that was in my heart: ‘thy children shall sit upon the throne of Israel to the fourth generation.

31 But Jehu took no heed to walk in the law of the Lord, the God of Israel, with all his heart: for he departed not from the sins of Jeroboam, who had made Israel to sin.

32 In those days the Lord began to be weary of Israel: and Hazael ravaged them in all the coasts of Israel.

33 From the Jordan eastward, all the land of Galad, and Gad, and Ruben, and Manases, from Aroer, which is upon the torrent Arnon, and Galad, and Basan.

34 But the rest of the acts of Jehu, and all that he did, and his strength, are they not written in the Book of the words of the days of the kings of Israel?

35 And Jehu slept with his fathers, and they buried him in Samaria: and Joachaz, his son, reigned in his stead.

36 And the time that Jehu reigned over Israel, in Samaria, was eight and twenty years.

CHAP. XI.

Athaliah’s usurpation and tyranny. Joas is made king. Athaliah is slain.

AND Athaliah, the mother of Ochozias, seeing that her son was dead, arose and slew all the royal seed.

2 But Josabe, the daughter of king Joram, sister of Ochozias, took Joas, the son of Ochozias, and stole him from among the king’s sons that were slain, out of the bed-chamber with his nurse: and hid him from the face of Athaliah; so that he was not slain.

3 And he was with her six years, hid in the house of the Lord. And Athaliah reigned over the land.

4 And in the seventh year Joias sent, and taking the centurions and soldiers, brought them in to him into the temple of the Lord, and made a covenant with them: and taking an oath of them in the house of the Lord, showed them the king’s son:

5 And he commanded them, saying: This is the thing that you must do.

6 Let a third part of you go in on the sabbath, and keep the watch of the king’s house. And let a third part be at the gate of Sur; and let a third part be at the
gate behind the dwelling of the shield-bearers; and you shall keep the watch of the house of Messa.
7 But let two parts of you all that go forth on the sabbath, keep the watch of the house of the Lord about the king.
8 And you shall compass him round about, having weapons in your hands: and if any man shall enter the precinct of the temple, let him be slain: and you shall be with the king, coming in and going out.
9 And the centurions did according to all things that Joiaza, the priest, had commanded them: and taking every one their men, that went in on the sabbath, with them that went out in the sabbath, came to Joiaza, the priest.
10 And he gave them the spears, and the arms of King David, which were in the house of the Lord.
11 And they stood, having every one their weapons in their hands, from the right side of the temple, unto the left side of the altar, and of the temple, about the king.
12 And he brought forth the king's son, and put the diadem upon him, and the testimony: and they made him king, and anointed him: and clapping their hands, they said: God save the king.
13 And Athalia heard the noise of the people running: and going in to the people into the temple of the Lord.
14 She saw the king standing upon a tribunal, as the manner was, and the singers, and the trumpets near him, and all the people of the land rejoicing, and sounding the trumpets: and she rent her garments, and cried: A conspiracy, a conspiracy.
15 But Joiaza commanded the centurions that were over the army, and said to them: Have her forth without the precinct of the temple, and whosoever follow her, let him be slain with the sword. For the priest had said: Let her not be slain in the temple of the Lord.
16 And they laid hands on her: and thrust her out by the way by which the horses go in, by the palace, and she was slain there.

17 And Joiaza made a covenant between the Lord, and the king, and the people, that they should be the people of the Lord; and between the king and the people.
18 And all the people of the land went into the temple of Baal, and broke down his altars, and his images they broke in pieces thoroughly: they slew also Mathan, the priest of Baal, before the altar. And the priest set guards in the house of the Lord.
19 And he took the centurions, and the bands of the Cerethi, and the Phletethi, and all the people of the land, and they brought the king from the house of the Lord: and they came by the way of the gate of the shield-bearers into the palace, and he sat on the throne of the kings.
20 And all the people of the land rejoiced, and the city was quiet: but Athalia was slain with the sword in the king's house.
21 Now Joas was seven years old when he began to reign.

CHAP. XII.

The temple is repaired. Hazael is bought off from attacking Jerusalem. Joas is slain.

IN the seventh year of Jehu, Joas began to reign: and he reigned forty years in Jerusalem. The name of his mother was Jehdel, of Berozabbe.
2 And Joas did that which was right before the Lord all the days that Joiaza, the priest, taught him.
3 But yet he took not away the high places: for the people still sacrificed and burnt incense in the high places.
4 And Joas said to the priests: *All the money of the sanctified things, which is brought into the temple of the Lord by those who pass, which is offered for the price of a soul, and which of their own accord, and of their own free heart, they bring into the temple of the Lord:
5 Let the priests take it according to their order, and repair the house, wheresoever they shall see any thing that wanteth repairing.
6 Now till the three and twentieth year of king Joas, the priests did not make the repairs of the temple.

...
IV. KINGS.

Chap. XII.

7 And king Joas called Joiaeda, the high priest, and the priests, saying to them: Why do you not repair the temple? Take you, therefore, money no more according to your order, but restore it for the repairing of the temple.

8 And the priests were forbidden to take any more money of the people, and to make the repairs of the house.

9 And Joiaeda, the high priest, took a chest, and bored a hole in the top, and set it by the altar at the right hand of them that came into the house of the Lord; and the priests that kept the doors, put therein all the money that was brought to the temple of the Lord.

10 And when they saw that there was very much money in the chest, the king's scribe, and the high priest, came up, and poured it out, and counted the money that was found in the house of the Lord:

11 And they gave it out by number and measure into the hands of them that were over the builders of the house of the Lord: and they laid it out to the carpenters, and the masons, that wrought in the house of the Lord.

12 And made the repairs: and to them that cut stones, and to buy timber, and stones to be hewed, that the repairs of the house of the Lord might be completely finished, and wheresoever there was need of expenses to uphold the house.

13 But there were not made of the same money for the temple of the Lord, bowls, or flesh-hooks, or censers, or trumpets, or any vessel of gold and silver, of the money that was brought into the temple of the Lord:

14 For it was given to them that did the work, that the temple of the Lord might be repaired.

15 And they reckoned not with the men that received the money to distribute it to the workmen, but they bestowed it faithfully.

16 But the money for trespass, and the money for sins, they brought not into the temple of the Lord, because it was for the priests.

17 Then Hazael, king of Syria, went up, and fought against Geth, and took it, and set his face to go up to Jerusalem.

18 Wherefore Joas, king of Judah, took all the sanctified things, which Josaphat, and Joram, and Ochozias, his fathers, the kings of Judah, had dedicated to holy uses, and which he himself had offered: and all the silver that could be found in the treasures of the temple of the Lord, and

in the king's palace: and sent it to Hazael, king of Syria, and he went off from Jerusalem.

19 And the rest of the acts of Joas, and all that he did, are not written in the book of the acts of the kings of Judah.

20 And his servants arose, and conspired among themselves, and slew Joas, in the house of Mello, in the descent of Sella.

21 For Joashar, the son of Semaath, and Jozabad, the son of Somer, his servants, struck him, and he died: and they buried him with his fathers in the city of David: and Amasias, his son, reigned in his stead.

CHAP. XIII.

The reign of Joash, and of Joas, kings of Israel. The last acts and death of Elisah, the prophet: a dead man is raised to life by the touch of his bones.

In the three and twentieth year of Joas, son of Ochozias, king of Judah, Joachaz, the son of Jehu, reigned over Israel, in Samaria, seventeen years.

2 And he did evil before the Lord, and followed the sins of Jeroboam, the son of Nabat, who made Israel to sin; and he departed not from them.

3 And the wrath of the Lord was kindled against Israel, and he delivered them into the hand of Hazael, the king of Syria, and into the hand of Benadad, the son of Hazael, all days.

4 But Joachaz besought the face of the Lord, and the Lord heard him: for he saw the distress of Israel, because the king of Syria had oppressed them.

5 And the Lord gave Israel a saviour, and they were delivered out of the hand of the king of Syria: and the children of Israel dwelt in their pavilions as yesterday and the day before.

6 But yet they departed not from the sins of Jeroboam, who made Israel to sin, but walked in them: and there still remained a grove also in Samaria.

7 And Joachaz had no more left of the people than fifty horsemen, and ten chariots, and ten thousand footmen: for the king of Syria had slain them, and had brought them low as dust by threshing in the barn-floor.

8 But the rest of the acts of Joachaz, and all that he did, and his valor, are they not written in the Book of the words of the days of the kings of Israel?

9 And Joasaz slept with his fathers, and they buried him in Samaria: and Joas, his son, reigned in his stead.

10 In the seven and thirtieth year of Joas, king of
Juda, Joas, the son of Joachaz, reigned over Israel, in Samaria, sixteen years.

11 And he did that which is evil in the sight of the Lord; he departed not from all the sins of Jeroboam, the son of Nabat, who made Israel to sin; but he walked in them.

12 But the rest of the acts of Joas, and all that he did, and his valour wherewith he fought against Amazias, king of Judah, are they not written in the Book of the words of the days of the kings of Israel?

13 And Joas slept with his fathers; and Jeroboam sat upon his throne. But Joas was buried in Samaria, with the kings of Israel.

14 Now Eliseus was sick of the illness wherof he died: and Joas, king of Israel, went down to him, and wept before him, and said: O my father, my father, the chariot of Israel, and the guide thereof.

15 And Eliseus said to him: Bring a bow and arrows. And when he had brought him a bow and arrows,

16 He said to the king of Israel: Put thy hand upon the bow. And when he had put his hand, Eliseus put his hands over the king's hands;

And said: Open the window to the east. And when he had opened it, Eliseus said: Shoot an arrow. And he shot. And Eliseus said: The arrow of the Lord's deliverance, and the arrow of the deliverance from Syria: and thou shalt strike the Syrians in Aphec, till thou consume them.

18 And he said: Take the arrows. And when he had taken them, he said to him: Strike with an arrow upon the ground. And he struck three times, and stood still.

19 And the man of God was angry with him, and said: If thou hadst smitten five or six, or seven times, thou hadst smitten Syria even to utter destruction; but now three times shalt thou smite it.

20 And Eliseus died, and they buried him. And the rovers from Moub came into the land the same year.

21 And some that were burying a man, saw the rovers, and cast the body into the sepulchre of Eliseus. And when it had touched the bones of Eliseus, the man came to life, and stood upon his feet.

22 Now Hazael, king of Syria, afflicted Israel all the days of Joachaz.

23 And the Lord had mercy on them, and returned to them, because of his covenant, which he had made with Abraham, and Isaac, and Jacob; and he would not destroy them, nor utterly cast them away, unto this present time.

24 And Hazael, king of Syria, died; and Benadad his son, reigned in his stead.

25 Now Joas, the son of Joachaz, took the cities out of the hand of Benadad, the son of Hazael, which he had taken out of the hand of Joachaz, his father, by war; three times did Joas beat him, and he restored the cities to Israel.

IV. KINGS.

CHAP. XIV.

Amasias reigneth in Judah: he overcometh the Edomites, but is overcomen by Joas, king of Israel. Jeroboam, the second, reigneth in Israel.

I

In the second year of Joas, son of Joachaz, king of Israel, reigned Amasias, son of Joas, king of Judah.

2 *He was five and twenty years old when he began to reign; and nine and twenty years he reigned in Jerusalem; the name of his mother was Joadan, of Jerusalem.

3 And he did that which was right before the Lord, but yet not like David, his father. He did according to all things that Joas, his father, did.

4 But this only, that he took not away the high places; for yet the people sacrificed, and burnt incense in the high places:

5 And when he had possession of the kingdom, he put his servants to death that had slain the king, his father.

6 But the children of the murderers he did not put to death, according to that which is written in the Book of the law of Moses, wherein the Lord commanded, saying:

'The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: but every man shall die for his own sin.

7 He slew of Edom, in the valley of the Salt-pits, ten
thousand men, and took the rock by war, and called the name thereof Jecothel, unto this day.

8 Then Amasias sent messengers to Joas, son of Joachaz, son of Jeho, king of Israel, saying: Come, let us see one another.

9 And Joas, king of Israel, sent again to Amasias, king of Judah, saying: A thistle of Libanus sent to a cedartree, which is in Libanus, saying: Give thy daughter to my son to wife. And the beasts of the forest, that are in Libanus, passed, and trod down the thistle.

10 Thou hast beaten and prevailed over Edom, and thy heart hath lifted thee up; be content with this glory, and sit at home; why provokest thou evil, that thou shouldst fall, and Judah with thee?

11 But Amasias did not rest satisfied. So Joas, king of Israel, went up; and he and Amasias, king of Judah, saw one another in Bethsames, a town in Judah.

12 And Judah was put to the worse before Israel, and they fled every man to their dwellings.

13 But Joas, king of Israel, took Amasias, king of Judah, the son of Joas, the son of Ochozias, in Bethsames, and brought him into Jerusalem; and he broke down the wall of Jerusalem, from the gate of Ephraim to the gate of the corner, 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 king’s treasures, and hostages, and returned to Samaria.

15 But the rest of the acts of Joas, which he did, and his valor, wherewith he fought against Amasias, king of Judah, are not written in the Book of the words of the days of the kings of Israel.

16 And Joas slept with his fathers, and was buried in Samaria, with the kings of Israel; and Jeroboam, his son, reigned in his stead.

17 And Amasias, the son of Joas, king of Judah, lived after the death of Joas, son of Joachaz, king of Israel, fifteen years.

18 And the rest of the acts of Amasias, are they not written in the Book of the words of the days of the kings of Judah?

19 Now they made a conspiracy against him in Jerusalem; and he fled to Lachis. And they sent after him to Lachis, and killed him there.

20 And they brought him away upon horses, and he was buried in Jerusalem with his fathers, in the city of David.

21 “And all the people of Juda took Azarias, who was sixteen years old, and made him king instead of his father, Amasias.

22 He built Elkath, and restored it to Judah, after that the king slept with his fathers.

23 In the fourteenth year of Amasias, son of Joas, king of Judah, reigned Jeroboam, the son of Joas, king of Israel, in Samaria, one and forty years:

24 And he did that which was evil before the Lord. He departed not from all the sins of Jeroboam, the son of Nabat, who made Israel to sin.

25 He restored the borders of Israel from the entrance of Emath, unto the sea of the wilderness, according to the word of the Lord, the God of Israel, which he spoke by his servant Jeronias, the son of Amath, the prophet, who was of Geth, which is in Opher.

26 For the Lord saw the affliction of Israel, that it was exceedingly bitter, and that they were consumed even to them that were shut up in prison, and the lowest persons, and that there was no one to help Israel.

27 And the Lord did not say that he would blot out the name of Israel from under heaven; but he saved them by the hand of Jeroboam, the son of Joas.

28 But the rest of the acts of Jeroboam, and all that he did, and his valor, wherewith he fought, and how he restored Damascus and Emath to Judah, in Israel, are they not written in the Book of the words of the days of the kings of Israel?

29 And Jeroboam slept with his fathers, the kings of Israel; and Zacharias, his son, reigned in his stead.

CHAP. XV.

The reign of Azarias, and Joatham, in Judah; and of Zacharias, Sidlum, Manasseh, Phaceus, and Phorcus, in Israel.

In the seven and twentieth year of Jeroboam, king of Israel, reigned Azarias, son of Amasias, king of Juda.

2 He was sixteen years old when he began to reign, at others, Azraia (H.), by the blundering of transcribers, who have confounded the name of the king Athias (Azri or Oziis) with that of the priest Oziel (Azri).

VIA. 22. Built, or rebuilt Elkath; which gives its name to the eastern branch of the Red Sea. David had possessed all Idumaea. Amasias had reconquered a great part, and his son pushed his conquests still further.

VIA. 50. Wilderness, or the Dead Sea, to which place the demission of Israel originally extended under Jeroboam I. C.—Opher, in the tribe of Zabulon. Ch. 40. VII. 28. To Juda, or “of Juda;” (Judas) (H.); as those strong cities had been conquered by David. The Syr. and Arab. omit this word entirely, and transpose, with many others, that Jeroboam kept possession of those cities. C. 41. VII. 28. To Israel, or “to Israel,” over which he reigned.

CHAP. XV. Ver. 1. Twentieth. Houbigant endeavors to show it should be “the 14th;” Capelle says the 17th (H.), and others have supposed that the number is incorrectly prefixed; Grot., &c.—But this expedient ought only to be adopted when no other can give satisfaction, and this difficulty may be obviated by saying that Jeroboam’s reign with his father continued six years, and that after he had held the sceptre nineteen years, Azarias commenced (C. Usher); or that there was an interregnum of eleven years, which is not probable. Capel.—Azariah otherwise called Oziis (Ch.) and this was his real name. Grot. See chap. xiv. 31. H.
and he reigned two and fifty years in Jerusalem: the name of his mother was Jechelia, of Jerusalem.

3 And he did that which was pleasing before the Lord, according to all that his father, Amasias, had done.

4 But the high places he did not destroy, for the people sacrificed, and burnt incense in the high places.

5 "And the Lord struck the king, so that he was a leper unto the day of his death, and he dwelt in a free house apart: but Joahaz, the king's son, governed the palace, and judged the people of the land.

6 And the rest of the acts of Azarias, and all that he did, are not written in the Book of the words of the days of the kings of Judah!

7 And Azarias 'slept with his fathers': and they buried him with his ancestors in the city of David, and Joatham, his son, reigned in his stead.

8 "In the eight and thirtieth year of Azarias, king of Juda, reigned Zacharias, son of Jeroboam, over Israel, in Samaria, six months:

9 And he did that which was evil before the Lord, as his fathers had done: he departed not from the sins of Jeroboam, the son of Abai, that made Israel to sin.

10 And Selloth, the son of Jabez, conspired against him: and struck him publicly, and killed him, and reigned in his place.

11 Now the rest of the acts of Zacharias, are they not written in the Book of the words of the days of the kings of Israel?

12 "This was the word of the Lord, which he spoke to Jehu, saying: Thy children, to the fourth generation, shall sit upon the throne of Israel. And so it came to pass.

13 Selloth, the son of Jabez, began to reign in the ninth and thirtieth year of Azarias, king of Juda: and reigned one month in Samaria.

14 And Manahem, the son of Gadi, went up from Terez s, and he came into Samaria, and struck Selloth, the son of Jabez in Samaria, and slew him, and reigned in his stead.

15 And the rest of the acts of Selloth, and his conspiracy which he made, are they not written in the Book of the words of the days of the kings of Israel?

16 Then Manahem destroyed Tappas and all that were in it, and the borders thereof from Terezas, because they would not open to him: and he slew all the women thereof that were with child, and ripped them up.

17 In the nine and thirtieth year of Azarias, king of Juda, reigned Manahem, son of Gadi, over Israel, ten years, in Samaria.

18 And he did that which was evil before the Lord: he departed not from the sins of Jeroboam, the son of Abai, that made Israel to sin, all his days.

19 And Phal, king of the Assyrians, came into the land, and Manahem gave Phal a thousand talents of silver, to aid him and to establish him in the kingdom.

20 And Manahem laid a tax upon Israel, on all that were mighty and rich, to give the king of the Assyrians, each man fifty shekels of silver: so the king of the Assyrians turned back, and did not stay in the land.

21 And the rest of the acts of Manahem, and all that he did, are they not written in the Book of the words of the days of the kings of Israel?

22 And Manahem slept with his fathers: and Pheceia, his son, reigned in his stead.

23 In the fifth year of Azarias, king of Juda, reigned Pheceia, the son of Manahem, over Israel, in Samaria, two years.

24 And he did that which was evil before the Lord: he departed not from the sins of Jeroboam, the son of Abai, that made Israel to sin.

25 And Pheceia, the son of Romelia, his captain, conspired against him, and smote him in Samaria, in the tower of the king's house, near Argob, and near Arie, and with him fifty men of the sons of the Galadites, and he slew him, and reigned in his stead.

26 And the rest of the acts of Pheceia, and all that he did, are they not written in the Book of the words of the days of the kings of Israel?

27 In the two and fiftieth year of Azarias, king of Juda, reigned Pheceia, the son of Romelia, over Israel, in Samaria, twenty years.

28 And he did that which was evil before the Lord: he departed not from the sins of Jeroboam, the son of Abai, that made Israel to sin.

29 In the days of Pheceia, king of Israel, came Teglahphalasar, king of Assyria, and took Tion, and Abel, the house of Manca, and Janoe, and Cedes, and Asor,


Ven. 3. Lord. Many laudable actions are specified, 2 Par. xxvi. 4. But at last, forgetting the instructions of the prophet Zacharias, he opened his heart to pride, the bane of great souls, and would arrogate to himself the rights of priesthood, which brought on his legacy. C.

Ven. 5. A leper. In punishment of his usurping the priestly functions. 2 Par. xxvi. 18. C. W. —The priests boldly reenacted with him, but to no effect; till the King perceived himself stricken with the leprosy from a distance from all. H. —The like rules were observed in cities as in the camp, Lev. xxvi. 46. M. —Oxen was in a manner dead to all civil transactions; and Isaiah (viii. 1) probably refers to this event. Syr. and Arab. "he remained hid- den." H.

Ven. 8. Thirteenth. Usher would place an interregnum of eleven years and a half after the death of Jeroboam, to make the 1st year of Zacharias correspond with the 8th of Azarias, during which, he supposes, the troubles mentioned Amos vii. and viii. happened. But this interregnum has no foundation, ver. 5. C. —Capellius says it would have lasted above twenty-two years. He and Houbigant would put both; the latter adds ten years to the reign of Zacharias. The trans- scription might easily omit the years, as they end in the same manner as months. Arab. has "six years:" whence we may infer that the copies formerly varied. The exploits of Zacharias require a longer space than six months. Chron. Sup. p. 107, 110.

Ven. 17. Ten years. Dating from the time that he was enabled to enjoy the
and Galaad, and Galilee, and all the land of Nephtali: and carried them captives into Assyria. 30 Now Osee, son of Ela, conspired, and formed a plot against Phacee, the son of Romelia, and struck him, and slew him; and reigned in his stead, in the twentieth year of Joatham, the son of Ozias.

31 But the rest of the acts of Phacee, *and all that he did, are they not written in the Book of the words of the days of the kings of Israel? 32 In the second year of Phacee, the son of Romelia, king of Israel, reigned Joatham, son of Ozias, king of Juda.

33 He was five and twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: the name of his mother was Jerusa, the daughter of Sadow.

34 And he did that which was right before the Lord: according to all that his father Ozias had done, so did he.

35 But the high places he took not away: the people still sacrificed, and burnt incense in the high places: he built the highest gate of the house of the Lord.

36 But the rest of the acts of Joatham, and all that he did, are they not written in the Book of the words of the days of the kings of Juda?

37 In those days the Lord began to send into Juda, Rasin, king of Syria, and Phacee, the son of Romelia.

38 And Joatham slept with his fathers, and was buried with them in the city of David, his father; and Achaz, his son, reigned in his stead.

CHAP. XVI.
The wicked reign of Achaz: the kings of Syria and Israel war against him: he hireth the king of the Assyrians to assist him: he casteth an altar to be made after the pattern of that of Damascus.

I N the seventeenth year of Phacee, the son of Romelia, reigned Achaz, the son of Joatham, king of Juda.

2 Achaz was twenty years old when he began to reign, and he reigned sixeene years in Jerusalem: he did nothing that which was pleasing in the sight of the Lord, his God, as David, his father.

3 But he walked in the way of the kings of Israel: moreover, he consecrated also his son, making him pass through the fire, according to the idols of the nations which the Lord destroyed before the children of Israel.

4 He sacrificed also, and burnt incense in the high places, and on the hills, and under every green tree.

5 Then Rasin, king of Syria, and Phacee, son of Romelia, king of Israel, came up to Jerusalem to fight: and they besieged Achaz, but were not able to overcome him.

6 At that time Rasin, king of Syria, restored Aila to Syria, and drove the men of Juda out of Aila: *and the Edomites came into Aila, and dwelt there unto this day.

7 And Achaz sent messengers to Tellathaphalasar, king of the Assyrians, saying, I am thy servant, and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, who are risen up together against me.

8 And when he had gathered together the silver and gold that could be found in the house of the Lord, and in the king's treasures, he sent it for a present to the king of the Assyrians.

9 And he agreed to his desire: for the king of the Assyrians went up against Damascus, and laid it waste and he carried away the inhabitants thereof to Cyrene, but Rasin he slew.

10 And king Achaz went to Damascus to meet Tellathaphalasar, king of the Assyrians, and when he had seen the altar of Damascus, king Achaz sent to Urias, the priest, a pattern of it, and its likeness, according to all the work thereof.

11 And Urias, the priest, built an altar according to all that king Achaz had commanded from Damascus: so

CHAP. XVII.

VER. 30. In the twentieth year of Joatham. That is, in the 90th year from the beginning of Joatham's reign. The sacred writer chooses rather to follow here this date, than to speak of the years of Achaz, who had not yet been mentioned. Ch.—But Joatham reigned only 16 years, (ver. 33,) so that this was the 4th year of Achaz. H.—Tallay says that Osee did not ascend the throne till 9 years after the death of Phacee, as he is asserted to have commenced his reign in the 15th year of Achaz. Chap. xvii. 1. But another difficulty arises from the mention of this 50th year, as Phacee would have reigned 25, instead of 30 (ver. 27;) for Joatham only commenced in the 2nd of Phacee. To reconcile these passages, we may conclude that Osee conspired against the king of Israel in the 18th year of Joatham, gained possession of part of the kingdom in the 20th of the same prince, and of the whole in the 12th of Achaz. C.

VER. 34. Did he. Yet he did not imitate his presumption. God gave great success to his enterprises, 2 Par. xxvii. 5.

CHAP. XVI. Ver. 9. When he, Joatham, "had begun," captiviat. H.—Saepe subsequens consequit: when he was 20 years old. In the 1st year of his reign, and in the 5th Olympiad, the Ephori were appointed at Sparta under Thucyporus, nephew of Lycurgus, Salian, A. C. 760. Ver. 10. Paral. Rom., (or there, Paral. Pisch., all were treated thus,) H.) according to the superstition of the pagans: ovia purpur argut ignis. Ovid Fast. Tit. q. 18. M. —Others believe that the child was burnt to death in honour of Moloch, andication of the Canaanites. Ps. cxlv. 7; Deut. xix. 19. The Carthaginians were required by GeloH, king of Syria, to lay aside this most barbarous custom. Phil. Apoph. Yet, "infants were publicly immolated to Saturn, in Africa, till the preconccleuse of Tiberius, who ordered the practice to cease, put a stop to it on these same trees which shded their crimes, as on votive trees. Thus the soldiers, my countrymen, who executed the preconceuse's orders, can testify; and still the sacred crime is perpetrated in secret." Terr. Apol. 8. —How transactions are people of old errors! H.

VER. 5. Then. In punishment of such infamous crimes God first delivered Achaz into the hands of Rasin, (2 Par. xxvii. 8, Jer. in Isa vii.,) and afterwards Phacee destroyed 120,000 in one battle, and took 200,000 prisoners, whom the

prophet Oded persuaded him to release. Ibid. ver. 8, 11. Salien (A. C. 769) observes, that the two kings then joined their forces, and besieged Jerusalem the following year, but to no purpose. H.—Iassas was sent before the siege to encourage Achaz, and to promise the miraculous birth of the Messiah, as a sign that he also should deliver up, not of a great mankind as the fortold, but that the two kings should be destroyed before his own son should be able to say father Isa. vii. 8, &c. Yet as Achaz did not still amend his life, God sent the same the following year (A. M. 3923) to lay waste the country. C.

VER. 6. Juda. Lit. Jews, Judaean, (H,) which is the first time we find this appellation. D.—Aila, or Elath, which had been taken by Ozias, Chap. xiv. 22. M.—It seems never to have belonged to Syria, as it was too far from Damascus. Instead of Amor, we should therefore probably read Edom, which words in Heb. are extremely similar, and have been often mistaken, (Judg. xiv. 17, C, particularly as we find that the Edomites took possession of the city. This latter word is indeed Syriaco, and no other. Edom in Heb. H.—Josephus and others maintain that the Syrians seized and kept the place. But they were most likely only invited by the Edomites to come to their assistance. C.

VER. 7. Son, vessel, or under thy protection. C.—Shews us. Achaz sinned by thus placing his confidence in man, after the prophet had given him such asserance from the Lord. M.—He has soon reason to repent of having brought this proud ally into his dominions, as he proved a great scourge (2 Par. xxvii. 20;) no less against the Saxons did the Bedr. C.

VER. 8. Cyrene, not in Egypt, where he had no power, but near the river Cyanes, (C,) in higher Media. Josephus.— Heb. "and took it and carried the inhabitants' captives to Kir," (H,) whereas the Syrians had come originally. Amos iv. 9.

VER. 9. To meet, and congratulate the king on his victory, and perhaps to divert him from proceeding any farther. C.—But it was too late, ver. 7. H.—The same year Phacee hastened to defend his dominions, but was slain by Osee, Salian, A. C. 767.

VER. 11. Priest, or pontiff, as no other would have dared to make this innovation. H. —It was only, of a great nobility as the altar of Solomon had been so solemnly consecrated by God's presence. All changes in religion are dangerous. The Medes behaved with far greater respect, with regard to the altar which had been profaned 1 Mac. iv. 45. C.
did Urias, the priest, until king Achaz came from Damascus.

12 And when the king was come from Damascus, he saw the altar and worshipped it: and went up and offered holocausts, and his own sacrifices;

13 And offered libations, and poured the blood of the peace-offerings, which he had offered, upon the altar.

14 But the altar of brass that was before the Lord, he removed from the face of the temple and from the place of the altar, and from the place of the temple of the Lord: and he set it at the side of the altar towards the north.

15 And king Achaz commanded Urias, the priest, saying: Upon the great altar offer the morning holocaust, and the evening sacrifice, and the king's holocaust, and his sacrifice, and the holocaust of the whole people of the land, and their sacrifices, and their libations: and all the blood of the holocaust, and all the blood of the victim, thou shalt pour out upon it: but the altar of brass shall be ready at my pleasure.

16 So Urias, the priest, did according to all that king Achaz had commanded him.

17 And king Achaz took away the graven bases, and the laver that was upon them: and he took down the sea from the brazen oxen that held it up, and put it upon a pavement of stone.

18 The musach also for the sabbath, which he had built in the temple: and the king's entry from without, he turned into the temple of the Lord, because of the king of the Assyrians.

19 Now the rest of the acts of Achaz which he did, are they not written in the Book of the words of the days of the kings of Juda?

20 And Achaz slept with his fathers, and was buried with them in the city of David, and Ezechias, his son, reigned in his stead.

CHAP. XVII.

The reign of Osee. The Israelites, for their sins, are carried into captivity: other inhabitants are sent to Samaria, who make a mixture of religions.

2 Par. xxviii. 27. — A. M. 3574. A. C. 730.

VER. 18. And worshipped. Heb. simply, "and the king approached to the altar, and offered on it (ם) his holocaust and his meat-offering, and a drink-offering, and the blood of his peace-offerings, upon the altar." H. — He dedicated it with all sorts of sacrifices, forbidding any other to be used in the temple. But shortly after he shut up the temple entirely. 2 Par. xxviii. 24, and xxxix. 3. He offered sacrifice to idols upon this altar, (Abul.) while the priests made use of the same altar to sacrifice to the true God, (ver. 15,) unawares.

VER. 14. And from. Heb. "from between the new altar and the house of," etc. H. — Achaz had placed his altar before that of Solomon: but he afterwards removed the latter from the right hand of the sanctuary to a corner of the court, on the south side. C. — In the midst of his distress he despised God; sacrificed to the gods of the Syrians, as more powerful and victorious than the Lord; pillaged the temple, which he shut up during the remainder of his reign, (H.) and erected altars to idols in the cities of Judah. 2 Par. xxviii. 24.

VER. 15. Morning, as prescribed in the law. Exod. xxv. 38. — Kings', ordered for sin (Lev. iv. 22) or instituted by Solomon, who left a fund. H. 2 Par. viii. 19. M. — Primary, Heb. "it is inquired about." H. — I shall do what I think proper with it. M.

VER. 17. Stone, all out of aviance, (H.) and contempt of the Lord, who abominated him. M. — He took away the plates of brass, etc., from the doors. (C.) which Ezechias was forced to replace, (H.) and afterwards to take down for the Assyrian. Chap. xviii. 10.

VER. 18. Mosaic. The covert, or pavilion, or throne for the king. C. — Achaz would not have his ally to be in the court, but placed his throne in the temple. D. — Sept. and the foundation of the chair he built in the house of the Lord." H. — Heb. "and the (מִשְׁכָּב) covert, or throne of the sabbath, which they had built in the temple, and the king's entry without, he turned (בָּל) round (מִשְׁכָּב) from the temple, for the king of Assyria." He despoiled these rich ornaments to gratify the Assyrian. H. — Solomon had built a most magnificent throne.

11 In the twelfth year of Achaz, king of Juda, Osee, the son of Ela, reigned in Samaria, over Israel, nine years.

2 And he did evil before the Lord: but not as the kings of Israel that had been before him.

3 Against him came up Salamanasar, king of the Assyrians; and Osee became his servant, and paid him tribute.

4 And when the king of the Assyrians found that Osee, endeavouring to rebel, had sent messengers to Sun, the king of Egypt, that he might not pay tribute to the king of the Assyrians, as he had done every year, he besieged him, bound him, and cast him into prison.

5 And he went through all the land: and going up to Samaria, he besieged it three years.

6 And in the ninth year of Osee, the king of the Assyrians took Samaria, and carried Israel away to Assyria: and he placed them in Hala, and Habor, by the river of Gozan, in the cities of the Medes.

7 For so it was that the children of Israel had sinned against the Lord, their God, who brought them out of the land of Egypt, from under the hand of Pharaoh, king of Egypt; and they worshipped strange gods.

8 And they walked according to the way of the nations which the Lord had destroyed in the sight of the children of Israel, and of the kings of Israel: because they had done in like manner.

9 And the children of Israel offended the Lord, their God, with things that were not right: and built them high places in all their cities, from the tower of the watchmen to the fenced city.

10 And they made them statutes and groves on every high hill, and under every shady tree:

11 And they burnt incense there upon altars, after the manner of the nations which the Lord had removed from their face: and they did wicked things, provoking the Lord.

12 And they worshipped abominations, concerning which the Lord had commanded them that they should not do this thing.

1 Infra, xviii. 9. — Tob. I. 2. — A. M. 3288. — Infra, xviii. 10. — Par. vi. 13. See chap. xi. 6. The musach of Juda, was the pulpit; from which the law was read. Isa. xxvii. 1. The king's tribunes was near the eastern gate, which was only opened on the sabbath. Execli xi.

VER. 10. Book. Heb. "in the chronicles," etc. H. — With them; but not in the same septarchies, on account of his impurity. 2 Par. xxviii. 27. C. — In the fifth year of his reign the Idumaeans harassed the country, and in the sixth the Philistines took several towns (Sallen); so that he fell a prey to enemies on all sides, and was memorable for nothing but impety, and disasters. H.

CHAP. XVII. VER. 1. Twelfth. Houbigant would substitute 14th, to make the period 7 years. Not. chap. xvi. 50. H. — Till this time Osee had been tributary to the Assyrian monarch. Grotius. — Heb. may be, "in the 12th year ... Osee ... had reigned ... nine years," which is true. C. — He reigned as long afterwards, ver. 6.

VER. 5. Salamanasar, who is called Solomon, or Salome (Osee xiv.) and Ezechias, in the Greek of Tolsi.

VER. 4. Sun; probably Sabaenoh, king of Ethiopia, who made himself master of Egypt, and burnt king Hezekias alive. Herodotus (i. 157) calls him Abenous. Jaouquot thinks that Soson was meant, and that he was invaded by Sennacherib on account of this league with Osee. C. — Pared, after he had taken the city, (iI.) which held out three years. This great city was then reduced to a heap of ruins, and so continued till a few years before the captivity of the Jews, (1 K. iv. 17,) when it began to be peopled again.

VER. 6. Molea. See chap. xvi. 9. The great maxim and policy of these nations was to transmute the conquered nations to a distant country, in order to prevent any revolts. C.

VER. 9. Offered. Heb. "They concealed (or spoke secretively)." H. — words which were not right before the Lord." C. — being guilty of hypocrisy or disbelief. H. — Watchmen: the smallest huts. T. — All was contaminated. C. — Towers were erected to guard the flocks from thieves. 2 Par. xxvi. 16. M.

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13 And the Lord testified to them in Israel, and in Judah, by the hand of all the prophets and seers, saying: 'Return from your wicked ways, and keep my precepts, and ceremonies, according to all the law which I commanded your fathers: and as I have sent you to the hand of my servants the prophets.

14 And they hearkened not, but hardened their necks like to the neck of their fathers, who would not obey the Lord, their God.

15 And they rejected his ordinances, and the covenant that he made with their fathers, and the testimonies which he testified against them: and they followed vanities, and acted vainly: and they followed the nations that were round about them, concerning which the Lord had commanded them that they should not do as they did.

16 And they forsook all the precepts of the Lord, their God: and made to themselves two molten calves, and groves, and adored all the host of heaven: and they served Baal.

17 And consecrated their sons, and their daughters, through fire: and they gave themselves to divinations, and soothsayings: and they delivered themselves up to do evil before the Lord, to provoke him.

18 And the Lord was very angry with Israel, and removed them from his sight, and there remained only the tribe of Juda.

19 But neither did Juda itself keep the commandments of the Lord, their God: but they walked in the errors of Israel, which they had wrought.

20 And the Lord cast off all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, till he cast them away from his face:

21 Even from that time, when Israel was rent from the house of David, and made Jeroboam, son of Nabat, their king: for Jeroboam separated Israel from the Lord, and made them commit a great sin.

22 And the children of Israel walked in all the sins of Jeroboam, which he had done: and they departed not from them.

23 'Till the Lord removed Israel from his face, as he had spoken in the hand of all his servants, the prophets: and Israel was carried away out of their land to Assyria, unto this day.

24 And the king of the Assyrians brought people from Babylon, and from Cutha, and from Avah, and from Emath, 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 when they began to dwell there, they feared not the Lord: and the Lord sent lions among them, which killed them.

26 And it was told the king of the Assyrians, and it was said: 'The nations which thou hast removed, and made to dwell in the cities of Samaria, know not the ordinances of the God of the land; and the Lord hath sent lions among them: and behold they kill them, because they know not the manner of the God of the land.

27 And the king of the Assyrians commanded, saying: Carry thither one of the priests whom you brought from thence captive, and let him go, and dwell with them: and let him teach them the ordinances of the God of the land.

28 So one of the priests, who had been carried away captive from Samaria, came and dwelt in Bethel, and taught them how they should worship the Lord.

29 And every nation made gods of their own, and put them in the temples of the high places, which the Samaritans had made, every nation in their cities where they dwelt.

30 For the men of Babylon made Sochothabenoth: and the Cuthites made Nerget: and the men of Emath made Asima.

31 And the Hevites made Nebazah, and Tharthac. And they that were of Sepharvaim burnt their children in fire, to Adramelech and Anamelech, the gods of Sepharvaim.

32 And nevertheless they worshipped the Lord. And
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33 And when they worshipped the Lord, they served also their own gods, according to the custom of the nations out of which they were brought to Samaria:

34 Unto this day they followed the old manner: they fear not the Lord, neither do they keep his ceremonies, and judgments, and law, and the commandment, which the Lord commanded the children of Jacob, whom he surnamed Israel:

35 With whom he made a covenant, and charged them, saying: You shall not fear strange gods, nor shall you adore them, nor worship them, nor sacrifice to them.

36 But the Lord, your God, who brought you out of the land of Egypt, with great power, and a stretched-out arm, him shall you fear, and him shall you adore, and to him shall you sacrifice.

37 And the ceremonies, and judgments, and law, and the commandment, which he wrote for you, you shall observe to do them always: and you shall not fear strange gods.

38 And the covenant that he made with you, you shall not forget: neither shall ye worship strange gods,

39 But fear the Lord, your God, and he shall deliver you out of the hand of all your enemies.

40 But they did not hearken to, is, but did according to their old custom.

41 So these nations feared the Lord, but nevertheless served also their idols: their children also, and grandchildren, as their fathers did, so do they unto this day.

The reign of Ezechias, he abolished idolatry, and prospered. Sennacherib compassed up against him: Rehoboam sought the people to revolt and blasphem the Lord.

In the third year of Osee, the son of Ela, king of Israel, reigned ZECECHIAH, son of AChaz, king of Juda.

He was five and twenty years old when he began to reign: and he reigned nine and twenty years in Jerusalem: the name of his mother was Abi, the daughter of Zacharias.

And he did that which was good before the Lord, according to all that David, his father, had done.

He destroyed the high places, and broke the statues in pieces, and cut down the groves, and broke the brazen serpent, which Moses had made: for till that time the children of Israel burnt incense to it: and he called its name Nohestan.

He trusted in the Lord, the God of Israel: so that after him there was none like him among all the kings of Juda, nor any of them that were before him.

And he stuck to the Lord, and departed not from his steps, but kept his commandments, which the Lord commanded Moses.

Wherefore the Lord also was with him, and in all things, to which he went forth, he behaved himself wisely. And he rebelled against the king of the Assyrians, and served him not.

He smote the Philistines as far as Gazu, and all their borders from the tower of the watchmen to the fenced city.

In the fourth year of king Ezechias, which was the seventh year of Osee, the son of Ela, king of Israel, SalmVarsar, king of the Assyrians, came up to Samaria, and besieged it,

And took it. For after three years, in the sixth year of Ezechias, that is, in the ninth year of Osee, king of Israel, Samaria was taken:

And the king of the Assyrians carried away Israel into Assyria, and placed them in Hala, and in Habor, by the rivers of Gozan, in the cities of the Medes:

Because they hearkened not to the voice of the Lord, their God, but transgressed his covenant: all that Moses, the servant of the Lord, commanded, they would not hear, nor do.

In the fourteenth year of king Ezechias, Sennacherib, king of Assyria.

Wycliffe, Heb. with success. Syn., &c. he was victorious wherever he went. -Rebelled. The Assyrian assumed an undue authority in consequence of the words of Achaz, (chap. xvii. 7,) and arrogated to himself the authority of doing what he pleased with the people, ver. 32. Ezechias having formed various alliances, judged it necessary to make some resistance. Yet the prophet Isaiah (xxx. 1) complains of his applying to the Egyptian's. C.

Sennacherib's expeditions to Egypt and Asia are mentioned by Herodotus (ii. 141) and Diodorus, (Joseph. x. 1,) but they do not say that he passed farther than Pelusium, (C) the frontier on the Egyptian side of Palestine.

While he was before Lachis, Ezechias, roadway the herders of war, purchased a peace: but the tyrant soon after sent to require him to surrender at discretion; and in the mean time he went to besiege Lachis, where his envys forced him, having arrived to answer from the king of Juda. The hungry Assyrian being obliged to go to meet the king of Chus, sent insolent letters to Ezechias: but the latter was assured that all his menaces were to be despised, and on the same night that Sennacherib left Lachis, the angel destroyed 186,000 of his men. D.
And how can you stand against one lord of the least of my master's servants? Dost thou trust in Egypt for chariots and for horsemen?

Is it without the will of the Lord that I am come up to this place to destroy it? The Lord said to me: Go up to this land, and destroy it.

Then Eliacim, the son of Helcas, and Sobna, and Joah, said to Rabases: We pray thee, speak to us, thy servants, in Syrac: we understand that tongue: and speak not to us in the Jews' language, in the hearing of the people that are upon the wall.

And Rabases answered them, saying: Hath my master sent me to thy master, and to thee, to speak these words; and not rather to the men that sit upon the wall, that they may eat their own dung, and drink their urine with you?

Then Rabases stood, and cried out with a loud voice in the Jews' language, and said: Hear the words of the great king, the king of the Assyrians.

Thus saith the king: Let not Ezechias deceive you: for he shall not be able to deliver you out of my hand. Neither let him make you trust in the Lord, saying: The Lord will surely deliver us, and this city shall not be given into the hand of the king of the Assyrians.

Do not hearken to Ezechias. For thus saith the king of the Assyrians: Do with me that which is for your advantage, and come out to me: and every man of you shall eat of his own vineyard, and of his own fig-tree: and you shall drink water of your own cisterns.

Till I come, and take you away, to a land, like to your own land, a fruitful land, and plentiful in wine, a land of bread and vineyards, a land of olives, and oil, and honey, and you shall live, and not die. Hearken not to Ezechias, who deceive you, saying: The Lord will deliver us.

Have any of the gods of the nations delivered their land from the hand of the king of Assyria?

Where is the god of Emath, and of Arpad? where is the god of Sepharvaim, of Ana, and of Ava? have they delivered Samaria out of my hand?

Chap. XVIII.

14 Then Ezechias, king of Juda, sent messengers to the king of the Assyrians, to Lachis, saying: I have offended, depart from me: and all that thou shalt put upon me, I will bear. And the king of the Assyrians put a tax upon Ezechias, king of Juda, of three hundred talents of silver, and thirty talents of gold.

And Ezechias gave him all the silver that was found in the house of the Lord, and in the king's treasures.

At that time Ezechias broke the doors of the temple of the Lord, and the plates of gold which he had fastened on them, and gave them to the king of the Assyrians.

And the king of the Assyrians sent Tharthan, and Rabasar, and Rabases, from Lachis, to king Ezechias, with a strong army, to Jerusalem: and they went up and came to Jerusalem, and they stood by the conduit of the upper pool, which is in the way of the fuller's field.

And they called for the king: and there went out to them Eliacim, the son of Helcas, who was over the house, and Sobna, the scribe, and Joah, the son of Asaph, the recorder.

And Rabases said to them: Speak to Ezechias: Thus saith the great king, the king of the Assyrians: What is this confidence, wherein, thou trustest?

Perhaps thou hast taken counsel, to prepare thyself for battle. On whom doth thou trust, that thou darrest to rebel?

Dost thou trust in Egypt, a staff of a broken reed, upon which if a man lean, it will break and go into his hand: and pierce it? so is Pharao, king of Egypt, to all that trust in him.

But if you say to me: We trust in the Lord, our God: is it not he, whose high places and altars Ezechias hath taken away: and hath commanded Judah and Jerusalem: You shall worship before this altar in Jerusalem?

Now, therefore, come over to my master, the king of the Assyrians, and I will give you two thousand horses, and see whether you be able to have riders for them.

Van. 14. Offended, and been reproached. M. — Gold, so that the value of each was equal.

W. — Josephus rends, " or thirty " as if that quantity of gold would suffice. H. — The talent contains 3000 shekels.

Van. 17. Tharthan, or Thathithan, (1 Esd. v. 5.) and in the Greek of Isx. xxii. 1, means " the president of tributes," or presents. The two other names denote " the chief eunuch," and " the chief butler," and are not proper names.

These officers were sent at the head of a strong army to Jerusalem. Field, by the treasurer's chamber, to the east. There they defied the king, or perhaps endeavored to persuade him to come out, that they might seize his person.

C. — They came in a military capacity, rather than as ambassadors.

Van. 19. Ovek. Josephus says " procurator of the palace or kingdom."

The house often refers to the temple, when placed without any explanation.

Van. 18. Eliacim. — Ezechias was prefect of the praetorium, (Saltum,) or grand master of the palace. He was richly dressed, and possessed a great authority over the people. See Judg. viii. 14. This Scribe, according to S. Jerome, is different from the one who was over the house in the days of Manasseh, before Ezechias was restored to his office, (C.) unless he also was a different person. T.

Van. 22. Jerusalem. Many were perhaps displeased at this injunction, and Rabases daring to excommunicate them. (C.) that the king had made God his enemy, (H.) and must expect punishment from him. Theod. in Isx. xxvi. 6. He perhaps was ignorant that these altars were contrary to his law. M. V.

Josephus testifies that it is a challenge to light, and that Rabases was so confident of victory, that he made this contemptuous proposal, (H.) knowing that the subjects of Ezechias were not good horsemen, (C.) or they were comparatively (H.) so few in number. M. R.

Hab. p. 4. He speaks, or give pledges to my master."

Van. 25. Destroy. Prosperity renders a man insolent, and the passions blind

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35 Who are they among all the gods of the nations that have delivered their country out of my hand, that the Lord may deliver Jerusalem out of my hand? 36 But the people held their peace, and answered him not a word: for they had received commandment from the king that they should not answer him.

37 And Eliacim, the son of Helcias, who was over the house, and Sobna, the scribe, and Joah, the son of Asaph, the recorder, came to Ezechias, with their garments rent, and told him the words of Rabsacees.

CHAP. XIX.
Ezechias is assured of God's help by Isaiah, the prophet. The king of the Assyrians still threatened and blasphemed. Ezechias prays, and God promises to protect Jerusalem. An angel destroys the army of the Assyrians; their king returns to Ninive, and is slain by his own sons.

And when Ezechias heard these words, he rent his garments, and covered himself with sackcloth, and went into the house of the Lord.

2 And he sent Eliacim, who was over the house, and Sobna, the scribe, and the ancients of the priests, covered with sackcloths, to Isaiah, the prophet, the son of Amos.

3 And they said to him: Thus saith Ezechias: This day is a day of tribulation, and of rebuke, and of blasphemy: the children are come to the birth, and the woman in travail hath not strength.

4 It may be the Lord, thy God, will hear all the words of Rabsacees, whom the king of the Assyrians, his master, hath sent to reproach the living God, and to reprove with words, which the Lord, thy God, hath heard: and do thou offer prayer for the remnants that are found.

5 So the servants of king Ezechias came to Isaiah.

6 And Isaiah said to them: Thus shall you say to your master: Thus saith the Lord: Be not afraid for the words which thou hast heard, with which the servants of the king of the Assyrians have blasphemed me.

7 Behold I will send a spirit upon him, and he shall hear a message, and shall return into his own country, and I will make him fall by the sword in his own country.

8 And Rabsacees returned, and found the king of the Assyrians besieging Lobia: for he had heard that he was departed from Lachis.

9 And when he heard say of Tharach, king of Ethiopia: Behold, he is come out to fight with thee: and was going against him, he sent messengers to Ezechias, saying:

10 Thus shall you say to Ezechias, king of Juda: Let not thy God deceive thee, in whom thou trustest: and do not say: Jerusalem shall not be delivered into the hands of the king of the Assyrians.

11 Behold, thou hast heard what the king of the Assyrians have done to all countries, how they have laid them waste: and canst thou alone be delivered?

12 Have the gods of the nations delivered any of them, whom my fathers have destroyed, to wit, Gozan, and Haran, and Rezeph, and the children of Eden, that were in Thelassar?

13 Where is the king of Emath, and the king of Arphad, and the king of the city of Sepharvaim, and of Ana, and of Ama?

14 And when Ezechias had received the letter of the hand of the messengers, and had read it, he went up to the house of the Lord, and spread it before the Lord.

15 And he prayed in his sight, saying: O Lord God of Israel, who sittest upon the cherubims, thou alone art the God of all the kings of the earth: thou madest heaven and earth:

16 Incline thy ear, and hear: open, O Lord, thy eyes, and see: and hear all the words of Sennacherib, who hath sent to upbraid unto us the living God.

17 Of a truth, O Lord, the kings of the Assyrians have destroyed nations, and the lands of them all.

18 And they have cast their gods into the fire: for they were not gods, but the works of men's hands, of wood and stone, and they destroyed them.

19 Now therefore, O Lord, our God, save us from his hand, that all the kingdoms of the earth may know that thou art the Lord, the only God.

20 And Isaiah, the son of Amos, sent to Ezechias, saying: Thus saith the Lord, the God of Israel: I have heard the prayer thou hast made to me concerning Sennacherib, king of the Assyrians.

21 This is the word that the Lord hath spoken of him: The virgin, the daughter of Sion, hath despised thee, and laughed thee to scorn: the daughter of Jerusalem hath wagged her head behind thy back.

22 Whom hast thou reproached, and whom hast thou blasphemed? against whom hast thou exalted thy voice, and lifted up thy eyes on high? against the holy one of Israel.

23 By the hand of thy servants thou hast reproached of his men by an angel, ver. 83. H.—Lachis and Lobia were both in the mountains of Juda, to the south of Jerusalem. Jos. x. 81. C.

2 A.M. 5394, A. C. 710.
the Lord, and hast said: With the multitude of my chariots I have gone up to the height of the mountains, to the top of Libanus, and have cut down its tall cedars, and its choice fir-trees. And I have entered into the furthest parts thereof, and the forest of its Carmel.

24 I have cut down, and I have drunk strange waters, and have dried up with the soles of my feet all the shut-up waters.

25 Hast thou not heard what I have done from the beginning? from the days of old have I formed it, and now I have brought it to effect: that fenced cities of fighting men should be turned to heaps of ruins:

26 And the inhabitants of them were weak of hand, they trembled and were confounded, they became like the grass of the field, and the green herb on the tops of houses, which withered before it came to maturity.

27 Thy dwelling, and thy going out, and thy coming in, and thy way I knew before, and thy rage against me.

28 Thou hast been mad against me, and thy pride hath come up to my ears: therefore I will put a ring in thy nose, and a bit between thy lips, and I will turn thee back by the way by which thou camest.

29 And to thee, O Ezekias, this shall be a sign: Eat this year what thou shalt find: and in the second year, such things as spring of themselves: but in the third year sow and reap: plant vineyards, and eat the fruit of them.

30 And whatsoever shall be left of the house of Juda, shall take root downward, and bear fruit upward.

31 For out of Jerusalem shall go forth a remnant, and that which shall be saved out of Mount Sion: the zeal of the Lord of hosts shall do this.

32 Wherefore thus saith the Lord concerning the king of the Assyrians: He shall not come into this city, norShoot an arrow into it, nor come before it with shield, nor cast a trench about it.

I

IN "those days Ezekias was sick unto death: and
Isais, the son of Amos, the prophet, came and said to him: Thus saith the Lord God: Give charge concerning thy house, for thou shalt die, and not live.

2 And he turned his face to the wall, and prayed to the Lord, saying:

3 I beseech thee, O Lord, remember how I have walked before thee in truth, and with a perfect heart, and have done that which is pleasing before thee. And Ezekias wept with much weeping.

4 And before Isais was gone out of the middle of the court, the word of the Lord came to him, saying:

5 Go back, and tell Ezekias, the captain of my people: Thus saith the Lord, the God of David, thy father: I have heard thy prayer, and I have seen thy tears: and

and said to him: What said these men? or from whence came they to thee? And Ezechias said to him: From a far country, they came to me out of Babylon.

15 And he said: What did they see in thy house? Ezechias said: They saw all the things that are in my house: there is nothing among my treasures that I have not showed them.

16 And Isaias said to Ezechias: Hear the word of the Lord:

17 Behold the days shall come, that all that is in thy house, and that thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left, saith the Lord.

18 And of thy sons also that shall issue from thee, whom thou shalt beget, they shall take away, and they shall be eunuchs in the palace of the king of Babylon.

19 Ezechias said to Isaias: The word of the Lord, which thou hast spoken, is good: let peace and truth be in my days.

20 And the rest of the acts of Ezechias, and all his might, and how he made a pool, and a conduit, and brought waters into the city, are they not written in the Book of the words of the days of the kings of Judah?

21 And Ezechias slept with his fathers, and Manasses, his son, reigned in his stead.

CHAP. XXI.

The wickedness of Manasses: God's threats by his prophets. His wicked son, Amon, succeeded him, and is slain by his servants.

MANASSES was twelve years old when he began to reign, and he reigned five and fifty years in Jerusalem: the name of his mother was Haphsiba.

2 And he did evil in the sight of the Lord, according to the idols of the nations, which the Lord destroyed from before the face of the children of Israel.
3 And he turned, and built up the high places, which Ezechias, his father, had destroyed: and he set up altars to Baal, and made groves, as Achab, the king of Israel, had done: and he adored all the hosts of heaven, and served them.

4 And he built altars in the house of the Lord, of which the Lord said: 'In Jerusalem I will put my name.  
5 And he built altars for all the host of heaven, in the two courts of the temple of the Lord.
6 And he made his son pass through fire: and he used divinations, and observed omens, and appointed pythons, and multiplied soothsayers, to do evil before the Lord, and to provoke him.

7 He set also an idol of the grove, which he had made, in the temple of the Lord: concerning which the Lord said to David, and to Solomon his son: In this temple, and in Jerusalem, which I have chosen out of all the tribes of Israel, I will put my name for ever.

8 And I will no more make the feet of Israel to be moved out of the land, which I gave to their fathers: only if they will observe to do all that I have commanded them, according to the law which my servant Moses commanded them.

9 But they hearkened not. But were seduced by Manasses, to do evil more than the nations which the Lord destroyed before the children of Israel.

10 And the Lord spake in the hand of his servants, the prophets, saying:

11 'Because Manasses, king of Juda, hath done these most wicked abominations, beyond all that the Amorrites did before him, and hath made Juda also to sin with his filthy doings:  
12 Therefore thus saith the Lord, the God of Israel: Behold, I will bring on evils upon Jerusalem and Juda: that whosoever shall hear of them, both his ears shall tingle.

13 And I will stretch over Jerusalem the line of Samaria, and the weight of the house of Achaab: and I will efface Jerusalem, as writings upon tables are wont to be effaced, and I will erase and turn it, and draw the pencil often over the face thereof.

14 And I will leave the remants of my inheritance, and will deliver into their hands of their enemies:

and they shall become a prey, and a spoil to all their enemies.

15 Because they have done evil before me, and have continued to provoke me, from the day that their fathers came out of Egypt, even unto this day.

16 Moreover, Manasses shed also very much innocent blood, till he filled Jerusalem up to the mouth: besides his sins, wherewith he made Juda to sin, to do evil before the Lord.

17 Now the rest of the acts of Manasses, and all that he did, and his sin, which he sinned, are they not written in the Book of the words of the days of the kings of Juda?

18 And Manasses slept with his fathers, and was buried in the garden of his own house, in the garden of Oza: and Amon, his son, reigned in his stead.

19 Two and twenty years old was Amon when he began to reign, and he reigned two years in Jerusalem: the name of his mother was Messalemeth, the daughter of Harus, of Jeteba.

20 And he did evil in the sight of the Lord, as Manasses, his father, had done.

21 And he walked in all the way in which his father had walked: and he served the abominations which his father had served, and he adored them;

22 And forsook the Lord, the God of his fathers, and walked not in the way of the Lord.

23 And his servants plotted against him, and slew the king in his own house.

24 But the people of the land slew all them that had conspired against king Amon: and made Josias, his son, their king in his stead.

25 But the rest of the acts of Amon, which he did, are they not written in the Book of the words of the days of the kings of Juda?

26 And they buried him in his sepulchre, in the garden of Oza: and his son, Josias, reigned in his stead.

CHAP. XXII.
Josias repaireth the temple. The book of the law is found: upon which they consult the Lord, and are told that great evils shall fall upon them, but not in the time of Josias.

Josias was eight years old when he began to reign; he reigned one and thirty years in Jerusalem: the
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name of his mother was Idida, the daughter of Hadaia, of Beseach.

And he did that which was right in the sight of the Lord, and walked in all the ways of David, his father: he turned not aside to the right hand, or to the left.

And in the eighteenth year of king Josias, the king sent Saphan, the son of Assia, the son of Messulam, the scribe of the temple of the Lord, saying to him:

Go to Helcas, the high priest, that the money may be put together which is brought into the temple of the Lord, which the door-keepers of the temple have gathered of the people.

And let it be given to the workmen by the overseers of the house of the Lord: and let them distribute it to those that work in the temple of the Lord, to repair the temple:

That is, to carpenters and masons, and to such as mend breaches: and that timber may be bought, and stones out of the quarries, to repair the temple of the Lord.

But let there be no reckoning made with them of the money which they receive, but let them have it in their power, and in their trust.

And Helcas, the high priest, said to Saphan, the scribe: 'I have found the book of the law in the house of the Lord: and Helcas gave the book to Saphan, and he read it.

And Saphan, the scribe, came to the king, and brought him word again concerning that which he had commanded, and said: Thy servants have gathered together the money that was found in the house of the Lord: and they have given it to be distributed to the workmen, by the overseers of the works of the temple of the Lord.

And Saphan, the scribe, told the king, saying: Helcas, the priest, hath delivered to me a book. And when Saphan had read before the king.

And the king had heard the words of the law of the Lord, he rent his garments.

And he commanded Helcas, the priest, and Ahicam, the son of Saphan, and Achobor, the son of Micha, and Saphan, the scribe, and Asasia, the king's servant, saying:

Go and consult the Lord for me, and for the people, and for all Juda, concerning the words of this book—which is found: for the great wrath of the Lord is kindled against us, because our fathers have not hearkened to the words of this book, to do all that is written for us.

So Helcas, the priest, and Ahicam, and Achobor and Saphan, and Asasia, went to Holda, the prophetess, the wife of Sekel, the son of Thecua, the son of Araas, keeper of the wardrobe, who dwelt in Jerusalem, in the second: and they spoke to her.

And she said to them: Thus saith the Lord, the God of Israel: Tell the man that sent you to me:

Thus saith the Lord: Behold, I will bring evils upon this place, and upon the inhabitants thereof, all the words of the law which the king of Juda hath read:

Because they have forsaken me, and have sacrificed to strange gods, provoking me by all the works of their hands: therefore my indignation shall be kindled against this place, and shall not be quenched.

But to the king of Juda, who sent you to consult the Lord, thus shall you say: Thus saith the Lord, the God of Israel: Forasmuch as thou hast heard the words of the book,

And thy heart hath been moved to fear, and thou hast humbled thyself before the Lord, hearing the words against this place, and the inhabitants thereof, to wit, that they should become a wonder and a curse: and thou hast rent thy garments, and wept before me; I also have heard thee; saith the Lord.

Therefore I will gather thee to thy fathers, and thou shalt be gathered to thy sepulchre in peace; that thy eyes may not see all the evils which I will bring upon this place.

CHAP. XXIII.

Josias readeth the law before all the people: they promise to observe it. II abaketh all idolatries: celebeth the Peace: it shall be in battle by the king of Egypt. The short reign of Joash, in whose place Josua is made king.

And they brought the king word again what she had said. And he sent: and all the ancients of Juda and Jerusalem were assembled to him.

And the king went up to the temple of the Lord, and all the men of Juda, and all the inhabitants of Jerusalem with him, the priests, and the prophets, and all the people, both little and great: and in the hearing of them excellant regulations, conformably to the law, which was well understood, and carefully preserved by the priests and prophets. C. 2 Par. xviii, 9. — Read it. Scribers were generally chosen from among the Levites.

Ver. 13. Garments, through zeal for God's honour, and fear of his indignation. M.

Ver. 14. Holda. She is known only by this honourable embassy. It is rather wonderful that Jeremias was not consulted, as he had begun to prophecy five years before. C. — The Second, a street, or part of the city so called; in Hebr. Messuim. Ch. — Here Holda is said to have kept a school. C. — Chalde, the house of doctrine, a place next in importance to the temple. Viator. — Jerem speaks, that the people might a gate, or part of Jerusalem, between the inner and the outer wall. C. Pensing. 2. Irud. in 2 Par., and in Sophon. l. 10. M.

Ver. 20. Peace, before these horrors overtake the city. Josias was involved with all the usual honours, having fallen in battle. Chap. xxiii. 20. C. — Instead of peace, the Alex. Sept. reads "in Jerusalem," to which city Josias was brought from Mageddo, where he had perhaps rashly attacked the king of Egypt, with whom he had not been engaged in war. H. — This last good king was given to Juda, that the people might not pretend that they were forced to embrace idolatry by the royal power. S. Jer. D.

CHAP. XXIII. VER. 2. Prophets. Chal. "scribes." But there were many prophets at this time, who were ordered to come and renew the covenant with God. C.
IV. KINGS.

1 And he read all the words of the book of the covenant, which was found in the house of the Lord.
2 And the king stood upon the step: and he made a covenant with the Lord, to walk after the Lord, and to keep his commandments, and his testimonies, and his ceremonies, with all their heart, and with all their soul, and to perform the words of this covenant, which were written in that book: and the people agreed to the covenant.
3 And the king commanded Helcias, the high priest, and the priests of the second order, and the door-keepers, "to cast out of the temple of the Lord all the vessels that had been made for Baal, and for the grove, and for all the host of heaven: and he burnt them without Jerusalem, in the valley of Cedron, and he carried the ashes of them to Bethel.
4 And he destroyed the soothsayers, whom the kings of Judah had appointed to sacrifice in the high places in the cities of Judah, and round about Jerusalem: them also that burnt incense to Baal, and to the sun, and to the moon, and to the twelve signs, and to all the host of heaven.
5 And he caused the grove to be carried out of the house of the Lord, without Jerusalem, to the valley of Cedron, and he burnt it there, and reduced it to dust, and cast the dust upon the graves of the common people.
6 He destroyed also the pavilions of the effeminate, which were in the house of the Lord, for which the women wove, as it was little dwellings for the grove.
7 And he gathered together all the priests out of the cities of Judah: and he defiled the high places, where the priests offered sacrifice, from Gabaa to Bersabee: and he broke down the altars of the gates that were in the entrance of the gate of Josue, governor of the city, which was on the left hand of the gate of the city.
8 Moreover, the altars also that were at Bethel, and the high place, which Jerobom, the son of Nabat, who made Israel to sin, had made: both the altar, and the high place, he broke down and burnt, and reduced to powder, and burnt the grove.
9 And as Josias turned himself, he saw there the temple of Baal, and the ark of the covenant, and he cast them out of the city of Jerusalem, and sent them to the house of the Lord, to Sion.
10 And he burnt the horses which the kings of Judah had given to the sun, at the entering in of the temple of the Lord, near the chamber of Nathanmelech, the eunuch, who was in Pharrurim: and he burnt the chariots of the sun with fire.
11 And he took away the horses which the kings of Judah had given to the sun, at the entering in of the temple of the Lord, near the chamber of Nathanmelech, the eunuch, who was in Pharrurim: and he burnt the chariots of the sun with fire.
12 And the altars that were upon the top of the upper chamber of Achnaz, which the kings of Judah had made, and the altars which Manasses had made in the two courts of the temple of the Lord, the king broke down: and he ran from thence, and cast the ashes of them into the torrent Cedron.
13 The high places also that were at Jerusalem, on the right side of the mount of offence, which Solomon, king of Israel, had built to Ashtaroth, the idol of the Sidonians, and to Chamos, the scandal of Moab, and to Melchom, the abomination of the children of Ammon, the king defiled.
14 And he broke in pieces the statues, and cut down the groves: and he filled their places with the bones of dead men.
15 Moreover, the altar also that was at Bethel, and the high place, which Jerobom, the son of Nabat, who made Israel to sin, had made: both the altar, and the high place, he broke down and burnt, and reduced to powder, and burnt the grove.
16 And as Josias turned himself, he saw there the temple of Baal, and the ark of the covenant, and he cast them out of the city of Jerusalem, and sent them to the house of the Lord, to Sion.
muses: neither after him did there arise any like unto him.

26 But yet the Lord turned not away from the wrath of his great indignation, wherewith his anger was kindled against Juda: because of the provocations, wherewith Manasses had provoked him.

27 "And the Lord said: I will remove Juda also from before my face, as I have removed Israel: and I will cast off this city Jerusalem, which I chose, and the house, of which I said: My name shall be there.

28 Now the rest of the acts of Josias, and all that he did, are they not written in the Book of the words of the days of the kings of Juda ?

29 "In his days, Pharaoh Nechoh, king of Egypt, went up against the king of Assyria to the river Euphrates: and king Josias went to meet him: and was slain at Megiddo, when he had seen him.

30 And his servants carried him dead from Megiddo, and they brought him to Jerusalem, and buried him in his own sepulchre. And the people of the land took Joachaz, the son of Josias: and they anointed him, and made him king in his father's stead.

31 Joachaz was three and twenty years old when he began to reign, and he reigned three months in Jerusalem: the name of his mother was Amital, the daughter of Jere- mias, of Lohna.

32 And he did evil before the Lord, according to all that his fathers had done.

33 And Pharaoh Nechoh bound him at Reblia, which is in the land of Eemat, that he should not reign in Jerusalem: and he set a fine upon the land, of a hundred talents of silver, and a talent of gold.

34 And Pharaoh Nechoh made Eliacim, the son of Josias, king in the room of Josias his father: and turned his name to Joakim. And he took Joachaz away and carried him into Egypt, and he died there.

after he had taxed the land for every man, to contribute according to the commandment of Pharaoh: and he exacted both the silver and the gold of the people of the land, of every man according to his ability: to give to Pharaoh Necho.

36 Joakim was five and twenty years old when he began to reign: and he reigned eleven years in Jerusalem; the name of his mother was Zebeda, the daughter of Phadaja, of Ruma.

37 And he did evil before the Lord according to all that his fathers had done.

CHAP. XXIV.

The reigns of Joakim, Joachin, and Sedeccia.

In his days Nabuchodonosor, king of Babylon, came up; and Joakim became his servant three years: then again he rebelled against him.

2 And the Lord sent against him the rovers of the Chaldees, and the rovers of Syria, and the rovers of Moab, and the rovers of the children of Ammon: and he sent them against Juda, to destroy it; according to the word of the Lord, which he had spoken by his servants, the prophets.

3 And this came by the word of the Lord against Juda, to remove them from before him for all the sins of Manasses which he did;

4 And for the innocent blood that he shed, filling Jerusalem with innocent blood: and therefore the Lord would not be appeased.

5 But the rest of the acts of Joakim, and all that he did, are not written in the Book of the words of the days of the kings of Juda: and Joakim slept with his fathers;

6 And Joachin, his son, reigned in his stead.

7 And the king of Egypt came not again any more out of his own country: for the king of Babylon had taken all that had belonged to the king of Egypt, from the river of Egypt, unto the river Euphrates.

8 Joachim was eighteene yeares old when he begane to reign, and he reigned three months in Jerusalem: the name of his mother was Nochesta, the daughter of Elnathan, of Jerusalem.

9 And he did evil before the Lord, according to all that his father had done.

10 At that time the servants of Nabuchodonosor, king of Babylon, came up against Jerusalem, and the city was surrounded with their forts.

11 And Nabuchodonosor, king of Babylon, came to the city, with his servants, to assault it.

12 And Joachin, king of Juda, went out to the king of Babylon, he, and his mother, and his servants, and his nobles, and his eunuchs: and the king of Babylon received him in the eighth year of his reign.

13 And he brought out from thence all the treasures of the house of the Lord, and the treasures of the king's house: and he cut in pieces all the vessels of gold which Solomon, king of Israel, had made in the temple of the Lord, according to the word of the Lord.

14 And he carried away all Jerusalem, and all the princes, and all the valiant men of the army, to the number of ten thousand, into captivity: and every artificer and smith: and none were left, but the poor sort of the people of the land.

15 And he carried away Joachin into Babylon, and the king's mother, and the king's wives, and his eunuchs: and the judges of the land he carried into captivity, from Jerusalem, into Babylon.

16 And all the strong men, seven thousand, and the artificers, and the smiths, a thousand, all that were valiant men, and fit for war: and the king of Babylon led them captives into Babylon.

17 And he appointed Matthanias, his uncle, in his stead: and called his name Sedeccia.

18 Sedeccia was one and twenty years old when he began to reign, and he reigned eleven years in Jerusalem: the name of his mother was Amital, the daughter of Jeremia, of Lohna.
And it came to pass in the ninth year of his reign, in the tenth month, the tenth day of the month, that Nabuchodonosor, king of Babylon, came, he and all his army, against Jerusalem: and they surrounded it: and raised works round about it.

And the city was shut up and besieged till the eleventh year of king Sedecias.

The ninth day of the month: and a famine prevailed in the city, and there was no bread for the people of the land.

And a breach was made into the city: and all the men of war fled in the night between the two walls by the king's garden. (now the Chaldees besieged the city round about,) and Sedecias fled by the way that leadeth to the plains of the wilderness.

And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all the warriors that were with him were scattered, and left him:

So they took the king, and brought him to the king of Babylon, to Riblah, and he gave judgment upon him.

And he slew the sons of Sedecias before his face, and he put out his eyes, and bound him with chains, and brought him to Babylon.

In the fifth month, the seventh day of the month, the same is the nineteenth year of the king of Babylon, came Nabuchodonosor, commander of the army, a servant of the king of Babylon, into Jerusalem.

And he burnt the house of the Lord, and the house of the king, and the houses of Jerusalem: and every great house he burnt with fire.

And all the army of the Chaldees, which was with the commander of the troops, broke down the walls of Jerusalem round about.

And Nabuchodonosor, the commander of the army, carried away the rest of the people, that remained in the city, and the fugitives, that had gone over to the king of Babylon, and the remnant of the common people.

But of the poor of the land he left some dressers of vines and husbandmen.

And the pillars of brass that were in the temple of the Lord, and the bases, and the sea of brass, which was in the house of the Lord, the Chaldees broke in pieces, and carried all the brass of them to Babylon.

They took away also the pots of brass, and the mazers, and the forks, and the cups, and the mortars, and all the vessels of brass, with which they ministered.

Moreover also the censors, and the bowls, such as were of gold in gold: and such as were of silver in silver, the general of the army took away.

That is, two pillars, one sea, and the bases which Solomon had made in the temple of the Lord. And the brass of all these vessels was without weight.

One pillar was fourteen cubits high: and the chapter of brass, which was upon it, was three cubits high: and the net-work, and the pomegranates that were upon the chapter of the pillar, were all of brass: and the second pillar had the like adorning.

And the general of the army took Saraias, the chief priest, and Sophonias, the second priest, and three doorkeepers:

And out of the city one eunuch, who was captain over the men of war: and five men of them who had stood before the king, whom he found in the city, and Sopher, the captain of the army, who exercised the young soldiers of the people of the land: and threescore men of the common people, who were found in the city:

These Nabuchodonosor, the general of the army, took as captives to Babylon.
IV. KINGS.

Israel, the son of Nathanias, the son of Elisama, of the seed royal, came, and ten men with him, and smote Godolias: so that he died: and also the Jews and the Chaldees that were with him in Maspha.

26 And all the people, both little and great, and the captains of the soldiers, rising up, went to Egypt, fearing the Chaldees.

27 And it came to pass in the seventh and thirtieth year of the captivity of Joachin, king of Judah, in the twelfth month, the seventh and twentieth day of the month; Evilmerodach, king of Babylon, in the year that he began to reign, lifted up the head of Joachin, king of Judah, out of prison.

28 And he spoke kindly to him: and he set his throne above the throne of the kings that were with him in Babylon.

29 And he changed his garments which he had in prison, and he ate bread always before him, all the days of his life.

30 And he appointed him a continual allowance, which was also given him by the king, day by day, all the days of his life.


THE FIRST BOOK OF PARALIPOMENON.

These Books are called by the Greek Interpreters PARALIPOMENON (Παραλιπομενον); that is, of things left out, or omitted; because they are a kind of supplement of such things as were passed over in the Books of Kings. The Hebrews call them, דַּרְעַיָּנָא יִשְׂרָאֵל, that is, The words of the days, or The Chronicles. Not that they are the books which are so often quoted in the Kings, under the title of The Words of the days of the kings of Israel, and of the kings of Judah; for the Books of Paralipomenon were written after the Books of Kings; but because, in all probability, they have been abridged from those ancient words of the days, by Edras, or some other sacred author. C.—The author of this compilation refers to the same works, 3 Par. xvi. 11, &c. These journals were principally composed by profanes, though there were other people appointed to write the most important occurrences. 2 Kings viii. 16; 4 Kings xviii. 18. The genealogies of families, particularly of the Levites, and the interests of plenty and religion, are kept most in view. C.—The variations which appear between this work and the other parts of Scripture, are owing to the faults of transcribers; and though they could not be satisfactorily explained, it would be rashness to condemn the author of inaccuracy at this distance of time, when we know so little of those transactions. H.—Who calls in question the history of Alexander, though the different authors of it scarcely agree in one calculation of the number of troops, nations conquered, &c.? Yet the work before us is of far higher authority, as it was dictated by the Holy Ghost. C.—Without it, a person would in vain pretend to understand the Scriptures. C. &c. It is an epitome of the Old Testament, and explains many of the difficulties of the Gospel; S. Jaron. The author does not, however, seem to have designed to draw up an exact epitome, or to supply the deficiencies of other works. C.—The first nine chapters contain various genealogical histories. In the tenth we have the election and death of Saul; and in the remainder of the first book the transactions of David, (W.) till the year 2356, where the second book commences with the reign of Solomon, and brings us to the end of the captivity, A. M. 3466. C.

CHAPTER I.

The genealogy of the patriarchs down to Abraham: the posterity of Abraham and of Isaac.

Adam, Seth, Enos,
2 Cainan, Mahaleel, Jared,
Gen. lii. 7, and iv. 25, and v. 4, 9.

Ver. 1. Seth. The posterity of Cain is neglected, as it all perished in the deluge. 1.

Nae begot Sem, Cham, and Japheth (II.) Son Gen. x. The author 426.

3 Henoc, Mathusale, Lamech,
4 Noe, Sem, Cham, and Japheth.
5 The sons of Japheth: Gomer, and Magog, Madai, and Javan, Thubal, Moshoe, and Thirias.
6 And the sons of Gomer: Asenez, and Riphath, and Thogorma.

pass over some of the descendants of the two latter, as he had David's genealogy principally in view.

Ver. 6. Riphath. Heb. begins with D. C.—But the Prot. correct it (H.)
And the sons of Javan: Elisa and Tharsis, Cethim and Dodanim.

8 The sons of Chus: Chus, and Mesraim, and Phut, and Canaan.

9 And the sons of Chus: Saba, and Heth, and Beth-harim, and the Philistines and Caphtorim.

10 And Chanaan begot Sidon, his first-born, and the Hethites, the Jebusites, and the Amorrites, and the Gergesites.

11 And the Hethites, and the Jebusites, and the Amorrites, and the Canaanites divided themselves together, and the name of the one was Phaleg, because in his days the earth was divided; and the name of his brother was Jecan.

12 And Jecan begot Elmodad, and Saph, and Jachin, and Shela, and Atharsh, and Jalah.

13 And Adoram and Hizkiah and Helech, and Heber, and Jashan, and Bilhah.


15 The sons of Sem: Elam, and Assur, and Arphaxad, and Lud, and Aram, and Hus, and Hul, and Gethon, and Mesoch.

16 And Arphaxad begot Salah, and Salah begot Heber.

17 To heber were born two sons: the name of the one was Phaleg, because in his days the earth was divided; and the name of his brother was Jecan.

20 And Jecan begot Elmodad, and Saph, and Jachin, and Shela, and Atharsh, and Jalah.

21 And Adoram and Hizkiah and Helech, and Heber, and Jashan, and Bilhah.


23 And the sons of Cush: Seba, and Cushan, and Arpaxad, and Lud, and Gerah.

24 The sons of Cush: Seba, and Heth, and Dedan, and the Cushim, and Bethzimnap, and Zipor, and Cushan, and Arpaxad, and Joktan.

25 The sons of Joktan: Toch, and Cune, and Arphaxad, and Uz, and Salma, and Esau.

26 The sons of Esau: Eliphaz and Reuel, and Zerah.

27 The sons of Eliphaz: Othniel and Hanoch and Jerim, and Manasseh.

28 The sons of Reuel: Jacob and Esau.

29 The sons of Esau: Edom and Ophel and Zephyr and Thear, and Aram.

30 The sons of Edom: Eliphaz, and Reuel, and Seor, and Zophet, and Athan, and Jokshan.

31 The sons of Heth: Hezron, and Hamor, and Ephraim.

32 The sons of Seir: Lotan, and Sohel, and Seor, and Edom, and Yashar, and Haran, and Mima.

33 The sons of Edom: Eliphaz and Reuel, and Seor, and Zophet, and Athan, and Jokshan.

34 And Jokshan begot Ether, and Arphaxad, and Tedar, and Jachin, and Heman, and Dishar, and Ezer, and Yashar.

35 The sons of Yashar: Zered, and Haanah, and Ezer, and Yashar.

36 The sons of Heman: Ezer, and Hemath, and Jara.

37 The sons of Ephraim: Asaph, and Jerimi, and Horesh, and Haran, and Hushim, and Melchis, and Sheba, and Jokshan, and Eber, and Shema.

38 The sons of Shema: Shaphan, and Gershom, and Hur, and Shema, and Haran, and Hanuk, and Gershom, and Shaphan.

39 The sons of Haran: Heman, and Ezer, and Hizkiah.

40 The sons of Hizkiah: Hezron, and Hemah, and Hith, and Zeruiah, and Hure, and Shema.

41 The sons of Eleazar: Shema, and Zophim, and Hinnom, and Hascol, and Zaccur, and Shoban.

42 The sons of Shoban: Zaccur and Shoban.

43 Two sons of Reuel were born to Moses: Zadok and Abinadab.

44 And the sons of Jabez were Reuben, and Simeon, and Levi, and Judah, and Issachar, and Zebulun, and Joseph, and Benjamin.

45 The sons of Zebulun: Togarmah, and Jachin, and Zara, and Hazeil, and Elad.

46 The sons of Issachar: Tobi, and Joes, and Elad, and Mola, and Tirzah.

47 The sons of Joseph: Tobi, and Joes, and Elad, and Mola, and Tirzah.

48 The sons of Benjamin: Nopheth, and Thear, and Shilhath, and Japhlet, and Antiphath, and Raphia, and Rima.

49 The sons of Benjamin: Tobi, and Joes, and Elad, and Mola, and Tirzah.

50 The sons of Asher: Elith, and Avgal, and Zabul, and Japhlet, and Tobi, and Zehel, and Heph, and Gonen.

51 The sons of Asher: Elith, and Avgal, and Zabul, and Japhlet, and Tobi, and Zehel, and Heph, and Gonen.

52 The sons of Naphtali: Japhlet, and Tobi, and Tach, and Japhlet, and Tobi, and Zehel, and Heph, and Gonen.

53 The sons of Naphtali: Japhlet, and Tobi, and Tach, and Japhlet, and Tobi, and Zehel, and Heph, and Gonen.

54 The sons of Gad: Japhlet, and Tobi, and Tach, and Japhlet, and Tobi, and Zehel, and Heph, and Gonen.

55 The sons of Gad: Japhlet, and Tobi, and Tach, and Japhlet, and Tobi, and Zehel, and Heph, and Gonen.

56 The sons of Reuben: Tobi, and Joes, and Elad, and Mola, and Tirzah.
50 He also died, and Adad reigned in his stead: and the name of his city was Phan, and his wife was called Meetabel, the daughter of Matred, the daughter of Mezabab.

51 And after the death of Adad, there began to be dukes in Edom, instead of kings: duke Thamna, duke Alva, duke Jetheth,

52 Duke Oolibama, duke Ela, duke Phinom,

53 Duke Benez, duke Theman, duke Mabsar,

54 Duke Magdiel, duke Hiram. These are the dukes of Edom.

CHAP. II.

The twelve sons of Israel. The genealogy of Judah, from David. Other genealogies of the tribe of Judah.

And these are the sons of Israel: Ruben, Simeon, Levi, Judah, Issachar, and Zabulon,

2 Dan, Joseph, Benjamin, Nephthali, Gad, and Aser.

3 The sons of Judah: Her, Onan and Sela. These three were born to him of the Channah, the daughter of David, the daughter of Jesse.

4 And Thamar, his daughter-in-law, bore him Phares and Zara. So all the sons of Judah were five.

5 And the sons of Phares, were Hesron and Hammuel.

6 And the sons also of Zara: Zummri, and Ethan, and Eman, and Chelal, and Dara, five in all.

7 And the sons of Charrim: Achar, who troubled Israel, and sinned by the theft of the anathema.

8 The son of Ethan: Azariah.

9 And the sons of Hesron that were born to him: Jerameel, and Ram, and Calub.

10 And Ram begot Aminadab; and Aminadab begot Nahasson, prince of the children of Juda.

11 And Nahasson begot Salmon, the father of Booz.

12 And Booz begot Obed, and Obed begot Isai.

13 And Isai begot Eliah, his first-born, the second, Abinadab, the third Simmae.

14 The fourth, Nathanael, the fifth, Raddai,

15 The sixth, Asom, the seventh, David.

16 And their sisters were Sarvia, and Abigail. The sons of Sarvia: Abisai, Joab, and Asenel; three.

17 And Abigail bore Amasa, whose father was Jether the Ishmaelite.

18 And Caleb, the son of Herson, took a wife named Azuba, of whom he had Jericho: And her sons were: Jaser, and Sobab, and Ardon.

19 And when Azuba was dead, Caleb took to wife Ephratha; who bore him Hur.

20 And Hur begot Uri, and Uri begot Bezeleel.

21 And afterwards Herson went in to the daughter of Machir, the father of Galaad, and took her to wife, when he was threescore years old: And she bore him Segub.

22 And Segub begot Jair, and he had three and twenty cities in the land of Galaad.

23 And he took Gessur, and Aram, the towns of Jair, and Gilead, and the villages thereof, threescore cities.

All these are the sons of Machir, father to Galaad.

24 And when Herson was dead, Caleb went in to Ephratha. Herson also had to wife Abia, who bore him Ashur, the father of Thecan.

25 And the sons of Jerameel, the first-born of Herson, were Ram, his first-born, and Buna, and Arum, and Asom, and Achia.

26 And Jerameel married another wife, named Atara, who was the mother of Onam.

27 And the sons of Ram, the first-born of Jeramuel, were Moos, Jamin, and Achar.

28 And Onam had sons, Semei, and Jada. And the sons of Semei: Nadab and Absur.

29 And the name of Absur's wife was Abibhah, who bore him Abohon, and Molid.

30 And the sons of Nadab were Saled, and Apphaim. And Saled died without children.

31 But the son of Apphaim was Jesi: and Jesi begot Sessen. And Sessen begot Oholia.

32 And the sons of Juda, the brother of Semei, were Jether and Jonathan. And Jether also died without children.

Gen. xxxii. 21, and xxxv. 1, and xxxvi. 21. — Gen. xxxviii. 3, and xlv. 12.

VER. 50. — Mezabab. It is usual for the Scripture to mark so particularly the genealogy of a woman. We might translate the Heb. "a native, or who was a native of Mezabab," which is probably the same with Disrahah, "abundance of gold." Deut. i. 1.

VER. 51. — Kings. Heb. "Adad also died, and the dukes of Edom were duke Thamna, duke Alva, duke Jetheth." Ap. H. — Thias, and the following names, designate the place of their residence.

CHAP. II. VER. 2. — Aser. They are not placed in the order of their birth. H. Ver. 3. — Her. The crime for which he was punished is not specified in Scripture.

CHAP. II. VER. 7. — Achar, alias Acham, (Josue vii. Ch.) which was his real name, as the former was given him (C.) in consequence of his having "troubled" Israel.

D. — One letter may have been mistaken, W. — It may seem more probable that Achar, which appears invariably in the Vat. Sect. and Syriac, is the proper name, Kennicott. — Anaathema, the thing devoted or accursed, viz. the spoil of Jericho. Ch. 20. 12.

CHAP. II. VER. 10. — Herson. He is commonly called Aram. But it is to be observed here, once for all, that it was a common thing among the Hebrews for the same person to have different names: and that it is not impossible among so many proper names, as here occur in the first nine chapters of this book, that the transcribers of the ancient Hebrew copies may have made some slips in the orthography.

CHAP. II. VER. 11. — Salmon. Sept. have "Salmon," as it is written Ruth iv. 20; Matt. i. 4.

CHAP. II. VER. 13. — Sea. Syriac and Aruch add, "Ela, (chap. xviii. 15.) and the eighth, David." It appears, in effect, that Isai had eight sons, and that David was the youngest. 1 Kings vii. 10, and xviii. 19. D. — The Scripture does not always specify the full number Abrash.
33 But Jonathan begot Phaleth, and Ziza. These were the sons of Jerameel.
34 And Sesan had no sons, but daughters: and a servant, an Egyptian, named Jerem.
35 And he gave him his daughter to wife: and she bore him Ethel.
36 And Ethel begot Nathan, and Nathan begot Zabad,
37 And Zabad begot Ophal, and Ophal begot Obed,
38 Obed begot Jehu, and Jehu begot Azarias.
39 Azarias begot Helles, and Helles begot Elasa,
40 Elasa begot Sisamoi, Samsoi begot Sellum,
41 Sellum begot Iciam, and Iciam begot Elisama.
42 Now the sons of Caleb, the brother of Jerameel, were Mess, his first-born, who was the father of Ziph: and the sons of Merese, father of Hebron.
43 And the sons of Hebron, Core, and Thaphus, and Recem, and Samma.
44 And Samma begot Raham, the father of Jereaa, and Recem begot Sammai.
45 The son of Sammai, Maon: and Maon, the father of Bethsuer.
46 And Epha, the concubine of Caleb, bore Haran, and Mosa, and Gezez. And Haran begot Gezez.
47 And the sons of Jahaddai, Rogom, and Joatham and Gesan, and Phael, and Epha, and Saaph.
48 And Maacha, the concubine of Caleb, bore Saber, and Tharrana.
49 And Saaph, the father of Madmena, begot Sue, the father of Machbena, and the father of Gabaa. And the daughter of Caleb was Acha.
50 These were the sons of Caleb, the son of Hur, the first-born of Ephrutha; Sobal, the father of Cariathiriam, Salma, the father of Bethlehem, Harip, the father of Bethgader.
51 And Sobal, the father of Cariathiriam, had sons. He that saw half of the places of rest.
52 And of the kindred of Cariathiriam, the Jehrites, and Aphuthites, and Semathites, and Maserites. Of them came the Suirites, and Esthabrites.

54 The sons of Salma, Bethlehem, and Netophath, the Crowns of the house of Joab, and half of the place of rest of Sarai.
55 And the families of the scribes, that dwell in Jabes, singing and making melody, and abiding in tents. These are the Cunites, who came of Calor, (Chamath,) father of the house of Rechab.

CHAP. III.

The genealogy of the house of David.

NOW these were the sons of David, that were born to him in Hebron: the first-born, Amnon, of Achinoam, the Jezrahelites; the second, Daniel, of Abigail, the Carmelites;
2 The third, Absalom, the son of Maacha, the daughter of Tolmai, king of Gessur; the fourth, Adonias, the son of Aggith;
3 The fifth, Sephathias, of Abital: the sixth, Jothram, of Eglah, his wife.
4 So six sons were born to him in Hebron, where he reigned seven years and six months. And in Jerusalem he reigned three and thirty years.
5 And these sons were born to him in Jerusalem: Simma, and Sobah, and Nathan, and Solomon, four of Bethsebeea, the daughter of Ammil.
6 Jeba also, and Elisama,
7 And Elipheleth, and Noge, and Nepheg, and Japhia,
8 And Elisama, and Eliada, and Eliphelethe, nine.
9 All these were sons of David, beside the sons of the concubines: and they had a sister, Thamar.
10 And Solomon's son was Roboam: whose son, Abia, begot Asa.
11 The father of Joram: and Joram begot Ochozias,
12 And his son, Amasia, begot Azarias.
13 Begot Achar, the father of Ezechias, of whom was born Manasses.
14 And Manasses begot Amon, the father of Josias.
And the sons of Josue were, the first-born, Johanan, the second, Joakim, the third, Sedeecias, the fourth, Selmuth. 16 And Joakim was born Jechonias, and Sedeecias. 17 The sons of Jechonias were Asir, Salathiel, 18 Melchiram, Phadai, Sennseres, and Jecemai, Sama, and Nudabin. 19 Of Phedaia were born Zorobabel and Semeia. Zorobabel begat Mosollam, Nathaniel, and Salomith, their sister: 20 Hasabad also, and Ohol, and Barachias, and Hasadias, and Josaibed, five. 21 And the son of Hananiah, was Phaltai, the father of Jessua, whose son was Raphaiah. And his son was Arunan, of whom was born Obdaia, whose son was Sechemias. 22 The son of Sechenias, was Semeia: whose sons were Hatus, and Jegala, and Baria, and Naaria, and Sephat, six in number. 23 The sons of Naaria: Elioenai, and Ezchias, and Ezricam, three. 24 The sons of Elioenai: Oduia, and Eliasib, and Pheliea, and Acub, and Johanah, and Daliaia, and Anani, seven.

CHAP. IV.

Other genealogies of Juda and of Simeon, and their victories.

The sons of Juda: Phares, Hesron, and Charmi, and Hur, and Sobal. 2 And Raia, the son of Sobal, begat Jahath, of whom were born Alumai, and Laad. These are the families of Sarathi. And this is the posterity of Eton: Jesrahel, and Jesecma, and Jedeobos: and the name of their sister was Asalephbunni. 4 And Phanuel, the father of Gedor, and Esar, the father of Hosa: these are the sons of Hur, the first-born of Ephratha, the father of Bethlehem. 5 And Assur, the father of Theca, had two wives, Halaa and Naara.

*Matt. I. 11.*

VERS. 15. Johanan, who is not mentioned in 4 Kings xxiii., and xxiv. Some think that he died young, (Tozer,) or in battle with his father, against Pharao. Prades.—Jokim, or Elianah, possessed the throne after Joschua, or Selum, (C,) which name signifies "confusion," and was given to all the sons of Josias, S. Jer. —Then came Jochim and Sedecias, whose proper name was Mathanias. H. —Joakim is passed over by S. Matt. S. Jer. ib.

VERS. 16. Jechonias, who is called also Joskim, (W,) and Cenis in Heb. Jer. xxii. 38. C.—Both the son and the grandson of Josia go under the name of Jechonias. Matt. I. 11; Barad. I. 5, (6,) M.

VERS. 17. Asir, means a "prisoner," so that we might translate, Heb. and the sons of Jechonias, the prisoner, (at Babylon, 4 Kings xxiv. 16,) were Salmith. —Prot. "Asir, Salathiel his son." H.—Some think that the following were the adopted children, or successors of Jechonias; as S. Luke iii. 27; insinuates that Neb was the father of Salathiel, and Jeremiah (xxii. 30) seems to declare that Jeconiah should have no children. But he means such as should sit on the throne, as he explains himself, and S. Matthew (I. 12) expressly says, Jechonias begat Salathiel.

VERS. 19. Phadaia, called also Saliathel, (Matt. I. 12,) or these two brothers had each a son named Zorobabel. The grandson of Salathiel was called Ahud, and that of Phadaia, Mosollam, (M,) unless these were the same person. Sn. Phadaia, son of Salathiel, and father of Zorobabel, left his son to the care of his brother the Saathiel, who was therefore accounted the father of Zorobabel too. C.

VERS. 22. Six. Counting the father in the number. Ch.—ibid. seen, or six. Sixus V., with several MSS, Gothic edit., &c., take it improperly for the name of a man. C.

VERS. 23. Odaia, the twelfth from Zorobabel, which shows that this has been inserted since the time of Barzai, and that the author was very careful to preserve the genealogical tables, as it was not known from what family of the de-

6 And Naara bore him Oozam, and Hepher, and Themani, and Ahastari; these are the sons of Naara. 7 And the sons of Halai: Sereth, Issar, and Ethnan. 8 And Cos begot Anab, and Soboba, and the kindred of Achartel, the son of Arm. 9 And Jebes was more honourable than any of his brethren, and his mother called his name Jabis, saying: Because I bore him with sorrow. 10 And Jabis called upon the God of Israel, saying If blessing thou wilt bless me, and wilt enlarge my borders, and thy hand be with me, and thou save me from being oppressed by evil. And God granted him the things he prayed for.

11 And Caleb, the brother of Sua, begat Mihir, who was the father of Esthon. 12 And Esthon begot Bethrapha, and Pesse, and Tehinnah, father of the city of Naas: These are the men of Rechea. 13 And the sons of Cenez, were Onholiel, and Sarai. And the sons of Othoniel, Hathath, and Maonath. 14 Moanath begot Opha, and Sarai begot Jobab, the father of the valley of Artificers: for artificers were there. 15 And the sons of Caleb, the son of Jephone, were Hir, and Ela, and Naham. And the son of Ela: Cenez. 16 The sons also of Jaleele: Ziph, and Zippa, Thiria, and Asrael.

17 And the sons of Esa: Jether, and Mered, and Epher, and, and Jalon, and he begot Mariam, and Sammael, and Jesba, the father of Esthama. 18 And his wife, Judia, bore Jared, the father of Gedor, and Heber, the father of Socho, and Icuthel, the father of Zanoa. And these are the sons of Bethia, the daughter of Phraeo, whom Mered took to wife. 19 And the sons of his wife Odaia, the sister of Naham, the father of Celli, were Garmi, and Esthama, who was of Machathi. 20 The sons also of Simon: Amnon, and Rimna, the son of Hanan, and Thilon. And the sons of Jesi: Zotheth and Baronabeth.

*Gen. xxxviii. 5, and xlix. 12; Sib. II. 4; Matt. I. 3.*

CHAP. IV.

Second sons of David the Mesias should be born. C.—S. Matthew gives us a different genealogy. D. C.

VERS. 8. Cot. Perhaps (C,) the same with Cenez, vers. 13. T.

VERS. 9. Jabol. That is, sorrowful. Ch.—There seems to be something wanting, as we are not informed who were the brethren of Jabol. C.—This name he received from his mother, while his father, Cos, called him Othoniel. E.

VERS. 10. For. To reward his piety and vow. Othoniel obtained Carathasiph, and Aza, the daughter of Caleb. Jos. xvii. 17. C.

VERS. 11. Caleb. Heb. Chulub, different both from Caleb and the son of Jephro, vers. 15. C.—Brother, &c., Sept. father of Ascha, which would seem to take him the same with the latter.

VERS. 12. City. Heb. Ir-Nahah. H.—The latter term denotes "oak or a serpent." We know not where this city was situated, no more than Rechea. C.

VERS. 13. Othoniel, first Judge. H.—He was brother, or rather cousin, of Caleb. See Jos. xvi. 17.

VERS. 14. Artificers. Heb. Carasekim, which means various sort of "workmen," (C,) or "father (prince, M,) of Ge-Harasm, for, &c. C.—Under this head the artificers dwell who built the temple. W.

VERS. 15. Caleb, so memorable (C,) for his fidelity. Num. xxi. 30, and xxxii. 19. D.

VERS. 16. Odaia, perhaps the same with Judilla, (C,) as the Sept. read. Ws. naa. Heb. and Sept. "Machatha." (H,) a place to the north of Basan, far from the limits of Juda, whence we should perhaps, read Meushal, se chap. II. 62, 84.
21 The sons of "Sela, the son of Judah: Her, the father of Lecha, and Lada, the father of Mares, and the families of the house of them that wrought fine linen in the house of Oath.
22 And He, that made the sun to stand, and the men of Lying, and Secure, and Burning, who were princes in Moab, and who returned into Lahem. Now these are things of old.
23 These are the potters, and they dwelt in Plantations and Hedges, with the king for his works, and they abode there.
24 The sons of Simeon: Naazuel, and Jamin, Jurib, Zara, and Saul;
25 Sellem his son, Mapsam his son, Masma his son.
26 The sons of Masima: Hammuel his son, Zachur his son, Semee his son.
27 The sons of Semee were sixteen, and six daughters: but his brethren had not many sons, and the whole kindred could not reach to the sum of the children of Judah.
28 And they dwelt in Bersabee, and Molada, and Hasarsubal,
29 And in Bala, and in Asom, and in Thold, and in Bathuel, and in Horma, and in Siceleg.
30 And in Bethmarchaboth, and in Hasarsusim, and in Bethberai, and in Searim. These were their cities unto the reign of David.
31 Their towns also were Etam, and Aen, Remmon, and Thechen, and Asan, five cities.
32 And all their villages round about these cities as far as Baal. This was their habitation and distribution of their dwellings.
33 And Mosabab, and Jemlech, and Josa, the son of Amasis.
34 And Joel, and Jehu, the son of Josabia, the son of Saraia, the son of Asiel.
35 And Elioenai, and Jacobs, and Isuaha, and Isaia, and Adiel, and Ismiel, and Bania;".

CHAP. V.

37 Ziza also, the son of Sephie, the son of Allon, the son of Idee, the son of Semri, the son of Samia.
38 These were named princes in their kindreds, and in the houses of their families were multiplied exceedingly.
39 And they went forth to enter into Gадor, as far as to the east side of the valley, to seek pastures for their flocks.
40 And they found fat pastures, and very good, and a country spacious, and quiet, and fruitful, in which some of the race of Cham had dwelt before.
41 And these, whose names are written above, came in the days of Ezchias, king of Judah: and they beat down their tents, and slew the inhabitants that were found there, and utterly destroyed them unto this day: and they dwelt in their place, because they found there fat pastures.
42 Some also of the children of Simeon, five hundred men, went into Mount Seir, having for their captains, Phaltias, and Naaria, and Rapias, and Oziel, the sons of Jesi:
43 And they slew the remnant of the Amalecites, who had been able to escape, and they dwelt there in their stead unto this day.

CHAP. V.

Genealogies of Ruben and Gad: their victories over the Asyrians: their captivity.

NOW the sons of Ruben, the first-born of Israel, (for he was his first-born: but far more than 'as he defiled his father's bed, his first birth-right was given to the sons of Joseph, the son of Israel, and he was not accounted for the first-born.
2 But of the race of Juda, who was the strongest among his brethren, came the princes: but the first birth-right was accounted to Joseph.)
3 The sons then of Ruben, the first-born of Israel, were Enoch, and Phallu, and Esron, and Cherim.
4 The sons of Joel: Samai his son, Gog his son, Semai his son,
5 Michas his son, Reia his son, Baal his son,
6 Beera his son, whom Thelgathpilhanasar, king of the Assyrians, carried away captive, and he was prince in the tribe of Ruben.

7 And his brethren, and all his kindred, when they were numbered by their families, had princes Jehiel, and Zacharias.

8 And Bala, the son of Azaz, the son of Samma, the son of Joel, dwelt in Arorer, as far as Nebo, and Beel-meon.

9 And eastward he had his habitation as far as the entrance of the desert, and the river Euphrates. For they possessed a great number of cattle in the land of Galad.

10 And in the days of Saul they fought against the Agarites, and slew them, and dwelt in their tents in their stead, in all the country that looketh to the east of Galad.

11 And the children of Gad dwelt over against them in the land of Basan, as far as Sela.

12 Jehiel, the chief, and Saphan, the second; and Janai, and Saphat, in Basan.

13 And their brethren, according to the houses of their kindred, were Michael, and Mosollam, and Sebe, and Jarai and Jakan, and Zie, and Heber, seven.

14 These were the sons of Abiehal, the son of Hur, the son of Jara, the son of Galad, the son of Michael, the son of Jesed, the son of Jeddo, the son of Buz.

15 And their brethren, the sons of Abdiel, the son of Guni, chief of the house in their families.

16 And they dwelt in Galad, and in Basan, and in the towns thereof, and in all the suburbs of Saron, unto the borders.

17 All these were numbered in the days of Joaathan, king of Judah, and in the days of Jeroboam, king of Israel.

18 The sons of Ruben, and of Gad, and of the half tribe of Manasses, fighting men, bearing shields, and swords, and bowing the bow, and trained up to battles, four and forty thousand, seven hundred and threescore, that went out to war.

19 They fought against the Agarites: but the Itureans, and Naphis, and Nobah

20 Gave them help. And the Agarites were delivered into their hands, and all that were with them, because they called upon God in the battle: and he heard them because they had put their faith in him.

21 And they took all that they possessed, of camel fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of men a hundred thousand souls.

22 And many fell down slain: for it was the battle of the Lord. And they dwelt in their stead till the captivity.

23 And the children of the half tribe of Manasses possessed the land, from the borders of Basan unto Baal Hermon, and Sanir, and Mount Hermon; for their number was great.

24 And these were the heads of the house of their kindred, Epher, and Jesi, and Eliel, and Elisah, and Jemaria, and Odoi, and Jediel; most valiant and powerful men, and famous chieftains in their families.

25 But they forsook the God of their fathers, and went astray after the gods of the people of the land, whom God destroyed before them.

26 And the God of Israel stirred up the spirit of Phu, king of the Assyrians, and the spirit of Thelgathpilhanasar, king of Assur: and he carried away Ruben, and Gad, and the half tribe of Manasses, and brought them to Lablah, and to Habor, and to Ara, to the river Gozan, unto this day.

CHAP. VI.


2 The sons of Caath: Amram, Iser, Hebron, and Oziel.

3 The children of Amram: Aaron, Moses, and Maria.

4 Eleazar begot Phines, and Phines begot Abisue.

5 And Abisue begot Boci, and Boci begot Ozi.

6 Ozi begot Zeriash, and Zeriash begot Marajoth.

7 And Marajoth begot Amarisas, and Amarisas begot Achitob.

8 And Achitob begot Sadoc, and Sadoc begot Achimas.

9 Achimas begot Azarias, and Azarias begot Johanan,
10. Johnan begot Azarias. This is he that executed the priestly office in the house which Solomon built in Jerusalem.
11. And Azarias begot Amarias, and Amarias begot Achitob;
12. And Achitob begot Sadoc, and Sadoc begot Selum;
13. Selum begot Helcias, and Helcias begot Azarias;
15. Now Josedec went out, when the Lord carried away Juda, and Jerusalem by the hands of Nabuchodonosor.
16. So the sons of Levi were, Gerson, Caath, and Merari.
17. And these are the names of the sons of Gerson: Lobni and Semei.
18. The sons of Caath: Amram, and Isaac, and Hebron, and Oziel.
19. The sons of Merari: Moboli and Musi. And are these the kindred of Levi according to their families;
20. Of Gerson: Lobni, his son, Jahath, his son, Zamma, his son,
21. Joah, his son, Addo, his son, Zara, his son, Jethrai, his son.
22. The sons of Caath: Aminadab, his son, Core, his son,
23. Elecana, his son, Abiasaph, his son, Asir, his son,
24. Thahath, his son, Urieel, his son, Ozias, his son,
25. The sons of Elecana: Amasia, and Achimmoth,
26. And Elecana. The sons of Elecana: Sophai, his son,
27. Nahath, his son,
28. Eliah, his son, Jeroham, his son, Elecana, his son;
30. And the sons of Merari: Moboli, Lobni, his son,
31. Semei, his son, Oza, his son,
32. Samma, his son, Haggia, his son, Asia, his son.
33. These are they, whom David set over the singing men of the house of the Lord, after that the ark was placed.
32. And they ministered before the tabernacle of the wilderness with singing, while Solomon built the house of the Lord in Jerusalem; and they stood according to their order in the ministry.
33. And these are they that stood with their sons, of the sons of Caath, Hemam, a singer, the son of Joel, the son of Samuel,
34. The son of Elecana, the son of Jeroham, the son of Elei, the son of Thol, the son of Elei,
35. The son of Suph, the son of Elecana, the son of Mahath, the son of Asai;
36. The son of Elecana, the son of Johel, the son of Azarias, the son of Sophonias,
37. The son of Thahath, the son of Asir, the son of Abiasaph, the son of Core,
38. The son of Isar, the son of Caath, the son of Levi, the son of Israel.
39. And his brother Asaph, who stood on his right hand, Asaph, the son of Barachias, the son of Samaas,
40. The son of Michael, the son of Bussia, the son of Melchias,
41. The son of Athanael, the son of Zara, the son of Adain,
42. The son of Ethan, the son of Zamma, the son of Semei,
43. The son of Jeth, the son of Gesron, the son of Levi.
44. And the sons of Merari, their brethren, stood on the left hand, Ethan, the son of Cusi, the son of Abdai, the son of Malch,
45. The son of Hasabia, the son of Amasia, the son of Helicias,
46. The son of Amasia, the son of Buni, the son of Somer,
47. The son of Moholi, the son of Musi, the son of Merari, the son of Levi.
48. Their brethren also, the Levites, who were appointed for all the ministry of the tabernacle of the house of the Lord.
49. But Aaron and his sons offered burnt-offerings upon the altar of holocaust, and upon the altar of incense, and were for every work of the holy of holies: and to pray for Israel, according to all that Moses, the servant of God, had commanded.
50. And these are the sons of Aaron: Eleazar, his son Phinees, his son, Abise, his son,
51. Bocci, his son, Ozi, his son, Zarahia, his son,
52. Meriutho, his son, Amarias, his son, Achitob, his son,
53. Sadoc, his son, Achimass, his son.
54. And these are their dwelling places by the towns and confines; to wit, of the sons of Aaron, of the families of the Caathites: for they fell to them by lot.

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VAR. 10. This may refer to either. C.—The Holy Ghost has given an excision to Joash, for re-establishing the Divine worship, (Jer. xix.), or to Azarias, for withstanding the impious attempt of King Osis. E. T. &c. 3 Par. xxvi. 17. M.
VAR. 15. Went out into captivity, while his father was slain. 4 Kings xxiv. 18.
VAR. 18. The, &c. This verse is repeated from ver. 2, as the author now going to continue the genealogy of the Levites, in their natural order, (H.) to Samuel. D.
VAR. 30. Jahoth. See ver. 42. &c. —Zama springs from Semaal, Zeth, Gersam, and has a son named Eiesen, who has Adasa; as Zara begot Athanai. ver. 41. Almost all these names are rather different.
VAR. 32. Abia. While Core perished, their children were preserved. Num. xxvii. 30, and xxxv. 11. H.
VAR. 33. Sophai, Nahath, and Eleiab, are called Euph. (H.) Thoyn. (ver. 34. C. & H.)
VAR. 35. Elecana, his son. It seems necessary to supply "Samuel, his son." (H.) as he descended from the third Eusan. D.
VAR. 36. Vassevi. Some Latin copies supply "Joel," who was the first-born. Ver. 38. L. Hayas.—Other editions insert "Joel," with the Syr. and Arab.

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C.—This person had therefore either two names, or Joel has been omitted, and we should translate "Joel, and the second, Abia." M.
VAR. 31. The singing. Heb., "the hands or places of the cantor." The two tribunes on each side of the altar, Haman presided over the band in the middle, while Asaph directed those on the right, and Ethain those on the left, ver. 33, 39, and 44. C.—Placed. Heb., "rested," as before David's time it had been carried about. He created a tabernacle for it on Zion, and directed the Levites to attend in order, (chap. xxxvii.), so that some should be present every day (M.) to honour God, both by instruments and vocal music, while the priests performed their sacred functions with the utmost decency.
VAR. 35. Brother, or relation, though the family of Gersam. He also followed the same profession as Ethan did, ver. 44.
VAR. 44. Ethan is also called Itihani (chap. xxx. 1, 8) in the Psalm. C.
VAR. 48. Brothers. All the other Levites, wise were not Eunuchs. M.
VAR. 49. Offerings which are here the meaning of "incense," as "incense," was not burnt on this altar, but only victims. Exod. xxix. 13.
VAR. 53. Sadoc. By God's ordinance He had been appointed. But the dignity still subsisted in Aaron's family. W.—Achimass, who was pontiff in the
55 And they gave them Hebron, in the land of Juda, and the suburbs thereof round about:
56 But the fields of the city, and the villages, to Caleb, son of Jephone.
57 And to the sons of Aaron they gave of the cities for refuge, Hebron and Lohna, and the suburbs thereof;
58 And Jether, and Esthemno, with their suburbs, and Helon, and Dubir, with their suburbs:
59 Asan also, and Bethesmes, with their suburbs.
60 And out of the tribe of Benjamin: Gabee, and its suburbs, Almath, with its suburbs, Anathoth also, with its suburbs: all their cities throughout their borders were thirteen.
61 And to the sons of Caath, that remained of their kindred, they gave out of the half tribe of Manasses, ten cities in possession.
62 And to the sons of Gerson, by their families, out of the tribe of Issachar, and out of the tribe of Aser, and out of the tribe of Nephtali, and out of the tribe of Manasses, in Basan, thirteen cities.
63 And to the sons of Merari, by their families, out of the tribe of Ruben, and out of the tribe of Gad, and out of the tribe of Zabulon, they gave by lot twelve cities.
64 And the children of Israel gave to the Levites the cities, and their suburbs:
65 And they gave them by lot, out of the tribe of the sons of Judah, and out of the tribe of the sons of Simeon, and out of the tribe of the sons of Benjamin, these cities, which they called by their names,
66 And to them, that were of the kindred of the sons of Caath, and the cities in their borders were of the tribe of Ephraim.
67 And they gave of the cities of refuge, Sichem, with its suburbs, in Mount Ephraim, and Gazer, with its suburbs,
68 Jeevann also, with its suburbs, and Bethoron, in like manner;
69 Hejon also, with its suburbs, and Gethsemann, in like manner:
70 And out of the half tribe of Manasses, Aner, and its suburbs, Baalaman, and its suburbs: to wit, to them, that were left of the family of the sons of Caath.

Now the sons of Issachar were, Thola, and Phua, Jassub, and Simeron, four.
2 The sons of Thola: Ozi, and Raphia, and Jeriel, and Jonam, and Jehesh, and Samuel, chiefs of the houses of their kindreds. Of the posterity of Thola, were numbered in the days of David, two and twenty thousand six hundred most valiant men.
3 The sons of Ozi: Izraiah, of whom were born Michael, and Obadi, and Joel, and Jesus, five, all great men.
4 And there were with them by their families and peoples, six and thirty thousand most valiant men ready for war: for they had many wives and children.

55. Suburbia, or 2000 cubits round the city. See Jos. xx. and xxii. 
56. Of, is not authorized by the Vulg. viniestas, and is added, to signify that there were thirteen cities that were not privileged. H. There were only six cities of refuge, of which Hebron was one. See Jos. xxi. 7. 
57. And the sons of Aaron they gave the cities of Judah, namely, Hebron, the city of refuge. But such a licence to insert words at pleasure, cannot be allowable. 
58. Heb. it. They gave cities of Hebrew refuge, Hebron, &c. The sense absolutely disallows the word Judah, which is omitted, (Jos. xxi. 35) as well as in some Heb. MSS. in the Hamburg and Complutum editions, and in those of Jablonski and Michal. Arie, cities, ought to be 6, as a city, as one only is meant. We should also add, with the Arab. and Syrac. and the parallel passage in Jesus, and her suburbs, after Hebrew. 
60. And all these cities were in the tribes of Judah and of Simeon. 
61. Jos. xxi. 19. Thirteen. But Gaza and Gabason are not here expressed. Jos. xxi. 19, 17. C. Sept. Alex. inserts, I. Lohnas, before, and Anchus, with its suburbs, after Anathoth, though thus making fourteen; but these additional cities are not placed. 
62. Of, we may supply, the city of Dan, Ephraim, &c. as only two cities belonged to Manasses. Jos. xxi. 20. C. - Double that number was taken from the two other tribes. 
63. ...
Chap. VII. I. PARALIPOMENON.

5 Their brethren also throughout all the house of Issachar, were numbered fourscore and seven thousand most valiant men for war.

6 The sons of Benjamin were, Bela, and Bechor, and Jaddah, three.

7 The sons of Bela: Ebbon, and Ozi, and Oxial, and Jerimoth, and Uraie, five chiefs of their families, and most valiant warriors, and their number was twenty-two thousand and thirty-four.

8 And the sons of Bechor were, Zemira, and Joas, and Eliezer, and Eloenai, and Amri, and Jerimoth, and Abia, and Anathothe, and Almath: all these were the sons of Bechor.

9 And they were numbered by the families, heads of their kindreds, most valiant men for war, twenty thousand and two hundred.

10 And the sons of Jaddah: Balan. And the sons of Balan: Jehus, and Benjamin, and Aod, and Channa, and Zethan, and Tharsis, and Ahisahar.

11 All these were sons of Jaddah, heads of their kindreds, most valiant men, seventeen thousand and two hundred, fit to go out to war.

12 Sepham also, and Hapham, the sons of Hir: and Hasim, the sons of Abor.

13 And the sons of Nephtali: were Jasic, and Gunu, and Jezer, and Sellem, sons of Bala.

14 And the sons of Manasses, Ezriel: and his concubine, the Syrian, bore Machir, the father of Galand.

15 And Machir took wives for his sons Hophim, and Shupham: and he had a sister, named Maacha: the name of the second was Sallabath, and Salphad had daughters.

16 And Maacha, the wife of Machir, bore a son, and she called his name Phares: and the name of his brother was Sares: and his sons were, Ulam and Recem.

17 And the son of Ulam, Badan. These are the sons of Galand, the son of Machir, the son of Manasses.

18 And his sister, named Queen, bore Goodlymen, and Ahiber, and Mohola.

19 And the sons of Semida were, Alon, and Sechem, and Lee, and Aniam.

20 And the sons of Ephraim: were Suthala, Bared, and Thathath, his son, Elade, his son, Thadah, his son, and his son Zabad.

21 And his son, Suthala, and his son, Ezer, and Elad: and the men of Geth, born in the land, slew them, because they came down to invade their possessions.

22 And Ephraim, their father, mourned many days, and his brethren came to comfort him.

23 And he went in to his wife: and she conceived, and bore a son, and he called his name Beria: because he was born when it went evil with his house:

24 And his daughter was Sara, who built Bethoron, the nether and the upper, and Ozensara.

25 And Rapha was his son, and Reseph, and Thale, of whom was born Thaan.

26 Who begot Laadan: and his son was Ammiud, who begot Elissama.

27 Of whom was born Nun, who had Josue for his son.

28 And their possessions and habitations were Bethel, with her daughters, and eastward Noran, and westward Gazer and her daughters, Sichem also, with her daughters, as far as Asn, with her daughters.

29 And by the borders of the sons of Manasses, Bethsan, and her daughters, Thanes, and her daughters, Magedor, and her daughters, Dor, and her daughters: in these dwell the children of Joseph, the son of Israel.

30 The children of Asher were, Jemna, and Jessua, and Jessui, and Baria, and Sara, their sister.

31 And the sons of Baria: Heber, and Melchiel: he is the father of Barsaloth.

32 And Heber begot Jephlat, and Somer, and Ho-tham, and Susa, their sister.

33 The sons of Japhlet: Phosech, and Chamaal, and Asoth: these are the sons of Japhlet.

34 And the sons of Somer: Abi, and Roega, and Habah, and Aram.

35 And the sons of Helam, his brother: Supha, and Jemna, and Selles, and Amal.

36 The sons of Supha: Sue, Haranaph, and Saul, and Beri, and Jamra.

37 Bosor, and Hod, and Samma, and Saulman, and Jethran, and Beran.

38 The sons of Jethor: Jephone, and Phaspha, and Ara.

*Gen. xlix. 25,*

Ver. 20. Bared, Thathath, probably called Bechor and Thabon, in Num. xxxv. 25. These alone are those mentioned, though the other thirteen, whose names are given, seem to have been all the immediate sons of Ephraim, (C.) since he mourns for them, (ver. 22.) and has other children afterwards. H.

Ver. 21. Nun, Ezer, Heb. "and Ezer and Elad." His sons, after each, seems to be twice omitted, as those in the same degree as the rest, Sept. agree with the Vulg. H. "Because they, the sons of Ephraim, (C. &c.) or the men of Geth, S. V. and Abim, D. M. T. The text is ambiguous, but the former exposition seems more rational, (H.), and more generally received. C.

Ver. 22. Baria. This name signifies, to evil, or in affliction. Ch. Brat. "In howling." M.

Ver. 23. Daughter, or great-granddaughter, repaired these three cities. C.

Ver. 24. Thales. Heb. "and Thales, his son, and Thaan, his son." These seem to have been the sons of Ephraim. The following were their descendants.

Material:
- This page contains a portion of the Bible, specifically the book of Judges, chapter 5.
- The text is in English and is a literal translation of the original Hebrew.
- The page is well formatted, with clear headings and subheadings.
- The text is readable, with no visible errors or distortions.

Analysis:
- The page provides a detailed account of the sons of Ephraim, with their corresponding families and locations.
- It highlights the importance of Ephraim in the context of the Israelite tribes.
- The page serves as a valuable resource for understanding the historical and genealogical context of the Israelites.

Conclusion:
- This page is an integral part of the biblical narrative, providing insights into the family lineage and territorial distribution of the Israelites.
- The page is a testament to the rich tapestry of the biblical text, offering readers a glimpse into the cultural and historical aspects of ancient Israel.

Overall, the page is a crucial component of understanding the biblical narrative, particularly in relation to the history and genealogy of the Israelites.
CHAP. VIII.
I. PARALIPOMENON.

39 And the sons of Olla: Aree, and Haniel, and Resia.
40 All these were sons of Aser, heads of their families, choice and most valiant captains of captains: and the number of them that were of the age that was fit for war, was six and twenty thousand.

CHAP. VIII.
The posterity of Benjamin is further declared down to Saul. His sons.

NOW *Benjamin begot Bala, his first-born, Asbel, the second, Ahar, the third,
2 Nobah, the fourth, and Rapha, the fifth.
3 And the sons of Bala were: Addar, and Gera, and Abid, and Abisue, and Naaman, and Ahoe, and Gera, and Sephirhan, and Huram. 6 These are the sons of Abod, heads of families that dwelt in Gabaa, who were removed into Manahath.
7 And Naaman, and Achia, and Gera, he removed them, and begot Oza, and Ahid.
8 And Saharim begot in the land of Moab, after he sent away Hulisam and Bara, his wives.
9 And he begot of Hodes, his wife, Jobab, and Seba, and Mosa, and Molchom.
10 And Jehus, and Sechien, and Marma. These were his sons, heads of their families.
11 And Mehusim begot Abibot, and Elphaa.
12 And the sons of Elphaa: were Heber, and Missam, and Num, and Gad, and Sisamad: who built Ono, and Lod, and its daughters.
13 And Baria, and Sama, were heads of their kindreds that dwelt in Aia: these drove away the inhabitants of Geth.
14 And Alio, and Sesac, and Jerimoth,
15 And Zabadia, and Arood, and Heder,
16 And Michael, and Jespha, and John, the sons of Baria,
17 And Zabadia, and Mosoliam, and Hezect, and Heber,
18 And Jesamari, and Jesilia, and Jabab, sons of Elphaa,
19 And Jacim, and Zecbr, and Zabdi,
20 And Eliocenai, and Selethai, and Elial.

CHAP. IX.
The Israelites, Priests, and Levites, who first dwelt in Jerusalem after the captivity. A repetition of the genealogy of Saul.

21 And Adaia, and Baraia, and Samareth, the sons of Semei.
22 And Jespham, and Heber, and Eliel,
23 And Abdon, and Zecbr, and Hanan,
24 And Hanania, and Elam, and Anchathia,
25 And Jephe sia, and Phanuel, the sons of Sesac.
26 And Samsari, and Soharia, and Othel,
27 And Jeria, and Alia, and Zecbr, the sons of Jeroha.
28 These were the chief fathers, and heads of their families, who dwelt in Jerusalem.
29 And *at Gabaon dwelt Abigaab, and the name of his wife was Mancha:
30 And his first-born son, Abd, and Sur, and Cis, and Baal, and Nadab.
31 And Gedor, and Alio, and Zacher, and Macelloth.
32 And Macelloth begot Samaa: and they dwelt over against their brethren in Jerusalem, with their brethren.
33 *And Ner begot Cis, and Cis begot Saul. And Saul begot Jonathan, and Melchisua, and Abinadab, and Esbaal.
34 And the son of Jonathan was Meribbaal: and Meribbaal begot Micha.
35 And the sons of Micha, were Phitnon, and Melech, and Tharra, and Ahaz.
36 And Ahaz begot Joda: and Joda begot Alama, and Aizmoth, and Zemri: and Zemri begot Mosa.
37 And Mosa begot Bannay, whose son was Rapha, of whom was born Elisa, who begot Asel.
38 And Asel had six sons, whose names were Ezrican, Bochu, Ismahel, Sabia, Obdina, and Hanan. All these were the sons of Asel.
39 And the sons of Esech, his brother, were Ulam, the first-born, and Jehus, the second, and Elphleta, the third.
40 And the sons of Ulam were most valiant men, and archers of great strength: and they had many sons and grandsons, even to a hundred and fifty. All these were children of Benjamin.

VER. 40. Of captains; a Greek idiom, to denote the most excellent. H.—Neb. "chief of the princes." All mentioned from ver. 39 were at the head of their tribe, in succession, and led their brethren to battle. C.

CHAP. VIII. Ver. 1. Benjamin. Some further particulars of his genealogy are given in the Book of Judges (C). and many of those who returned from captivity are mentioned. 1 Esd. x. 11. Sanctus.—Bele, &c., are called Bela, (M. chap. viii. 6). Judas, and Ahiram, or Edie. Num. xx. 36. Gen. xlii. 6. Ver. 6. Abod, the judge. Jud. xi. 13. Menachah; the Menachath, in the tribe of Judah. (chap. ii. 54.) after the captivity. C.

CHAP. VII. Ver. 7. Naaman was the first-born of Abod; and Gera prevailed on his brethren to leave Gabaa, and was probably the father of Gazu. C.

CHAP. VIII. Ver. 8. Gabaa. His father is not specified; but he was a Benjaminite. M. —Begot. Prot. "Children in the country of Gabaa, after he had sent them away: Hulisim and Bara were his wives." But the Sept. intimate that "Saharim begot... after he had sent away their wives, and his wife Bara, and he begot of Abod." &c. H.

VER. 10. Oza was three miles from Lod, or Diopollis, (Lightfoot,) built after the return from Babylon. (1 Esd. ii. 28. C.) in the territory of Benjamin. M.

CHAP. VIII. Ver. 10. And Zabada. They are supposed to have been sons of Elphaa. C. —Aia was beloged to Juda. Jos. xvi. 42. But it was near Benjamin, (M.) and was probably occupied by people chiefly of that tribe. H.

VER. 16. Baria, son of Elphaa. Whether the following were his brothers does not appear certain, as it seems more natural to have placed all his father's children together, ver. 19, and 18.

CHAP. IX. Ver. 8. Families. Heb. "These were heads of the fathers by their generations."

CHAP. IX. Ver. 1. Israel. Those registers were preserved by those who fled from the arms of Saul under the kingdom of Judah. Such records were preserved with the utmost care, and were collected by the author; who could give an account of what happened during and after the captivity, as he was an in-
And all Israel was numbered: and the sum of them was written in the Book of the kings of Israel and Judah: and they were carried away to Babylon for their transgression.

2 Now the first that dwelt in their possessions, and in their cities, were the Israelites, and the priests, and the Levites, and the Nathaneans.

3 And in Jerusalem dwelt of the children of Juda, and of the children of Benjamin, and of the children of Ephraim, and of Manasseh.

4 Othei, the son of Ammiud, the son of Amri, the son of Omri, the son of Bonni, the son of Phares, the son of Judah;

5 And of Siloni: Asaia, the first-born, and his sons:

6 And of the sons of Zara: Jehuel, and their brethren, six hundred and ninety.

7 And of the sons of Benjamin: Salo, the son of Mosollam, the son of Oduia, the son of Asana.

8 And Jobania, the son of Jeroam: and Ela, the son of Ozi, the son of Mochori: and Mosollam, the son of Saphlitas, the son of Rahuel, the son of Jebania:

9 And their brethren by their families, nine hundred and fifty-six. All these were heads of their families by the houses of their fathers.

10 And of the priests: Jediah, Joinrib, and Jachin:

11 And Azarias, the son of Helcas, the son of Mosollam, the son of Sadoe, the son of Mararoth, the son of Achitub, high priest of the house of God.

12 And Adulas, the son of Jerom, the son of Phassur, the son of Melchias: and Masaai, the son of Adiel, the son of Jezra, the son of Mosollam, the son of Mosollamith, the son of Emmer.

13 And their brethren, heads in their families, a thousand seven hundred and threescore: very strong and able men for the work of the ministry in the house of God.

14 And of the Levites: Semeia, the son of Hassub, the son of Ezricam, the son of Hasebin, the son of Mezri.

15 And Baucers, the carpenter, and Galal, and Ma.

16 And Obdia, the son of Semeia, the son of Galal, the son of Idithun, and Barachia, the son of Asa, the son of Elecana, who dwelt in the suburbs of Netophati.

17 And the porters were, Sellum, and Accub, and Temon, and Ahimam: and their brethren, Sellum, was the prince.

18 Until that time, in the king's gate eastward, the sons of Levi waited by their turns.

19 But Sellum, the son of Core, the son of Abiasaph, the son of Core, with his brethren, and his father's house, the Corees, were over the works of the service, keepers of the gates of the tabernacle: and their families in turns were keepers of the entrance of the camp of the Lord.

20 And Phinees, the son of Eleazar, was their prince before the Lord.

21 And Zacharias, the son of Mosollamia, was porter of the gate of the tabernacle of the testimony.

22 All these that were chosen to be porters at the gates, were two hundred and twelve: and they were registered in their proper towns: whom David, and Samuel, the seer, appointed in their trust;

23 As well them as their sons, to keep the gates of the house of the Lord, and the tabernacle, by their turns.

24 In four quarters were the porters: that is to say, towards the east, and west, and north, and south.

25 And their brethren dwelt in villages, and came upon their sabbath-days from time to time.

26 To these four Levites were committed the whole number of the porters, and they were over the chambers, and treasures of the house of the Lord;

27 And they abode in their watches round about the temple of the Lord: that when it was time, they might open the gates in the morning.

28 And some of their stock had the charge of the vessels for the ministry: for the vessels were both brought in and carried by number.

29 Some of them also had the instruments of the same

Ver. 17. Sellum had the superintendency over all the porters.

Ver. 18. He was also at the head of one of the four bands which guarded the doors, east, west, north, and south of the temple, with the various apartments.


Ver. 20. Tuna. Heb. "and hitherunto." This custom has been observed at the king's gate, who entered his tribute by the eastern gate of the temple. 4 Kings xvi. 18. So for the ancient records reach.

Ver. 21. Service. to keep watch. C. "Families." Heb. "fathers over the post, (II) or camp of the Lord; keepers of the entry." The Corees, though not perhaps alone, performed what their fathers had done before the tabernacle, in the desert, and in the temple of Solomon; which were considered as the camp of the great king.

Ver. 22. Before. Heb. "the Lord with him," an usual form of blessing, (C) or of wishing well (II) to the deceased. C. This Phinees lived after the captivity, (M,) and possessed the same power as Eleazar and Jediah. Chap. xii. 79. Num. iii. 39.

Ver. 23. Gate, leading to the holy place, which corresponded with the tabernacle.

Ver. 24. Towns, where they rested when they were not on duty.

Ver. 25. Seer, or prophet, H. We read not of his making any such regulation. But his name was probably given him after the misconduct of the sons of Eli, and when the ark was brought back. C. Trust, while they were at the head of affairs, and acting by God's authority. Lit. "in their faith." (H,) enlightened from above, and regulating matters according to the dispositions which they discovered in the sacred ministers; or rather Heb. "in their established employment," which was to subsist in future ages.

Ver. 26. To these. Heb. "for these Levites, (Selum, &c., ver. 17.) four chief porters were in their set offices," for life, or as long as they were able to serve, and the other bands of Levites served every seventh year. C. Lord: the apartments of the priests, and the storehouses, (H,) where all precious ornaments, wine, &c., were kept, C. 437
tuary committed unto them, and the charge of the fine flour, and wine, and oil, and frankincense, and spices.
30 And the sons of the priests made the ointments of the spices.
31 And Mathathias, a Levite, the first-born of Sellum, the Corite, was overseer of such things as were fried in the frying-pan.
32 And some of the sons of Caath, their brethren, were over the loaves of proposition, to prepare always new for every sabbath.
33 These are the chief of the singing men, of the families of the Levites, who dwelt in the chambers, by the temple, that they might serve continually, day and night, in their ministry.
34 The heads of the Levites, princes in their families, abode in Jerusalem.
35 And *in Gabaon dwelt Jehiel, the father of Gabaon, and the name of his wife was Maacha.
36 His first-born son, Abdon, and Sur, and Cis, and Baal, and Ner, and Nadab.
37 Gedor also, and Ahio, and Zacharias, and Macelloth.
38 And Macelloth begot Samaan: these dwelt over against their brethren in Jerusalem, with their brethren.
39 *And Ner begot Cis, and Cis begot Saul, and Saul begot Jonathan, and Melchisues, and Aminadab, and Esbaal.
40 And the son of Jonathan was Meribbaal: and Meribbaal begot Micha.
41 And the sons of Micha, were Phlthon, and Melech, and Tharun, and Ahaz.
42 And Ahaz begot Jara, and Jara begot Alamath, and Azmoth, and Zamri. And Zamri begot Moas.
43 And Moas begot Banaan: whose son Raphia begot Elusa: of whom was born Asel.
44 And Asel had six sons, whose names are, Ezriam, Bocri, Ishmeal, Sarai, Obdi, Hanam: these are the sons of Asel.

NOW the Philistines fought against Israel, and the men of Israel fled from before the Philistines, and fell down wounded in Mount Gilboa.

VER. 30. Priest. They alone were allowed to compose the composition, which no mortal was permitted to use (C.), for his own pleasure. H. Exod. xxv. 34.
VER. 31. Pass, to be offered on the altar of holocausts. Lev. ii. 4, and viii. 12., or to be eaten by the priests. Exod. xxviii. 39. Mathathias was to take care that all this was done with decency (C.), and to look after the utensils.
VER. 32. Preparations. Heb. "of sacrifices" (Exod. xxviii. 19); of "a feast." These leaves were made by the Levites, but arranged upon the golden table every week (C.), before the ark. See chap. xxvii. 26.
VER. 33. These, probably sennach, &c. (ver. 17.), though it is not certain that the chief porters presided also over the singers. Chap. xv. and xvi. Heb. "and these are the singers, chief porters of the families (C. or fathers) of the Levites, in the chambers of the temple, from every of all the avocations, (H.) that they may watch over the porters and musicians. Sept. is clear (C.): "and these are the masters of music over the bands of Levites, observing their daily courses, because they are day and night over them in the work."
VER. 34. Jerusalem, having no substitute (chap. xvi. H.) or the chief of each family resided there.
VER. 35. But in. These verses are repeated from the last chapter, in order to bring us to the death of Saul, (M.) and the reign of David. C.—The father of Gabaon. This is the explanation of Abyquban. Chap. xxvii. 29. H.—Wife. So the former chapter, and all the ancient version, with some Heb. MSS. read, instead of the printed Heb. "eisithem," (Kerem.) which seems to be corrupt (C.), and the Prot. venture to correct it.
VER. 36. All is omitted, though it is found chap. vii. 60, and in 438.

CHAP. X.

2 And the Philistines drew near, pursuing after Saul and his sons, and they killed Jonathan, and Abinadab, and Melchisues, the sons of Saul.
3 And the battle grew hard against Saul, and the archers reached him, and wounded him with arrows.
4 And Saul said to his armour-bearer: Draw thy sword, and kill me: lest these uncircumcised come, and mock me. But his armour-bearer would not; for he was struck with fear: so Saul took his sword, and fell upon it.
5 And when his armour-bearer saw it, to wit, that Saul was dead, he also fell upon his sword, and died.
6 So Saul died, and his three sons, and all his house fell together.

7 And when the men of Israel, that dwelt in the plains, saw this, they fled: and Saul and his sons being dead, they forsook their cities, and were scattered up and down: and the Philistines came, and dwelt in them.
8 And the next day, the Philistines taking away the spoils of them that were slain, found Saul and his sons lying on Mount Gilboa.
9 And when they had stripped him, and cut off his head, and taken away his armour, they sent it into their land, to be carried about, and showed in the temples of the idols, and to the people.
10 And his armour they dedicated in the temple of their god, and his head they fastened up in the temple of Dagon.
11 And when the men of Jabes Gilead had heard this, to wit, all that the Philistines had done to Saul,
12 All the valiant men of them arose, and took the bodies of Saul and of his sons, and brought them to Jabes, and buried their bones under the oak that was in Jabes, and they fasted seven days.
13 So Saul died for his iniquities, because he transgressed the commandment of the Lord, which he had commanded, and kept it not: and moreover consulted also a witch.
14 And trusted not in the Lord: therefore he slew him, and transferred his kingdom to David, the son of Isai.

CHAP. XI.

David is made king. He taketh the castle of Zion. A catalogue of his valiant men.

MS. 2. Kennicott.—These remarks, which may appear to some minute, show that all Hebrew MSS. are not absolutely alike, as some are more pretended; and that the Hebrew Bible is not printed from the best copies. H.—"The sacred volume in Hebrew has, therefore, been published with such carelessness, as no other printed copy with which I am acquainted." Reubellant, Preid. p. 2.—Yet this is the copy which alone Protestants hold up as the standard of perfection, and the rule of faith! H.

CHAP. X. VER. 1. Now. Sept. "and." H.—This has no connexion with what goes before. C.—This history is given more at large, 1 Kings xxxi., and 2 Kings i. M.
VER. 3. Rencned; itt. "found." H.—Heb. or "attacked him, and he feared the archers." He was not, at least, morally wounded, when he took the desperate resolution to destroy himself, turning his face and consternation. C.—Yet the original will admit the sense of the Vulg., and Saul might have received some wounds.
VER. 4. Fear and reverence for his master, (C.) as well as concern for his own safety, H.
VER. 6. Full. Heb. "died." C.—But though the house of Saul was fallen from its former glory, on this fatal day, when so many of his couriers perished; yet he left descendants to behold his face, (H.), and some others who were not of age to go to battle, C.
VER. 10. Head, while his body was hung on the walls of Bethan. 1 Kings xxi. 10.—The temple of David was an appendage to the wall. D.
23 Psal offered sacrifice unlawfully, and spared some of the Amalekites. W.
Then all Israel gathered themselves to David in Hebron, saying: We are thy bone, and thy flesh. 2
Two years also, and the day before, when Saul was king, thou wert he that leddest out and broughtest in Israel; for the Lord thy God said to thee: Thou shalt feed my people Israel, and thou shalt be ruler over them. 3
So all the ancients of Israel came to the king, to Hebron, and David made a covenant with them before the Lord: and they anointed him king over Israel, according to the word of the Lord, which he spoke in the land of Samuel. 4
And David, and all Israel, went to Jerusalem, which is Jebus, where the Jebusites were the inhabitants of the land. 5
And the inhabitants of Jebus said to David: Thou shalt not come in here. But David took the castle of Zion, which is the city of David. 6
And he said: Whosoever shall first strike the Jebusites, shall be the head and chief captain. And Joab, the son of Sarvia, went up first, and was made the general. 7
And David dwelt in the castle, and therefore it was called the City of David. 8
And he built the city round about, from Mello all round, and Josb built the rest of the city. 9
And David went on growing and increasing, and the Lord of hosts was with him. 10
These are the chief of the valiant men of David, who helped him to be made king over all Israel, according to the word of the Lord, which he spoke to Israel. 11
And this is the number of the heroes of David: Josbaan, the son of Hachamion, the chief among the thirty: he lifted up his spear, against three hundred, wounded by him at one time.


CHAP. XI. 

I. PARALIPOMENON.

CHAP. XI.

12 And after him was Eleazar, his uncle's son, the Ahohite, who was one of the three mighty. 13 He was with David in Phcedom, when the Philistines were gathered to that place to battle: and the field of that country was full of barley, and the people fled from before the Philistines. 14 But these men stood in the midst of the field, and defended it; and they slew the Philistines; and the Lord gave a great deliverance to his people. 15 And three of the thirty captains went down to the rock, wherein David was, to the cave of Odelon, when the Philistines encamped in the valley of Raphaim. 16 And David was then in a hold, and the garrison of the Philistines in Bethlehem. 17 And David longed, and said: O that some man would give me water of the cistern of Bethlehem, which is in the gate. 18 And these three broke through the midst of the camp of the Philistines, and drew water out of the cistern of Bethlehem, which was in the gate, and brought it to David to drink: and he would not drink of it, the Lord, 19 Saying: God forbid that I should do this in the sight of my God, and should drink the blood of these men: for with the danger of their lives they have brought me the water. And therefore he would not drink. These things did the three most valiant. 20 And Abisai, the brother of Joab, was chief of three, and he lifted up his spear against three hundred, whom he slew, and he was renowned among the three. 21 And illustrious among the second three, and their captain: but yet he attained not to the first three. 22 Banaan, the son of Joad, a most valiant man, of...
Chap. XI.

I. PARALIPOMENON.

Cabsael, who had done many acts; he slew the two ariels of Moab; and he went down, and killed a lion in the midst of a pit, in the time of snow.

23 And he slew an Egyptian, whose stature was of five cubits, and who had a spear like a weaver's beam; and he went down to him with a staff, and plucked away the spear, that he held in his hand, and slew him with his own spear.

24 These things did Banaas, the son of Jioada, who was renowned among the three valiant ones.

25 And the first among the thirty, but yet to the first three he attained not: and David made him of his council.

26 Moreover the most valiant men of the army, were Asahel, brother of Joab; and Eleazar, the son of his uncle, of Bethlehem;

27 Sammoth, an Aorite; Helles, a Phalonite;

28 Ira, the son of Acces, a Thecuite; Abiezer, an Anathothite;

29 Sobbochais, a Husithite; Ilat, an Ahohite;

30 Maharai, a Netophathite; Heled, the son of Baana, a Netophathite;

31 Ethai, the son of Ribai, of Gabaath, of the sons of Benjamin; Banaa, a Parathonite;

"And Benzah, the son of Jechhabah, the son of a valiant man of Kebael, mighty in exploits; he slew two men of Moab, who were greater than David. And he also went down and slew a lion in a pit, in a snowy day." Ken.—We have observed, the "in" is not found in the LXX. Hebr, nor is it in the Prot. "Benzah, the son of Benzah, slew two lion-like men, of Moab. Lit. "arias;" (Sept.) that is, "sons of God," or two of Moab equal to (H.) the strongest lions. W.—S. Jerome translated "pleiades of Moab," 2 Kings xxiii. 20. C.—"Lions aris" is written ari,

2 Kings, El.

26. Cubites. 2 Kings, "a man of great aspect."


29. Among, or rather "above," as he was the second captain of this series, and not one of the body of thirty. Ken.—Counsel. Lit. "placed him at his ear," (H.) feuil aun cariculirium a secreta (2 Kings); though the word is the same. C.—It seems, however, to have been read differently. H.—Sept. "he placed him over his body," (Christianity), or native place, H. —Sir. "guard of his spear, and chief of his heroes." Arab. "over all his riches." Some would translate, "chief of his guards." Cret.—Benzah was a man of consummate prudence, as well as a great warrior. C.—David "gives Benzah the command of his life-guard." Joseph. vili. 12.—Heb. "Benzah was more honourable than the three," and had not attained unto the first three, and David set him over his guard, the Cherethites.

28. Moreover. Nothing particular is here "recorded of Asahel, and therefore he is barely mentioned with the rest. But the Book of Kings had been more national, and therefore more correct, than the Chronicles. Asahel, brother of Joab, was over the thirty, being the last of the second ternary. The proposition b (Ken.) frequently means "over." Nold. &c.—Arab. "head of thirty, which were over those." Ken.—Eleazarus; probably the son of Jath, 2 Kings xxiv. 18. C.

29. Aretos, or Hardite, (2 Kings,) to distinguish him from Shammash, Elisa, who follows in 2 Kings, is here universally omitted, as he is supposed to have died soon, and to have been replaced by Zabad, (ver. 41,) who completes the number of thirty. Ken.—Helles was the captain for the seventh month, at the following one was for the six, and Abiezer for the ninth. Chap. xxv. 10. H.

30. Sobbochais, rather than Mophnais, (2 Kings,) where s and m have been mistaken for m and n, which are very similar in Heb. The Sept. (Ald.) has Sobbochais, and the A.V. and Sammel (L.,) but both seem to be incorrect; instead of Sept. "the son," or suppose m to be lost at the beginning, "of the sons of Asam, Gezmith," as Sept. read, instead of Gezmith,

which would leave this hero without any name. See chap. v. 15. E is prefixed to this name, as it is to that of Manasses, Jes. I. 11.—Saggs, should be Shamsa, (Ken.) or Jonathan, the son of Sammaas, the brother of David.

34. Sachar, mentioned chap. xxvi. 4.

35. Eliphal should be Eliphas, the son of Aseai, the son of Mechati, (H.) of the country of Macha, 4 Kings xxvi. 20. Ken.—Eliphal and Hipher cannot constitute two heroes, as that would denote the number thirty-seven. It is clear from 2 Kings xxvii. 20. The open of the Sept. very much. H.

36. Abia, or rather "Elisa, the son of the king, the Gilbonite." 2 Kings. The name of the hero is lost here; and the latter part of his father's name (p) has also been mistaken for s, which it resembled.

37. Hurro ends with s in the Lxx. Yet some read more properly with the "Herod," as all the ancient versions have it, except the Vulg. (Ken.) some copies of which read Arma. Blanchini, Vind. 1740.—Carmelias. Sept Kypogias. The A might easily be mistaken for A, as the Greek Bibles (Ken.) for some ages after Origen were written in capital letters, without accents. Montesanto, Pref. to Hexap. p. 44.—We may apply to many of the proper names that severe censure which has been passed upon the transcribers of the book of Chronicles. Ita in Graecia et Latinae codix; his nominum liber vestrus est, ut non habet Hebraeorum quam barbarum quoddam et Sarmatiae nomine nominata conjuncta arundinum est, &c., Ep. ad Demo. 17. This epic is not grammatically correct, the same doctor complains at least of the incorrect state of the Sept. Pref. in Paral.

38. Jud seems better than Igal, (2 Kings, H.) as we know there was a one lived under David, (chap. xxvi. 20, and xxvii. 23,) and all the versions agree here, and the uncorrect MSS. agree for us to stick to that copy which has the greatest authority from the ancient versions. Ken.—Brother, relation, adopted child. (D.) or son, (2 Kings,) which seems more correct, as this is an usual expression. C.—This reason may rather lead us to conclude that the mistake being more natural, has been made by the transcriber of that book; particularly as we no where else read of Joel being the son of Nathan, but rather of Poladab, &c.—Mibar, or rather "Nathan of Tsach."—The son, ought to be the proper name, "Benni, (of Gadi, 2 Kings,) or the Gilboite." Ken.

39. Elphai. Heb. "above him," (Sept., Jam., Mont.) which must be applied to the rest of these fifteen less valiant men. Ken.—Prot. agrees with the Vulg. (H.,) and Delany looks upon those thirty as a fourth order of commanders in chief; but those with them would make thirty-one, and why are only fifteen mentioned? We have a regular gradation of officers succeeding from Joab, the captain-general.

40. Mahmith, Prot. "Mamaithe." Kennicott would translate these last verses according to his corrections. 42. Zach, the son of Aiah; (44) Adana, the son of Sira, the Rubenites, and head of the Rubenites. But the thirty were his superiors. 44. Hansen, the son of Mannah; and Josaphat, the Mithith. 45. Uriel, the Attarabhathe, Shema and Jehiel, the sons of Rehum, the Aoritace. 46. Jedid, the son of Shimsh, and Joel, his brother, the Titrate. 47 Joel and Mahavite, and Jeriah and Javahat, the sons of Emanah, and Ithamou, the Modes, Eliah, and Obed. 48. Mibar, Prot. "of Mibar." It will be only perceived that this author frequently recedes from the Prot. version, as well as from the printed Heb., both of which are frequently erroneous. Perhaps the critical examination of these proper names the appear to some unimportant. But the question respecting the perfect integrity of the Hebrew text deserves to be seriously considered; and every part of sacred history requires our attention. If the passive voice of faith be incorrect, what security can they have? We are not exposed to the same inconvenience, even though the Vulgate be subject to further improvement.
But she refused, and would not come at the King's commandment. Whereupon the King, being angry, and inflamed with a very great fury.—Esther 1. 12.
THEN SAUL SAID TO HIS ARMOUR-BEARER: DRAW THY SWORD, AND KILL ME; LEST THESE UNCIRCUMCISED COME, AND SLAY ME, AND MOCK AT ME. AND HIS ARMOUR-BEARER WOULD NOT; FOR HE WAS STRUCK WITH EXCEEDING GREAT FEAR. THEN SAUL TOOK HIS SWORD, AND FELL UPON IT.—1 KINGS XXXI. 4.
AND HELIODORUS SUDDENLY FELL TO THE GROUND, AND THEY TOOK HIM UP, COVERED WITH GREAT DARKNESS, AND HAVING PUT HIM INTO A LITTER, THEY CARRIED HIM OUT. — II. MACC. III. 27.
NOW WHEN JOB'S THREE FRIENDS HEARD ALL THE EVIL THAT HAD BEFALLEN HIM, THEY CAME EVERY ONE FROM HIS OWN PLACE, FOR THEY HAD MADE AN APPOINTMENT TO VISIT HIM, AND COMFORT HIM.—JOB 11. 11.
And one of the seraphims flew to me, and in his hand was a live coal, which he had taken with the tongs off the altar—Isaiah VI. 6.
sons of Elnaïm: and Jethma, a Moabit; Eliel, and Obed, and Jasiel, of Masobia.

Chap. XII.

Who followed David when he fled from Saul. And who came to Hebron to make him king.

Now these are they that came to David to Siceleg, while he yet fled from Saul, the son of Cis, and they were most valiant and excellent warriors, 2 Bending the bow, and using either hand in hurling stones with slings, and shooting arrows: of the brethren of Saul and Benjamin. 3 The chief was Abiezer, and Joas, the sons of Samaan, of Gabaaith, and Jaziell, and Phallet, the sons of Azmoth, and Beracha, and Jehu, an Anothite. 4 And Samaaie, of Gabee, the stoutest among the thirty and over the thirty; Jeremia, and Jehazaikel, and Johanan, and Ziched, of Gaderoth. 5 And Elhazai, and Enarnuth, and Baallia, and Samaria, and Shaphatia, the Haruphite. 6 Elcanah, and Jesia, and Azarcal, and Jozeel, and Jesbaam, of Carehem. 7 And Joela, and Zabadia, the sons of Jeroham, of Gedda. 8 From Gaddi also there went over to David, when he lay hid in the wilderness, most valiant men, and excellent warriors, holding shield and spear; whose faces were like faces of a lion, and they were swift like the roebucks on the mountains. 9 Ezer the chief, Obedias the second, Eliaab the third, 10 Masmam the fourth, Jeremia the fifth, 11 Ethi the sixth, Eliel the seventh, 12 Johanan the eighth, Elzebad the ninth, 13 Jeremia the tenth, Machbali the eleventh. 14 These were of the sons of Gad, captains of the army: the least of them was captain over a hundred soldiers, and the greatest over a thousand. 15 These are they who passed over the Jordan in the first month, when it is used to flow over their banks: and they put to flight all that dwelt in the valleys, both toward the east and toward the west. 16 And there came also of the men of Benjamin, and of Juda, to the hold in which David abode. 17 And David went out to meet them, and said: If you are come peaceably to me to help me, let my heart be joined to you: but if you plot against me for my enemies, whereas I have no iniquity in my hands, let the God of our fathers see, and judge. 18 But the spirit came upon Amasai, the chief among thirty, and he said: We are thine, O David, and for thee, O son of Iset: peace, peace be to thee, and peace to thy helpers. For thy God helpeth thee. So David received them, and made them captains of the band. 19 And there were some of Manasses, that went over to David, when he came with the Philistines against Saul to fight: but he did not fight with them: because the lords of the Philistines taking counsel, sent him back, saying: With the danger of our heads he will return to his master, Saul. 20 So when he went back to Siceleg, there fled to him of Manasses, Ednaas, and Jozaas, and Jediel, and Michael, and Ednas, and Jozaab, and Eliu, and Sallath, captains of thousands in Manasses. 21 These helped David against the rovers: for they were all most valiant men, and were made commanders in the army. 22 Moreover, day by day there came some to David to help him, till they became a great number, like the army of God. 23 And this is the number of the chief of the army who came to David, when he was in Hebron, to transfer to him the kingdom of Saul, according to the word of the Lord. 24 The sons of Juda, bearing shield and spear, six thousand eight hundred, well appointed to war. 25 Of the sons of Simeon, valiant men for war, seven thousand one hundred. 26 Of the sons of Zebulun, four thousand six hundred. 27 And Joiaah, prince of the house of Aaron, and with him three thousand seven hundred. 28 Sadoc also, a young man of excellent disposition, and the house of his father, twenty-two principal men. 29 And of the sons of Benjamin, the brethren of Saul, three thousand: for hitherto a great part of them followed the house of Saul. 30 And of the sons of Ephraim, twenty thousand eight hundred, men of great valor, renowned in their kindreds. 31 And of the half tribe of Manasses, eighteen thousand, every one by their names, came to make David king. 32 Also of the sons of Issachar, men of understanding, that knew all times to order what Israel should do, two hundred principal men: and all the rest of the tribe followed their counsel. 33 And of Zabulon, such as went forth to battle, and stood in array well appointed with armour for war, there came fifty thousand to his aid, with no double heart.

* 1 Kings xxviii. 2. A. M. 3140, A. C. 3066. — 2 Kings xxiv. 6.
And of Nephtali, a thousand leaders; and with them seven and thirty thousand, furnished with shield and spear.

35 Of Dan also, twenty-eight thousand six hundred prepared for battle.

36 And of Aser, forty thousand, going forth to fight, and challenging in battle.

37 And on the other side of the Jordan, of the sons of Ruben, and of Gad, and of the half of the tribe of Manasse, a hundred and twenty thousand, furnished with arms for war.

38 All these men of war, well appointed to fight, came with a perfect heart to Hebron, to make David king over all Israel: and all the rest also of Israel, were of one heart, to make David king.

39 And they were there with David three days, eating and drinking: for their brethren had prepared for them.

40 Moreover they that were near them, even as far as Issachar, and Zabulon, and Nephtali, brought loaves on asses, and on camels, and on mules, and on oxen, to eat: and meal,figs, raisins, wine, oil, and oxen, and sheep, in abundance: for there was joy in Israel.

The ark is brought from Carthiytham. Oza, for touching it, is struck dead.

And David consulted with the captains of thousands, and of hundreds, and with all the commanders,

2 And he said to all the assembly of Israel: If it please you, and if the words which I speak come from the Lord our God, let us send to the rest of our brethren, into all the countries of Israel, and to the priests, and the Levites, that dwell in the suburbs of the cities, to gather themselves to us:

3 And let us bring again the ark of our God to us: for we sought it not in the days of Saul.

4 And all the multitude answered that it should be so: for the word pleased all the people.

5 So David assembled all Israel, from Sihor of Egypt, even to the entering into Emath, to bring the ark of God from Carthiytham.

6 And David went up with all the men of Israel to the hill of Carthiytham, which is in Judah, to bring thence the ark of the Lord God sitting upon the Cherubim, where his name is called upon.

7 And they carried the ark of God upon a new cart, out of the house of Aminadab, and Oza and his brother drove the cart.

8 And David and all Israel played before God with all their might, with horns, and with harps, and with psalteries, and timbrels, and cymbals, and trumpets.

9 And when they came to the floor of Chidon, Oza put forth his hand, to hold up the ark; for the ox being wanton, had made it lean a little on one side.

10 And the Lord was angry with Oza, and struck him, because he had touched the ark: and he died there before the Lord.

11 And David was troubled, because the Lord had divided Oza: and he called that place the breach of Oza to this day.

12 And he feared God at that time, saying: How can I bring in the ark of God to me?

13 And therefore he brought it not home to himself, that is, into the city of David, but carried it aside into the house of Obededom, the Gethite.

14 And the ark of God remained in the house of Obededom three months: and the Lord blessed his house, and all that he had.

David's house, and children: his victories over the Philistines.

And Hiram, king of Tyre, sent messengers to David; and cedar-trees, and masons, and carpenters, to build him a house.

2 And David perceived that the Lord had confirmed him king over Israel, and that his kingdom was exalted over his people, Israel.

3 And David took other wives in Jerusalem: and he begot sons and daughters.

4 Now these are the names of them that were born to him in Jerusalem: Solomon, and Soba, and Nathan, and Solomon,

5 Jecohar, and Elisua, and Eliphalet,

6 And Noga, and Napheg, and Japhia,

7 Elisama, and Baaljured, and Eliphalet.

8 And the Philistines hearing that David was anointed king over all Israel, went all up to seek him: and David heard of it, and went out against them.

9 And the Philistines came and spread themselves in the vale of Rephaim.

10 And David consulted the Lord, saying: Shall I go up against the Philistines, and wilt thou deliver them into my hand? And the Lord said to him: Go up, and I will deliver them into thy hand.

11 And when they were come to Baalpharam, David defeated them there, and he said: God hath divided my enemies by my hand, as waters are divided: and therefore the name of that place was called Baalpharam.

12 And they left there their gods, and David commanded that they should be burnt.
13 Another time also the Philistines made an irruption, and spread themselves abroad in the valley.
14 And David consulted God again, and God said to him: Go not up after them, turn away from them, and come upon them over against the pear-trees.
15 And when thou shalt hear the sound of one going in the tops of the pear-trees, then shalt thou go out to battle. For God is gone out before thee, to strike the army of the Philistines.
16 And David did as God had commanded him, and defeated the army of the Philistines, slaying them from Gabaon to Gazer.
17 And the name of David became famous in all countries, and the Lord made all nations fear him.

CHAP. XV.

The ark is brought into the city of David, with great solemnity. Michel d'Avranches David's devotion.

He made also houses for himself in the city of David: and built a place for the ark of God, and pitched a tabernacle for it.

2 Then David said: No one ought to carry the ark of God, but the Levites; whom the Lord hath chosen to carry it, and to minister unto himself for ever.
3 And he gathered all Israel together into Jerusalem, that the ark of God might be brought into its place, which he had prepared for it.
4 And the sons of Aaron also, and the Levites.
5 Of the children of Caath, Uriel was the chief: and his brethren a hundred and twenty.
6 Of the sons of Merari, Asaiah, the chief: and his brethren two hundred and twenty.
7 Of the sons of Gersom, Joel, the chief: and his brethren a hundred and thirty.
8 Of the sons of Elisaphan, Semeias, the chief: and his brethren two hundred.
9 Of the sons of Heli, Eliel, the chief: and his brethren eighty.
10 Of the sons of Oziael, Aminadab, the chief: and his brethren a hundred and twelve.
11 And David called Sadoc, and Abiaathar, the priests, and the Levites, Uriel, Asaiah, Joel, Semeias, Eliel, and Aminadab.
12 And he said to them: You that are the heads of the Levitical families, be sanctified with your brethren, and bring the ark of the Lord, the God of Israel, to the place which is prepared for it.

13 "Lest as the Lord at first struck us, because you were not present, the same should now also come to pass, by our doing some thing against the law.
14 So the priests and the Levites were sanctified, to carry the ark of the Lord, the God of Israel.
15 And the sons of Levi took the ark of God, as Moses had commanded, according to the word of the Lord, upon their shoulders, with the staves.
16 And David spoke to the chiefs of the Levites, to appoint some of their brethren to be singers with musical instruments; to wit, on psalteries, and harps, and cymbals, that the joyful noise might resound on high.
17 And they appointed Levites, Heman, the son of Joel, and of his brethren Asaph, the son of Barachias: and of the sons of Merari, their brethren, Ethan, the son of Casia.
18 And with them their brethren: in the second rank, Zacharias, and Ben, and Jaziel, and Semiramoth, and Jehiel, and Ani, and Eliab, and Banaas, and Maasia, and Mathathias, and Eliphal, and Macenias, and Obededom, and Jehiel, the porters.
19 Now the singers, Heman, Asaph, and Ethan, sounded with cymbals of brass.
20 And Zacharias, and Oziel, and Semiramoth, and Jehiel, and Ani, and Eliab, and Maasia, and Banaas, sung mysteries upon psalteries.
21 And Mathathias, and Eliphal, and Macenias, and Obededom, and Jehiel, and Ozzuiz, sung a song of victory for the octave upon harps.
22 And Chonemia, chief of the Levites, presided over the prophesy, to give out the tunes: for he was very skilful.
23 And Barachias, and Elcana, were doorkeepers of the ark.
24 And Sebenias, and Josaphat, and Nathanael, and Amasai, and Zacharias, and Banaas, and Elizer, the priests, sounded with trumpets, before the ark of God: and Obededom and Jehias, were porters of the ark.
25 "So David, and all the ancients of Israel, and the captains over thousands, went to bring the ark of the covenant of the Lord, out of the house of Obededom, with joy.
26 And when God had helped the Levites who carried the ark of the covenant of the Lord, they offered in sacrifice seven oxen, and seven rams.
27 And David was clothed with a robe of fine linen,

VER. 14. Pear, or mulberry trees, (2 Kings v. 25. C.) on the side where the Aijah were. T.
VER. 15. Gazer, on the borders of the Philistines, near Arzona. C.
CHAP. XV. VER. 1. Houses, or magnificent palace, which afterwards caused him to be ashamed, seeing the ark was lodged under skins. 2 Kings vii. 10. — For it, entirely new. The old tabernacle was left at Gaabon. C. D.
VER. 5. Brothem. Relations. D.
VER. 12. Sacrifit. Free from every legal uncleanness, continual, and washed. C.
VER. 15. Struck us. He partakes in the misfortunes of Oza. H.
VER. 17. Heman, Asaph, and Ethan, were masters of the first band of musicians, in the reign of David. They played on cymbals of brass, var. 16.
VER. 18. Ben. His name is omitted, ver. 20, and in the Sept. The Syrac. &c. have "the son of Jaziel;" but we find the 5th Psalm addressed "to Ben, chief of the band of singing women," who sung and played on tuned, ver. 20. C. &d Jaziel, called Chiziel, ver. 20, as the Sept. have here. H.
VER. 20. Zachariah, &c. presided over the second band, with nibles, and

Mathathias over the third, which had instruments of eight strings. The priests sounded the trumpets, (ver. 21,) while Chonemia directed all the music, in this solemn procession. C. Psalteries. Lit. "tablets." H. — The Vulg. sometimes renders it psaltery, at other times lyre, (M.) or symphonia. S. Jer. ad Dard. T.
VER. 21. Ozzuiz does not occur before. Sept. have Othias both here and ver. 18, after Jehiel. H. — Of victory, such as was customary on the like occasions.
For the octave, Heb. stems, according to the Jews, means an instrument of eight strings: so when seas is mentioned, the Sept. frequently supply "strings." Psalm xlv. 2. M. — Heb. "they had harps, and praised upon the eighth band to intone." All the bands formed four choirs, distinguished by their instruments, the cymbal, nible, cimna, (or paltar,) and trumpets. C.
VER. 27. The propony, Singing praise to God is here called prophesy, the more, because these singers were often inspired men. — Ch. Heb. Xozal signals a song, (H.) devotion, (C.) burden. Syr. So the Vulg. has unus Modub, so the burden or dreful prediction against Man. C.
VER. 27. Linen. Heb. "a cloak of byssus," or of the finest white linen. D.
and all the Levites that carried the ark, and the singing men, and Chohenias, the ruler of the prophecy among the singers: and David also had on him an ephod of linen.

28 And all Israel brought the ark of the covenant of the Lord, with joyful shouting, and sounding with the sound of the cornet, and with trumpets, and cymbals, and psalteries, and harps.

29 And when the ark of the covenant of the Lord was come to the city of David, Michal, the daughter of Saul, looking out at a window, saw king David dancing and playing, and she despised him in her heart.

**CHAP. XVI.**

The ark is placed in the tabernacle. Sacrifices are offered. David blesseth the people, disposeth the offices of Levites, and maketh a psalm of praise to God.

S0 they brought the ark of God, and set it in the midst of the tent, which David had pitched for it: and they offered holocausts, and peace-offerings before God.

2 And when David had made an end of offering holocausts, and peace-offerings, he blessed the people in the name of the Lord.

3 And he divided to all and every one, both men and women, a loaf of bread, and a piece of roasted beef, and flour fried with oil.

4 And he appointed Levites to minister before the ark of the Lord, and to remember his works, and to glorify and praise the Lord God of Israel.

5 Asaph, the chief, and next after him Zacharias: Moreover Jahiel, and Semiramoth, and Jehiel, and Mathathias, and Eliab, and Banaias, and Obededom: and Jehiel, over the instruments of psaltery, and harps: and Asaph to sound with cymbals:

6 But Banaias, and Jaziel, the priests, to sound the trumpet continually before the ark of the covenant of the Lord.

7 In that day David made Asaph, the chief, to give praise to the Lord with his brethren.

8 "Praise ye the Lord, and call upon his name: make known his doings among the nations.

9 Sing to him, yea, sing praises to him: and relate all his wondrous works.

10 Praise ye his holy name: let the heart of them rejoice, that seek the Lord.

11 Seek ye the Lord, and his power: seek ye his face evermore.

12 Remember his wonderful works, which he hath done: his signs, and the judgments of his mouth.

13 O ye seed of Israel, his servants; ye children of Jacob, his chosen.

14 He is the Lord our God: his judgments are in all the earth.

15 Remember for ever his covenant: the word, which he commanded to a thousand generations.

16 The covenant which he made with Abraham: and his oath to Isaac.

17 And he appointed the same to Jacob for a precept: and to Israel for an everlasting covenant:

18 Saying: To thee will I give the land of Chanaan: the lot of your inheritance.

19 When they were but a small number: very few, and sojourners in it.

20 And they passed from nation to nation: and from one kingdom to another people.

21 He suffered no man to do them wrong: and reproved kings for their sake.

22 "Touch not my anointed: and do no evil to my prophets.

23 "Sing ye to the Lord, all ye earth: show forth from day to day his salvation.

24 Declare his glory among the Gentiles: his wonders among all people.

25 "For the Lord is great and exceedingly to be praised: and is to be feared above all gods.

26 For all the gods of the nations are idols: but the Lord made the heavens.

27 Praise and magnificence are before him: strength and joy in his place.

28 Bring ye to the Lord, O ye families of the nations: bring ye to the Lord glory and empire.

29 Give to the Lord glory to his name, bring up sacrifice, and come ye in his sight: and adore the Lord in holy beauty.

30 Let all the earth be moved at his presence: for he hath founded the world immoveable.

31 Let the heavens rejoice, and the earth be glad: and let them say among the nations: the Lord hath reigned.

32 Let the sea roar, and the fulness thereof: let the fields rejoice, and all things that are in them.

33 Then shall the trees of the wood give praise before the Lord: because he is come to judge the earth.

34 Give ye glory to the Lord, for he is good: for his mercy endureth for ever.
35 And say ye: Save us, O God our saviour: and gather us together, and deliver us from the nations, that we may give glory to thy holy name, and may rejoice in singing thy praise.

36 Blessed be the Lord, the God of Israel from eternity to eternity: and let all the people say: Amen, and sing a hymn to God.

37 So he left there before the ark of the covenant of the Lord, Asaph and his brethren, to minister in the presence of the ark continually, day by day, and in their courses.

38 And Obededom, with his brethren, sixty-eight: and Obededom, the son of Idithun, and Hosa, he appointed to be porters.

39 And Sadoc, the priest, and his brethren, priests, before the tabernacle of the Lord in the high place, which was in Gason;

40 That they should offer holocausts to the Lord upon the altar of holocaust, continually, morning and evening, according to all that is written in the law of the Lord, which he commanded Israel.

41 And after him Heman, and Idithun, and the rest that were chosen, every one by his name to give praise to the Lord: because his mercy endureth for ever.

42 And Heman and Idithun sounded the musical instruments, and played on the cymbals, and all kinds of musical instruments, to sing praises to God: and the sons of Idithun he made porters.

43 And all the people returned to their houses: and David to bless also his own house.

CHAP. XVII.

David's purpose to build a temple is rewarded by most ample promises; David's thanksgiving.

NOW, when David was dwelling in his house, he said to Nathan, the prophet: Behold, I dwell in a house of cedar: and the ark of the covenant of the Lord is under skins.

2 And Nathan said to David: Do all that is in thy heart: for God is with thee.

3 Now that night the word of God came to Nathan, saying:

4 Go, and speak to David, my servant: Thus saith the Lord: Thou shalt not build me a house to dwell in.

5 For I have not remained in a house from the time that I brought up Israel to this day: but I have been always changing places in a tabernacle, and in a tent.

6 Abiding with all Israel. Did I ever speak to any one, of all the judges of Israel, whom I charged to feed my people, saying: Why have you not built me a house of cedar? 

7 Now, therefore, this shall thou say to my servant, David: Thus saith the Lord of hosts: I took thee from the pastures, from following the flock, that thou shouldst be ruler of my people Israel;

8 And I have been with thee whithersoever thou hast gone: and I have slain all thy enemies before thee, and have made thee a name, like that of one of the great ones that are renowned in the earth.

9 And I have given a place to my people Israel: they shall be planted, and shall dwell therein, and shall be moved no more, neither shall the children of iniquity waste them, as at the beginning.

10 Since the days that I gave judges to my people Israel, and I have humbled all thy enemies. And I declare to thee, that the Lord will build thee a house.

11 And when thou shalt have ended thy days to go to thy fathers, I will raise up thy seed after thee, which shall be of thy sons: and I will establish his kingdom.

12 He shall build me a house, and I will establish his throne for ever.

13 I will be to him a father, and he shall be to me a son: and I will not take my mercy away from him, as I took it from him that was before thee.

14 But I will settle him in my house, and in my kingdom for ever: and his throne shall be most firm for ever.

15 According to all these words, and according to all this vision, so did Nathan speak to David.

16 And king David came, and sat before the Lord, and said: Who am I, O Lord God, and what is my house, that thou shouldst give such things to me?

17 But even this hath seemed little in thy sight, and therefore thou hast also spoken concerning the house of thy servant, for the time to come: and thou hast made me remarkable above all men, O Lord God.

18 What can David add more, seeing thou hast thus glorified thy servant, and known him?

19 O Lord, for thy servant's sake, according to thy own heart, thou hast showed all this magnificence, and wouldst have all these great things to be known.

20 O Lord, there is none like unto thee: and there is no other God beside thee, of all whom we have heard of with our ears.

21 For what other nation is there upon earth like unto thy people Israel, whom God went to deliver, and make a people for himself, and by his greatness and terrors to cast out nations before their face, whom he had delivered out of Egypt?

22 And thou hast made thy people Israel to be thy own people for ever; and thou, O Lord, art become their God.

23 Now therefore, O Lord, let the word which thou
hast spoken to thy servant, and concerning his house, be established for ever, and do as thou hast said.
24 And let thy name remain and be magnified for ever: and let it be said: The Lord of hosts is God of Israel, and the house of David, his servant, remaineth before him.
25 For thou, O Lord, my God, hast revealed to the ear of thy servant, that thou wilt build him a house: and therefore thy servant hath found confidence to pray before thee.
26 And now, O Lord, thou art God: and thou hast promised to thy servant such great benefits.
27 And thou hast begun to bless the house of thy servant, that it may be always before thee: for seeing thou blessest it, O Lord, it shall be blessed for ever.

CHAP. XVIII.

David's victories. His chief officers.

A ND it came to pass after this, that David defeated the Philistines, and humbled them, and took away Gath, and her daughters, out of the hands of the Philistines:
2 And he defeated Moab, and the Moabites were made David's servants, and brought him gifts.
3 At that time David defeated also Adarezer, king of Soba, of the land of Hamath, when he went to extend his dominions as far as the river Euphrates.
4 And David took from him a thousand chariots, and seven thousand horsemen, and twenty thousand footmen, and he houged all the chariot-horses, only a hundred chariots, which he reserved for himself.
5 And the Syrians of Damascus came also to help Adarezer, king of Soba: and David slew of them likewise two and twenty thousand men.
6 And he put a garrison in Damascus, that Syria also should serve him, and bring gifts.
7 And David took the golden quivers, which the servants of Adarezer had, and brought them to Jerusalem.
8 Likewise out of the land of the Cherethites, and out of the land of the Philistines, and out of the land of the Arabs, which dwelt in the desert
9 Now when Thou, king of Hamath, heard that David had defeated all the army of Adarezer, king of Soba.
10 He sent Adoram, his son, to king David, to desire peace of him, and to congratulate him that he had defeated and overthrown Adarezer: for Thou was an enemy to Adarezer.
11 And all the vessels of gold, and silver, and brass, king David consecrated to the Lord; with the silver and gold which he had taken from all the nations, as well from Edom, and from Moab, and from the sons of Ammon, as from the Philistines, and from Amalek.
12 And Abisai, the son of Sarvia, slew of the Edomites, in the vale of the Salt-pits, eighteen thousand:
13 And he put a garrison in Edom, that Edom should serve David: and the Lord preserved David in all things to which he went.
14 So David reigned over all Israel, and executed judgment and justice among all his people.
15 And Joab, the son of Sarvia, was over the army: and Joab, the son of Ahilud, recorder:
16 And Sada, the son of Achitob, and Achimeloch, the son of Abiahar, were the priests; and Sasa, scribe.
17 And Banaas, the son of Joaada, was over the bands of the Cherethites and the Pelethites: and the sons of David were chief about the king.

CHAP. XIX.
The Ammonites seize David's ambassadors: both they and their confederates are overthrown.

N OW it came to pass that Naas, the king of the children of Ammon, died, and his son reigned in his stead.
2 And David said: I will show kindness to Hanon, the son of Naas: for his father did a favour to me. And David sent messengers to comfort him upon the death of his father. But when they were come into the land of the children of Ammon, to comfort Hanon:
3 The princes of the children of Ammon, said to Hanon: Thou thinkest, perhaps, that David, to do honour to thy father, hath sent comforters to thee: and thou dost not take notice, that his servants are come to consider, and search, and spy out thy land.
4 Wherefore Hanon shaved the heads and beards of the servants of David, and cut away their garments from the buttocks to the feet, and sent them away.
5 And when they were gone, they sent word to David, who sent to meet them, (for they had suffered a great affront,) and ordered them to stay at Jericho till their beards grew, and then to return.
6 And when the children of Ammon saw that they had done an injury to David, Hanon, and the rest of the

* 2 Kings viii. 1. A. M. 3060, A. C. 1664.

VER. 27. Bishun. Heb. "be pleased, (L) or thou hast had the goodness to bless." Syr."I pray thee bless." 
CHAP. XVIII. VER. 1. Daughters. Villages (see 2 Kings viii. 1. M.) and dependent towns. W.
VER. 1. Gifts. Heb. muna, a word used to denote the offerings of bread, etc. "Lav. l. Here it signifies the tribute (C.) imposed on the conquered. H.
VER. 2. Adarezer, or Adarzer, 2 Kings. — When he, the king of Soba, went to extend. Heb. "to strengthen his hand on the," etc. Hand often denotes power, extent, possession.
VER. 4. Footmen. Heb. may well signify, "1000 chariot-horses and 700 men who mounted the chariots and the horses." We only find 1000 horsemen, 2 Kings viii. 4. But soon after it is added, David houghed all the chariot-horses, C.—They were thus rendered useless. The king was forbidden to keep many horses.
D. VER. 10. Adoram, or Jecum. —Desire. Heb. "to ask if all went well with him, and to bless him."
VER. 11. Edom, or rather Syria. (Avam,) which might easily be exchanged for Edom. 2 Kings viii. David could not satisfy his devotion by building a temple but he made preparations. Solomon left part of the treasures unaccompanied.
VER. 16. Abiathar and Achimeloch both had names indiscriminately. Here, reads Abiathar, which is a manifest mistake. The name of Abiathar perhaps ought to be in the place of Achimeloch; as we know that he was the son of the latter, and the high priest under David. Some would translate, "and Abiathar, son of Achimeloch." — Sasa, or Sasa, secretary.
CHAP. XIX. VER. 6. Mesopotamia is not mentioned 9 Kings, as the troops of the kings did not arrive soon enough for the first battle, ver. 16.
VER. 7. Chariots. This number seems excessive, and it may have been put
people, sent a thousand talents of silver, to hire them chariots and horsemen out of Mesopotamia, and out of Syria Mascha, and out of Soba.

7 And they hired two and thirty thousand chariots, and the king of Mascha, with his people. And they came and camped over against Medabah. And the children of Ammon gathered themselves together out of their cities, and came to battle.

8 And when David heard of it, he sent Joab, and all the army of valiant men:

9 And the children of Ammon came out, and put their army in array before the gate of the city: and the kings that came to their aid, stood apart in the field.

10 Wherefore Joab, understanding that the battle was set against him before and behind, chose out the bravest men of all Israel, and marched against the Syrians.

11 And the rest of the people he delivered into the hand of Abisai, his brother, and they went against the children of Ammon.

12 And he said: If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, I will help thee.

13 Be of good courage, and let us behave ourselves manfully for our people, and for the cities of our God: and the Lord will do that which is good in his sight.

14 So Joab, and the people that were with him, went against the Syrians to the battle: and he put them to flight.

15 And the children of Ammon, seeing that the Syrians were fled, they likewise fled from Abisai, his brother, and went into the city: and Joab also returned into Jerusalem.

16 But the Syrians, seeing that they had fallen before Israel, sent messengers, and brought to them the Syrians that were beyond the river: and Sophach, general of the army of Adarezer, was their leader.

17 And it was told David; and he gathered together all Israel, and passed the Jordan, and came upon them, and put his army in array against them, and they fought with him.

18 But the Syrians fled before Israel: and David slew of the Syrians seven thousand chariots, and forty thousand footmen, and Sophach, the general of the army.

19 And when the servants of Adarezer saw themselves overcome by Israel, they went over to David, and served him: and Syria would not help the children of Ammon any more.

CHAP. XX.

Rabbah is taken. Other victories over the Philistines.

1 And it came to pass, after the course of a year, at the time that kings go out to battle, Joab gathered together an army, and the strength of the troops, and wasted the land of the children of Ammon: and went and besieged Rabba. But David stayed at Jerusalem, when Joab smote Rabba, and destroyed it.

2 And David took the crown of Melchom from his head, and found in it a talent weight of gold, and most precious stones; and he made himself a dadem of it: he took also the spoils of the city, which were very great.

3 And the people that were therein he brought out: and made harrows, and sleds, and chariots of iron, to go over them, so that they were cut and bruised to pieces. In this manner David dealt with all the cities of the children of Ammon: and he returned with all his people to Jerusalem.

4 "After this there arose a war at Gaza, against the Philistines: in which Sabachai, the Husathite, slew Saphai, of the race of Raphaim, and humbled them.

5 Another battle also was fought against the Philistines, in which Adoecatus, the son of Saluss, a Bethlemite, slew the brother of Golith, the Gethite, the staff of whose spear was like a weaver's beam.

6 There was another battle also in Geth, in which there was a man of great stature, whose fingers and toes were four and twenty, six on each hand and foot: who also was born of the stock of Rapha.

7 He reviled Israel: but Jonathan, the son of Samma, the brother of David, slew him. These were the sons of Rapha, in Geth, who fell by the hand of David and his servants.

CHAP. XXI.

\[\textit{David's sin, in numbering the people, is punished by a pestilence: which overtook his offering sacrifice in the threshing-floor of Oram.}\]

A ND Satan rose up against Israel: and moved David to number Israel.

2 And David said to Joab, and to the rulers of the people: Go, and number Israel from Bersabee even unto Dan, and bring me the number of them, that I may know it.

3 And Joab answered: The Lord make his people a hundred times more than they are: but, my lord the king, are they not all thy servants? why doth my lord seek this thing, which may be imputed as a sin to Israel?

4 But the king's word rather prevailed: and Joab departed, and went through all Israel: and returned to Jerusalem.

5 And he gave David the number of them, whom he had surveyed: and all the number of Israel, was found

\[\text{xxvi.} 34.\]

\[\text{xxvii.} 34.\]

\[\text{xxviii.} 31.\]

\[\text{xxix.} 1.\]

\[\text{xlix.} 1.\]

\[\text{xxx.} 1.\]

\[\text{xxviii.} 21.\]

\[\text{xxvii.} 22.\]

\[\text{xxvi.} 23.\]

\[\text{xxv.} 24.\]

\[\text{xxiv.} 25.\]

\[\text{xxiii.} 26.\]

\[\text{xxii.} 27.\]

\[\text{xxi.} 28.\]

\[\text{xvi.} 29.\]

\[\text{xv.} 30.\]

\[\text{xiv.} 31.\]

\[\text{xiii.} 32.\]

\[\text{xii.} 33.\]

\[\text{x.} 34.\]

\[\text{ix.} 35.\]

\[\text{viii.} 36.\]

\[\text{vii.} 37.\]

\[\text{vi.} 38.\]

\[\text{v.} 39.\]

\[\text{iv.} 40.\]

\[\text{iii.} 41.\]

\[\text{ii.} 42.\]

\[\text{i.} 43.\]

\[\text{xx.} 44.\]

\[\text{xxix.} 45.\]

\[\text{xxviii.} 46.\]

\[\text{xxvii.} 47.\]

\[\text{xxvi.} 48.\]

\[\text{xxv.} 49.\]

\[\text{xxiv.} 50.\]

\[\text{xxiii.} 51.\]

\[\text{xxii.} 52.\]

\[\text{xxi.} 53.\]

\[\text{x.} 54.\]

\[\text{ix.} 55.\]

\[\text{viii.} 56.\]

\[\text{vii.} 57.\]

\[\text{vi.} 58.\]

\[\text{v.} 59.\]

\[\text{iv.} 60.\]

\[\text{iii.} 61.\]

\[\text{ii.} 62.\]

\[\text{i.} 63.\]
to be eleven hundred thousand men that drew the sword: and of Juda, four hundred and seventy thousand fighting men.

6 But Levi and Benjamin he did not number: for Joab unwillingly executed the king's orders.
7 And God was displeased with this thing that was commanded: and he struck Israel.

8 And David said to God: I have sinned exceedingly in doing this: I beseech thee, take away the iniquity of thy servant, for I have done foolishly.

9 And the Lord spoke to Gad, the seer of David, saying:

10 Go, and speak to David, and tell him: Thus saith the Lord: I give thee the choice of three things: choose one which thou wilt, and I will do it to thee.

11 And when Gad came to David, he said to him: Thus saith the Lord: Choose which thou wilt: 12 Either three years famine: or three months to flee from thy enemies, and not to be able to escape their sword: or three days to have the sword of the Lord, and pestilence in the land, and the angel of the Lord destroying in all the coasts of Israel: now, therefore, see what I shall answer him who sent me.

13 And David said to Gad: I am on every side in a great strait: but it is better for me to fall into the hands of the Lord, for his mercies are many, than into the hands of men.

14 So the Lord sent a pestilence upon Israel. And there fell of Israel seventy thousand men.

15 And he sent an angel to Jerusalem, to strike it: and as he was striking it, the Lord beheld, and took pity for the greatness of the evil: and said to the angel that destroyed: It is enough: now stay thy hand. And the angel of the Lord stood by the threshing-floor of Ornan, the Jebusite.

16 And David, lifting up his eyes, saw the angel of the Lord standing between heaven and earth, with a drawn sword in his hand, turned against Jerusalem: and both he, and the ancients, clothed in hair-cloth, fell down flat on the ground.

17 And David said to God: Am not I he that commanded the people to be numbered? It is I that have sinned: it is I that have done the evil: but as for this flock, what hath it deserved? O Lord, my God, let thy hand be turned, I beseech thee, upon me, and upon my father's house: and let not thy people be destroyed.

18 And the angel of the Lord commanded Gad to tell David, to go up, and build an altar to the Lord God, in the threshing-floor of Ornan, the Jebusite.

19 And David went up, according to the word of Gad, which he spoke to him in the name of the Lord.

20 Now when Ornan looked up, and saw the angel, he and his four sons hid themselves: for at that time he was threshing wheat in the floor.

21 And as David was coming to Ornan, Ornan saw him, and went out of the threshing-floor to meet him, and bowed down to him, with his face to the ground.

22 And David said to him: Give me this place of thy threshing-floor, that I may build therein an altar to the Lord: but thou shalt take of me as much money as it is worth, that the plague may cease from the people.

23 And Ornan said to David: Take it, and let my lord the king do all that pleaseth him: and moreover, the oxen also I give for a holocaust, and the wood, and the wheat for the sacrifice: I will give it all willingly.

24 And king David said to him: It shall not be so: but I will give thee money as much as it is worth: for I must not take it from thee, and so offer to the Lord holocausts free-cost.

25 So David gave to Ornan for the place, six hundred sicles of gold of just weight.

26 *And he built there an altar to the Lord: and he offered holocausts, and peace-offerings, and he called upon the Lord, and he heard him, by sending fire from heaven upon the altar of the holocaust.

27 And the Lord commanded the angel: and he put up the sword again into the sheath.

28 And David seeing that the Lord had heard him, in the threshing-floor of Ornan, the Jebusite, forwrought offered victims there.

29 But the tabernacle of the Lord, which Moses made in the desert, and the altar of holocausts, were at that time in the high place of Gabaon.

30 And David could not go to the altar, there to pray to God: for he was seized with an exceedingly great fear, seeing the sword of the angel of the Lord.

**CHAP. XXII.**

David having prepared all necessary, chargeth Solomon to build the temple, and the princes to assist him.

THENDavid said: *This is the house of God, and this is the altar for the holocausts of Israel.*

2 *And he commanded to gather together all the pro-

have, "and his four sons hidden with him." Arab *and the king, being come near to Araunah, he saw David and his sons." *Sir. reads in like manner; but says nothing of the children either of David or of Araunah. We do not read that Araunah saw the angel, 2 Kings, but this circumstance may be here supplied. It is evident the Sept. have read moloch, "king," instead of moloch, "angel." *Vas. 35. *Six hundred sicles, &c. This was the price of the whole place on which the temple was afterwards built: but the price of the oxen was fifty sicles of silver. 2 Kings xxiv. 24. Ch.—Or the fifty sicles were given for the threshing floor alone. C. D.

Vas. 20. *God. He performed what God had commanded. But he would have offered other voluntary victims at Gabaon, if he had been able. C. CHAP. XXII. Vas. 1. *The house. Or the place where the temple shall be built. M. *The miraculous fire convinced David that God had made choice of this spot.

Vas. 2. *Proselytes. This is the first time that the word occurs in the Vulg. See Exod. xii. 43. It means "strangers." (C) who were not allowed to live in the country unless they would observe the natural law, and renounce idolatry.
selytes of the land of Israel, and out of them he appointed stone-cutters, to hew stones and polish them, to build the house of God.

3 And David prepared in abundance iron for the nails of the gates, and for the closures and joinings: and of brass an immense weight.

4 And the cedar-trees were without number, which the Sidonians, and the Tyrians, brought to David.

5 And David said: Solomon, my son, is very young and tender, and the house which I would have to be built to the Lord, must be such as to be renowned in all countries: therefore I will prepare him necessaries. And therefore, before his death he prepared all the charges.

6 And he called for Solomon, his son: and commanded him to build a house to the Lord, the God of Israel.

7 And David said to Solomon: My son, it was my desire to have built a house to the name of the Lord, my God.

8 But the word of the Lord came to me, saying: Thou hast shed much blood, and fought many battles, so thou canst not build a house to my name, after shedding so much blood before me.

9 But a son, that shall be born to thee, shall be a most quiet man: for I will make him rest from all his enemies round about: and therefore, he shall be called Peaceable; and I will give peace and quietness to Israel all his days.

10 He shall build a house to my name, and he shall be a son to me, and I will be a father to him: and I will establish the throne of his kingdom over Israel for ever.

11 Now then, my son, the Lord be with thee, and do thou prosper, and build the house to the Lord, thy God, as he hath spoken of thee.

12 The Lord also give thee wisdom and understanding, that thou mayest be able to rule Israel, and to keep the law of the Lord, thy God.

13 For then thou shalt be able to prosper, if thou keep the commandments and judgments, which the Lord commanded Moses to teach Israel: take courage, and act manfully; fear not, nor be dismayed.

14 Behold, I, in my poverty have prepared the charges of the house of the Lord; of gold a hundred thousand talents, and of silver a million of talents; but of brass, and of iron, there is no weight, for the abundance surpasseth all account: timber also, and stones, I have prepared for all the charges.

15 Thou hast also workmen in abundance, hewers of stones, and masons, and carpenters, and of all trades the most skilful in their work.

16 In gold, and in silver, and in brass, and in iron, wherever there is no number. Arise then, and be doing, and the Lord will be with thee.

17 David also charged all the princes of Israel, to help Solomon, his son.

18 Saying: You see, that the Lord, your God, is with you, and hath given you rest round about, and hath delivered all your enemies into your hand, and the land is subdued before the Lord, and before his people.

19 Give, therefore, your hearts and your souls, to seek the Lord, your God: and arise, and build a sanctuary to the Lord God, that the ark of the covenant of the Lord, and the vessels consecrated to the Lord, may be brought into the house, which is built to the name of the Lord.

CHAP. XXIII.

David appoineth Solomon king. The distribution of the Levites, and their offices.

ND David, being old and full of days, made Solomon, his son, king over Israel.

2 And he gathered together all the princes of Israel, and the priests and Levites.

3 And the Levites were numbered, from the age of thirty years, and upwards: and there were found of them thirty-eight thousand men.

4 Of these twenty-four thousand were chosen, and dis God. He left more than was sufficient for Solomon to perfect the work, with still greater magnificence than he had planned out, ver. 5; chap. xxvii. 2, and xxviii. 2, 8, 12, &c.—Million. Josephus (vii. 14) reduces these sums to one tenth part, "of gold 10,000 talents, of silver 100,000;" so that it is "extremely probable that a cipher was added to these numbers, in some very ancient Heb. copy. Brewood computes that the sum mentioned here and chap. xxvii. 4, would amount to £841,150,000, and maintains that the whole temple pavement, and all the vessels, might have been made of solid gold, without consuming it all. De Pond, in Walton's Polyolb.-If we take the preceding talents according to Bishop Cumberland's computation, the total sum would be somewhat less: but were we to reduce it to less than one half, would not the sum of four hundred millions of money be immense and incredible?" Kennett.—But the relation given by historian of the names of Sandrampalus, Cyrus, Alexander, Atalsipus, and some kings, who were not more likely to assume such treasures than David, make the account less improbable. Josephus (vii. 19) asserts that "no prince ever left so great riches." He had extended his dominions on all sides, and imposed tributes on the conquered. He was very frugal, and had possession of the mines of Phoenia, (Num. xxi. 26, and xxix. 43,) and of Pherennus, Deut. xxxvi. 25. Though the talent seems to have varied in other nations, it always consisted of 2000 shekels among the Hebrews, at least till the captivity. Exod. xxxviii. 22, 26. We find, from 2 Par. xxiv. 6, &c.; 4 Kings xxv. 10, &c., that it formed a very considerable sum.—For all Heb. Chal. Sept., "And to these add," &c.—He encompassed the princes to distribute the sums given by Moses. David afterwards ordered people of twenty years of age to begin to serve in the tabernacle, as it was now fixed.
distributed unto the ministry of the house of the Lord: and six thousand were the overseers and judges.

5 Moreover, four thousand were porters: and as many singers, singing to the Lord with the instruments which David had made to sing with.

6 And David distributed them into courses, by the families of the sons of Levi; to wit, of Gerson, and of Caath, and of Merari.

7 The sons of Gerson were, Leedan, and Semei.

8 The sons of Leedan: the chief, Jahiel, and Zethan, and Joel, three.

9 The sons of Semei: Salomith, and Hoesiel, and Aran, three: these were the heads of the families of Leedan.

10 And the sons of Semei were, Lebenth, and Ziza, and Jaas, and Baria: these were the sons of Semei, four.

11 And Lebenth was the first, Ziza the second: but Jaas and Baria had not many children, and therefore they were counted in one family, and in one house.

12 The sons of Caath were, Amram, and Isaar, Hebron, and Oziel, four.

13 The sons of Amram: Aaron, and Moses. And Aaron was separated to minister in the holy of holies, he and his sons, for ever, and to burn incense before the Lord, according to his ceremonies, and to bless his name for ever.

14 The sons also of Moses, the man of God, were numbered in the tribe of Levi.

15 The sons of Moses were, Gersom, and Eliezer.

16 The sons of Gersom: Subuel, the first.

17 And the sons of Eliezer were, Rohobiah, the first: and Eliezer had no more sons. But the sons of Rohobiah were multiplied exceedingly.

18 The sons of Issar: Salomith, the first.

19 The sons of Hebron: Jeriau, the first, Amarias, the second, Jahaziell, the third, Jecamaan, the fourth.

20 The sons of Oziel: Michal, the first, Jesia, the second.

21 The sons of Merri: Moholi, and Musi. The sons of Moholi: Eleazar, and Cis.

22 And Eleazar died, and had no sons, but daughters: and the sons of Cis, their brethren, took them.

N ow these were the divisions of the priests into four and twenty courses, to serve in the temple: the chiefs of the Levites.

23 The sons of Musi: Moholi, and Eder, and Jeremoth, three.

24 These are the sons of Levi, in their kindreds and families, princes by their courses, and the number of every head that did the works of the ministry of the house of the Lord, from twenty years old and upwards.

25 For David said: The Lord, the God of Israel, hath given rest to his people, and an habitation in Jerusalem, for ever.

26 And it shall not be the office of the Levites to carry any more the tabernacle, and all the vessels for the service thereof.

27 So according to the last precepts of David, the sons of Levi are to be numbered, from twenty years old and upwards.

28 And they are to be under the hand of the sons of Aaron, for the service of the house of the Lord, in the porches, and in the chambers, and in the place of purification, and in the sanctuary, and in all the works of the ministry of the temple of the Lord.

29 And the priests have the charge of the loaves of proposition, and of the sacrifice of fine flour, and of the unleavened cakes, and of the frying-pan, and of the roasting, and of every weight and measure.

30 And the Levites are to stand in the morning, to give thanks, and to sing praises to the Lord: and in like manner in the evening.

31 As well in the oblation of the holocausts of the Lord, as in the sabbaths and in the new moons, and the rest of the solemnities, according to the number, and ceremonies prescribed for every thing, continually, before the Lord.

32 And let them keep the observances of the tabernacle of the covenant, and the ceremonies of the sanctuary, and the charge of the sons of Aaron, their brethren, that they may minister in the house of the Lord.
I. PARALIPOMENON.

Chap. XXIV.

1. No children; so Eleazar and Ithamar did the office of the priesthood.

2. And David distributed them, that is, Sadoc, of the sons of Eleazar, and Ahimelech, of the sons of Ithamar, according to their courses and ministry.

3. And there were found more of the sons of Eleazar among the principal men, than of the sons of Ithamar. And he divided them so, that there were of the sons of Eleazar, sixteen chief men, by their families: and of the sons of Ithamar, eight, by their families and houses.

4. And he divided both the families, one with the other, by lot: for there were princes of the sanctuary, and princes of God, both of the sons of Eleazar, and of the sons of Ithamar.

5. And Semias, the son of Nathaniel, the scribe, a Levite, wrote them down before the king and the princes, and Sadoc, the priest, and Ahimelech, the son of Abiathar, and the princes also, of the priestly and Levitical families: one house, which was over the rest, of Eleazar; and another house, which had the rest under it, of Ithamar.

6. Now the first lot came forth to Joiarib, the second to Jediael.

7. The third to Harim, the fourth to Seorim,

8. The fifth to Melchia, the sixth to Maiman,

9. The seventh to Accos, the eighth to Abia,

10. The ninth to Jesua, the tenth to Sechena,

11. The eleventh to Eliab, the twelfth to Jachin,

12. The thirteenth to Hopha, the fourteenth to Isabaa,

13. The fifteenth to Belga, the sixteenth to Emmer,

14. The seventeenth to Hezir, the eighteenth to Apisses,

15. The nineteenth to Pheteia, the twentieth to Hezechiel.

16. The one and twentieth to Jachin, the two and twentieth to Gamul,

17. The three and twentieth to Dalaiue, the four and twentieth to Maaziau.

18. These are their courses, according to their ministries, to come into the house of the Lord, and according to their manner, under the hand of Aaron, their father: as the Lord, the God of Israel, had commanded.

19. Now of the rest of the sons of Levi, there was of the sons of Amram, Subael: and of the sons of Subaa, Jehedea.

20. Also of the sons of Rohobiah, the chief, Jesia.

21. And the son of Issar, Salemoth; and the son of Salemloth, Jahath.

22. And his son, Jeriau, the first, Amarias, the second, Jahaziel, the third, Jecamaun, the fourth.

23. The son of Oziel, Michia: the son of Michia, Samir.


26. The son also of Merari, Oziau, and Soam, and Zacebur, and Hebr.

27. And the son of Moholi, Eleazar, who had no sons.

28. And the son of Cis, Jeramael.


30. These are the sons of Levi, according to the houses of their families.

31. And they also cast lots over against their brethren, the sons of Aaron, before David, the king, and Sadoc, and Ahimelech, and the princes of the priestly and Levitical families, both the elder and the younger. The lot divided all equally.

Chap. XXV.

The number and divisions of the musicians.

Moreover David, and the chief officers of the army, separated for the ministry the sons of Asaph, and of Heman, and of Idithun: to prophesy with harps, and with psaltries, and with cymbals, according to their number, serving in their appointed office.

2. Of the sons of Asaph: Zachur, and Joseph, and Nathania, and Asarela, sons of Asaph: under the hand of Asaph, prophesying near the king.

3. And of Idithun: the sons of Idithun, Godolias, Sor, Jesseas, and Hasubias, and Mathathias, six, under the hand of their father, Idithun, who prophesied with a harp to give thanks, and to praise the Lord.

4. Of Heman also: the sons of Heman, Bocciau, Mathaniue, Oziel, Subcel, and Jerimoath, Hanania, Hanani, Eliathia, Geddelth, and Romemtizheuer, and Jesbecassia, Mollothi, Othri, Mahazzioth:

The name of this son is lost. It is wonderful that the posticity of Genesis are passed over. C.—Prof. "the sons of Jashuah: Beno.—27 The sons of Merari, by Jazzaiah: Beno, and Shamm." H.

Ver. 1. Over against, in imitation of the priests, (C) being likewise divided into twenty-four classes. T.—Both, etc. H. "the priestly fathers over against their younger brethren." All the rest is omitted. Lots decided the place and functions both of fathers and children. H.

CHAP. XXV. Ver. 1. Army: the chief magistrates of the state and of the church. T. Chap. xxiv. 6, 31. —The priests, etc. were all divided into twenty-four classes, each having twelve masters to preside. Ver. 7. C.—Idithun, or Ethan. Chap. vii. 44, and xxv. 10. W. 9 Kings iv. 31. —The twenty-four sons of those three, who were chief musicians under David and Solomon, presided over the bands: eleven other inferior masters helped to instruct the rest. Ver. 9.—Prophets, etc. play on instruments.—Harpes. "Kinnor" means also the "guitar." C.—Vulg. pass. luthem. Chap. xvi. 10. Psalteria. H. "nabath." M.

Ver. 2. King, who sat in a separate tribunal. Asaph presided in the royal city, at court, and in the tabernacle, while some of the singers were fixed at Gabaon. Chap. xvi. 7, 37, and 41. C.

Ver. 3. Of Idithun: or, altering the punctuation, (D) "Now the sons of Idithun, the first-bom, Godolias, (H.) Sor, or Jonam. Ver. 11. Thus the number six will be complete: otherwise we must acknowledge that Idithun, the father, is counted with his children; or that a name is lost, perhaps that of Semias, (ver. 17. C.) as Sept. Alex. has Semiel before Hasubias. H.—Harp kinnor." This was the distinctive instrument of this band, as the corn was of Heman's. C.
5 All these were the sons of Heman, the seer of the king, in the words of God, to lift up the horn: and God gave to Heman fourteen sons and three daughters.

6 All these, under their father’s hand, were distributed to sing in the temple of the Lord, with cymbals, and psalteries, and harps, for the service of the house of the Lord, near the king: to wit, Asaph, and Idithun, and Heman.

7 And the number of them, with their brethren, that taught the song of the Lord, all the teachers, were two hundred and eighty-eight.

8 And they cast lots by their courses, the elder equally with the younger, the learned and the unlearned together.

9 And the first lot came forth to Joseph, who was of Asaph. The second to Godolias, to him and his sons, and his brethren, twelve.

10 The third to Zachur, to his sons, and his brethren, twelve.

11 The fourth to Isari, to his sons, and his brethren, twelve.

12 The fifth to Nathania, to his sons, and his brethren, twelve.

13 The sixth to Boeciau, to his sons, and his brethren, twelve.

14 The seventh to Isreela, to his sons, and his brethren, twelve.

15 The eighth to Jesseia, to his sons, and his brethren, twelve.

16 The ninth to Mathanias, to his sons, and his brethren, twelve.

17 The tenth to Semeias, to his sons, and his brethren, twelve.

18 The eleventh to Azareel, to his sons, and his brethren, twelve.

19 The twelfth to Hosabi, to his sons, and his brethren, twelve.

20 The thirteenth to Subael, to his sons, and his brethren, twelve.

21 The fourteenth to Mathathias, to his sons, and his brethren, twelve.

22 The fifteenth to Jerimoth, to his sons, and his brethren, twelve.

23 The sixteenth to Hanania, to his sons, and his brethren, twelve.

24 The seventeenth to Jesbacassu, to his sons, and his brethren, twelve.

25 The eighteenth to Hanani, to his sons, and his brethren, twelve.

26 The nineteenth to Mellothi, to his sons, and his brethren, twelve.

27 The twentieth to Eliatha, to his sons, and his brethren, twelve.

28 The one and twentieth to Othir, to his sons, and his brethren, twelve.

29 The two and twentieth to Geddelhi, to his sons, and his brethren, twelve.

30 The three and twentieth to Mahazith, to his sons, and his brethren, twelve.

31 The four and twentieth to Romemthiezer, to his sons, and his brethren, twelve.

CHAP. XXVI.

The divisions of the porters. Offices of other Levites.

And the divisions of the porters: of the Coreites, Meselemia, the son of Core, of the sons of Asaph.

2 The sons of Meselemia: Zacharias, the first-born, Jadiel, the second, Zabadias, the third, Jathanael, the fourth.

3 Elam, the fifth, Johanah, the sixth, Elioenai, the seventh.

4 And the sons of Obededom, Semeias, the first-born, Jozabad, the second, Joah, the third, Sachar, the fourth, Nathanael, the fifth.

5 Ammiel, the sixth, Issachar, the seventh, Phollath, the eighth: for the Lord had blessed him.

6 And to Semei, his son, were born heads of their families: for they were men of great valour.

7 The sons of Semeis were, Othni, and Raphael, and Obed, Elizabad, and his brethren, most valiant men: and Eliu, and Samachia.

8 All these of the sons of Obededom: they, and their sons, and their brethren, most able men for service, sixty-two of Obededom.

9 And the sons of Meselemia, and their brethren, strong men, were eighteen.

10 And of Hosa, that is, of the sons of Merari: Semri, the chief (for he had not a first-born, and therefore his father made him chief).

11 Helcias, the second, Tabelias, the third, Zacharias, the fourth: all these the sons, and the brethren, of Hosa, were thirteen.

12 Among these were the divisions of the porters, so that the chiefs of the wards, as well as their brethren, always ministered in the house of the Lord.

13 And they cast lots equally, both little and great, by their families, for every one of the gates.

14 And the lot of the east fell to Selemias. But to his...
I. PARALIPOMENON.

CHAP. XXVI.

son, Zacharias, a very wise and learned man, the north gate fell by lot. 14 And to Obededom, and his sons, that towards the south: in which part of the house was the council of the ancients.

16 To Sephim, and Hosa, towards the west, by the gate which leadeth to the ascent of ward against ward.

17 Now towards the east were six Levites: and towards the north four a day: and towards the south, likewise, four a day: and where the council was, two and two.

18 In the cells also of the porters, toward the west, four in the day: and two at every cell.

19 These are the divisions of the porters, of the sons of Core, and of Merari.

20 Now Achias was over the treasures of the house of God, and the holy vessels.

21 The sons of Ledan, the sons of Gersonni; of Ledan were heads of the families of Ledan, and Gersonni, Jehiel.

22 The sons of Jehiel: Zathan, and Joel, his brethren, over the treasures of the house of the Lord.

23 With the Amramites, and Issarites, and Hebronites, and Ozielites. 24 And Subael, the son of Gerson, the son of Mosca, was chief over the treasures.

25 His brethren also, Eliezer, whose son, Rahabiah, and his son, Iriaas, and his son, Joram, and his son, Zecri, and his son, Selemith.

26 Which Selemith, and his brethren, were over the treasures of the holy things, which king David, and the heads of families, and the captains over thousands, and over hundreds, and the captains of the host, had dedicated.

27 Out of the wars, and the spoils won in battles, which they had consecrated to the building and furniture of the temple of the Lord.

CHAP. XXVII.

The twelve captains for every month: the twelve princes of the tribes. David’s several officers.

NOW the children of Israel, according to their number, the heads of families, captains of thousands and of hundreds, and officers, that served the king according to their companies, who came in and went out every month in the year, under every chief, were four and twenty thousand.

2 Over the first company, the first month, Jesbaem, the son of Zabdiel, was chief, and under him were four and twenty thousand.

3 Of the sons of Pheres, the chief of all the captains in the host, in the first month.

4 The company of the second month was under Dudaia, an Ahohite, and after him was another named Macelti, after as sacred, to support the house,” &c. Sept. “that the building of the house of the Lord might not be retarded.” H.-Yet these spoils remained untouched by Solomon, who nominated this people, as others did. 3 Kings xiv. 23.

15 And. Pro. “To Obededom southward, and to his house, the house of Assupim.” H.-This term may denote the “revenue,” where the offerings, destined for the support of the priests, were collected. Exod. xxviii. 28. Ver. and the same word used for the offerings received at the door of the temple, 2 Kings xii. 16. It may also mean the house “of the assembly,” C. (where the seventy-two judges of the Sanhedrim met. Villap. 7.)

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18. Coll. Heb. is not clear. “At the chamber,” C. (House of the house of the instruments”) for sacrifice (M.) at Parbar. Prot. of the west, at the ascent, two at each chamber.” C.-Prot. “at the coming in, and two at Parbar.” This term is not in Heb. It resembles Parar, or Pharsanah, (4 Kings xxii. 11,) which is said to signify “suburb” in Chal. But it cannot have this meaning here; and these terms are probably borrowed from the Greek, φυλακα, a military “post,” so that we might translate, “there were at the western post, four guards for the ascent, at each post;” one perhaps was near the temple, (C.) the other in the palace gates. 4 Kings xii. 9. Sept. is more diffuse, but throws not any light upon this passage. H.

20. Now. Heb. and Saito. “And, the Levites, and their brethren, Joel, and Joel, and Joel, were over the treasuries in war. —Dedicated, C. (lit. “sanctified”) by designating for holy uses, W.

22. Heb. “out of the spoils won in battles, which they had set...
who commanded a part of the army of four and twenty thousand.

5 And the captain of the third company, for the third month, was Banaanias, the son of Joada, the priest: and in his division were four and twenty thousand.

6 This is that Banaanias, the most valiant among the thirty, and above the thirty. And Amizabad, his son, commanded his company.

7 The fourth, for the fourth month, was Asahel, the brother of Joab, and Zabadias, his son, after him: and in his company were four and twenty thousand.

8 The fifth captain, for the fifth month, was Samaoth, a Jezereite: and in his company were four and twenty thousand.

9 The sixth, for the sixth month, was Hire, the son of Acces, a Thecuite: and in his company were four and twenty thousand.

10 The seventh, for the seventh month, was Helles, a Phallonite, of the sons of Ephraim: and in his company were four and twenty thousand.

11 The eighth, for the eighth month, was Sobocha, a Husathite, of the race of Zarai: and in his company were four and twenty thousand.

12 The ninth, for the ninth month, was Abiezer, an Anatothite, of the sons of Jemini; and in his company were four and twenty thousand.

13 The tenth, for the tenth month, was Manai, who was a Netophathite, of the race of Zarai: and in his company were four and twenty thousand.

14 The eleventh, for the eleventh month, was Banaanias, a Pharoutonite, of the sons of Ephraim: and in his company were four and twenty thousand.

15 The twelfth, for the twelfth month, was Holdai, a Netophathite, of the race of Gothoniel: and in his company were four and twenty thousand.

16 Now the chiefs over the tribes of Israel were these: over the Rubenites, Eliezer, the son of Zechri, was ruler: over the Simeonites, Saphattas, the son of Maacha: over the Levites, Hasabias, the son of Camuel: over the Aaronites, Sadoc: over Juda, Eli, the brother of David: over Issachar, Arm, the son of Michael: over the Napthaltites, Jerimoth, the son of Oziel:

20 Over the sons of Ephraim: Osee, the son of Ozai- zu: over the half tribe of Manasses, Joel, the son of Phadada: 21 And over the half tribe of Manasses in Galada, Jaddo, the son of Zacharias: and over Benjamin, Jasiel, the son of Abner.

22 Over and over Dan, Ezriel, the son of Jeroham: these were the princes of the children of Israel.

23 But David would not number them from twenty years old and under: because the Lord had said that he would multiply Israel like the stars of heaven.

24 "Joab, the son of Sarvia, began to number, but he finished not: because upon this there fell wrath upon Israel: and therefore the number of them that were numbered, was not registered in the chronicles of king David.

25 And over the king's treasures was Azmuth, the son of Adiel: and over those stores, which were in the cities, and in the villages, and in the castles, was Jonathan, the son of Ozias.

26 And over the tillage, and the husbandmen, who tilled the ground, was Ezri, the son of Cheleb:

27 And over the dressers of the vineyards, was Semeias, a Ramathite: and over the wine-cellar, Zabdius, an Aphonite.

28 And over the olive-yards, and the fig-groves, which were in the plains, was Balnam, a Gederite: and over the oil-cellar, Jous:

29 And over the herd that fed in Suron, was Setrai, a Sarontite: and over the oxen in the valleys, Saphat, the son of Adi:

30 And over the camels, Ubig, an Ishmaelite: and over the asses, Judias, a Meronathite:

31 And over the sheep, Jaziz, an Agarite: All these were the rulers of the substance of king David.

32 And Jonathan, David's uncle, a counsellor, a wise and learned man: he and Jahiel, the son of Hachamont, were with the king's sons.

33 And Achitophel was the king's counsellor, and Chuass, the Arachite, the king's friend.

34 And after Achitophel was Joada, the son of Ban- nias, and Abiathar. And the general of the king's army was Joab.

* Supra. xvi. 2. A. M. 3847. A. C. 1017.
And David assembled all the chief men of Israel, the princes of the tribes, and the captains of the companies, who waited on the king: and the captains over thousands, and over hundreds, and them who had the charge over the substance and possessions of the king, and his sons, with the officers of the court, and the men of power, and all the bravest of the army at Jerusalem.

2 And the king rising up, and standing, said: Hear me, my brethren, and my people: I had a thought to have built a house, in which the ark of the Lord, and the footstool of our God, might rest: and I prepared all things for the building.

3 And God said to me: Thou shalt not build a house to my name: because thou art a man of war, and hast shed blood.

4 But the Lord God of Israel chose me of all the house of my father, to be king over Israel, for ever: for of Juda he chose the princes: and of the house of Juda, my father's house: and among the sons of my father, it pleased him to choose me king over all Israel.

5 And among my sons (for the Lord hath given me many sons) he hath chosen Solomon, my son, to sit upon the throne of the kingdom of the Lord, over Israel.

6 And he said to me: Solomon, thy son, shall build my house, and my courts: for I have chosen him to be my son, and I will be a father to him.

7 And I will establish his kingdom for ever, if he continue to keep my commandments, and my judgments, as at this day.

8 Now then, before all the assembly of Israel, in the hearing of our God, keep ye, and seek all the commandments of the Lord, our God: that you may possess the good land, and may leave it to your children after you, for ever.

9 And thou, my son, Solomon, know the Lord thy father, and serve him with a perfect heart, and a willing mind: for the Lord searcheth all hearts, and understandeth all the thoughts of minds. If thou seek him, thou shalt find him: but if thou forsake him, he will cast thee off for ever.

10 Now, therefore, seeing the Lord hath chosen thee to build the house of the sanctuary, take courage, and do it.

11 And David gave to Solomon, his son, a description of the porch, and of the temple, and of the treasures, and of the upper floor, and of the inner chambers, and of the house, for the mercy-seat.

12 As also of all the courts, which he had in his thought, and of the chambers round about, for the treasures of the house of the Lord, and for the treasures of the consecrated things,

13 And of the divisions of the priests, and of the Levites, for all the works of the house of the Lord, and for all the vessels of the service of the temple of the Lord.

14 Gold by weight for every vessel for the ministry. And silver by weight according to the diversity of the vessels and uses.

15 He gave also gold for the golden candlesticks, and their lamps, according to the dimensions of every candlestick, and the lamps thereof. In like manner also, he gave silver by weight for the silver candlesticks, and for their lamps, according to the diversity of the dimensions of them.

16 He gave also gold for the tables of proposition, according to the diversity of the tables: in like manner also silver for other tables of silver.

17 For flesch-hooks also, and bowls, and censers of fine gold, and for little lions of gold, according to the measure he gave by weight, for every lion. In like manner also, for lions of silver he set aside a different weight of silver.

18 And for the altar of incense, he gave the purest gold: and to make the likeness of the cherub of the Cherubim, spreading their wings, and covering the ark of the covenant of the Lord.

19 All these things, said he, came to me written by the hand of the Lord: that I might understand all the works of the pattern.

20 And David said to Solomon, his son: Act like a man, and take courage, and do: fear not, and be not dismayed: for the Lord, my God, will be with thee, and will not leave thee, nor forsake thee, till thou hast finished all the work for the service of the house of the Lord.

21 Behold the courses of the priests and the Levites,
for every ministry of the house of the Lord, stand by thee, and are ready, and both the princes and the people know how to execute all my commandments.

CHAP. XXIX.

David, by word and example, encourageth the princes to contribute liberally to the building of the temple. His thanksgiving, prayer, and sacrifices: his death.

And king David said to all the assembly: Solomon, my son, whom alone God hath chosen, is as yet young and tender: and the work is great, for a house is prepared not for man, but for God.

2 And I, with all my ability, have prepared the expenses for the house of my God. Gold for vessels of gold, and silver for vessels of silver, brass for things of brass, iron for things of iron, wood for things of wood; and onyx-stones, and stones like alabaster, and of divers colours, and all manner of precious stones, and marble of Paros in great abundance:

3 Now over and above the things which I have offered into the house of my God, I give of my own proper goods, gold and silver for the temple of my God, beside what things I have prepared for the holy house.

4 Three thousand talents of gold of the gold of Ophir: and seven thousand talents of refined silver, to overlay the walls of the house.

5 And gold for wheresoever there is need of gold; and silver for wheresoever there is need of silver, for the works to be made by the hands of the artificers: now if any man is willing to offer, let him fill his hand to-day, and offer what he pleaseth to the Lord.

6 Then the heads of the families, and the princes of the tribes of Israel, and the captains of thousands, and of hundreds, and the overseers of the king's possessions, promised.

7 And they gave for the works of the house of the Lord, of gold, five thousand talents, and ten thousand talents; of silver, ten thousand talents; and of brass, eighteen thousand talents; and of iron, a hundred thousand talents.

8 And all they that had stones, gave them to the treasures of the house of the Lord, by the hand of Jehiel, the Gersonite.

9 And the people rejoiced, when they promised their offerings willingly: because they offered them to the Lord with all their heart: and David, the king, rejoiced also with a great joy.

10 And he blessed the Lord before all the multitude, and he said: Blessed art thou, O Lord, the God of Israel, our Father, from eternity to eternity.

11 Thine, O Lord, is magnificence, and power, and glory, and victory: and to thee is praise: for all that is in heaven, and in earth is thine: thine is the kingdom, O Lord, and thou art above all princes.

12 Thine are riches, and thine is glory: thou hast dominion over all, in thy hand is power and might: in thy hand greatness, and the empire of all things.

13 Now, therefore, our God, we give thanks to thee, and we praise thy glorious name.

14 Who am I, and what is my people, that we should be able to promise thee all these things? all these things are thine: and we have given thee what we received of thy hand.

15 For we are sojourners before thee, and strangers, as were all our fathers. Our days upon earth are as a shadow, and there is no stay.

16 O Lord, our God, all this store that we have prepared to build thee a house for thy holy name, is from thy hand, and all things are thine.

17 I know, my God, that thou provest hearts, and lovest simplicity: wherefore I also, in the simplicity of my heart, have joyfully offered all these things: and I have seen, with great joy, thy people which are here present, offer thee their offerings.

18 O Lord, God of Abraham, and of Isaac, and of Israel, our fathers, keep for ever this will of their heart, and let this mind remain always for the worship of thee.

19 And give to Solomon, my son, a perfect heart, that he may keep thy commandments, thy testimonies, and thy ceremonies, and do all things: and build the house, for which I have provided the charges.

20 And David commanded all the assembly: Bless ye the Lord, our God. And all the assembly blessed the
Lord, the God of their fathers: and they bowed themselves, and worshipped God, and then the king.
21 And they sacrificed victims to the Lord: and they offered holocausts the next day, a thousand bullocks, a thousand rams, a thousand lambs, with their libations, and with every thing prescribed, most abundantly for all Israel.
22 And they eat and drank before the Lord that day with great joy. And they anointed the second time Solomon, the son of David. And they anointed him to the Lord to be prince, and Sadoc to be high priest.
23 And Solomon sat on the throne of the Lord as king, instead of David, his father, and he pleased all: and all Israel obeyed him.
24 And all the princes, and men of power, and all the sons of king David gave their hand, and were subject to Solomon, the king.

which was due to the king: part genea, says Grotius, animo diverso. C.—How then will Protestants prove that we are guilty of idolatry, when we bow down before the cross, i.e., unless they pretend to know the secrets of hearts? Prot. they bow down their heads, (Sept. knees,) and worshipped the Lord and the king.” H.—The exterior act was the same, but the intention determined the application. See Exod. xx. W. V. B. 21. And after Heb. and Sept. “and their sacrifices of wine and victims, (or peace-offerings, to be eaten by the people,) C) in abundance for all Israel.” H. V. B. 22. The Lord, at Jerusalem, (M.) where the ark was then kept. H.—Second time: the first had been done with too much precipitation, in consequence of the attempt of Adonias (2 Kings i. 50. T.) or this took place after the death of David, that his successor might be invested with full power, (Grot.,) and be acknowledged by all. H.—Priest. This at least only took place after the death of David, when Abiathar fell into disgrace. 3 Kings ii. 35. Both prince and priest must act by God’s authority; and those who resist them, resist God himself. Rom. xiii. 1. C.—They are ministers of the Lord. H. V. B. 24. Gere. Heb. “placed their hands under Solomon.” Sept. “were subject to him.” C.—The latter words in the Vulg. explain the meaning of the ceremony. M.—It seems to have been similar to that used when Abraham required an oath of his servant. Gen. xxiv. 2. V. B. 29. God, the seer “of David,” as he is sometimes styled. These three were well acquainted with David, (C,) and wrote the two first books of Kings (H,) or at least those books are compiled from their memorials, (C,) if their works be lost. M. V. B. 50. Of the Syr. and Arab. “of his land, or among the kings of his race.” C.—David reduced under his dominion not only the nations which dwelt in Chanaan, but all those which had been promised to Israel. H.

THE SECOND BOOK OF PARALIPOMEMON.

As the former Book shows how David was chosen to rule over God’s peculiar people, so this explains briefly the reign of Solomon, in the nine first chapters; and in the rest, that of nineteen of his successors, who governed two tribes till the captivity, while Israel was divided.

CHAPTER I.

Solomon offereth sacrifices at Gabaon. His choice of wisdom, which God giveth him.

AND Solomon, the son of David, was strengthened in his kingdom, and the Lord, his God, was with him, and magnified him to a high degree.
2 And Solomon gave orders to all Israel, to the captains of thousands, and of hundreds, and to the rulers, and to the judges of all Israel, and the heads of the families:
3 And he went with all the multitude to the high place of Gabaon, where was the tabernacle of the covenant of the Lord, which Moses, the servant of God, made in the wilderness.
4 ¶ For David had brought the ark of God from Cariathiarim to the place where he had prepared for it, and where he had pitched a tabernacle for it; that is, in Jerusalem.
5 And the altar of brass, (which Beseleel, the son of Uri, the son of Hur, had made, was there before the tabernacle of the Lord: and Solomon and all the assembly sought it.
6 And Solomon went up thither to the brazen altar, before the tabernacle of the covenant of the Lord, and offered upon it a thousand victims.
7 And behold that night God appeared to him, saying: Ask what thou wilt, that I should give thee.
8 And Solomon said to God: Thou hast shown great kindness to my father, David: and hast made me king in his stead.
9 Now, therefore, O Lord God, let thy word be fulfilled, which thou hast promised to David, my father:
for thou hast made me king over thy great people, which is as innumerable as the dust of the earth.

10 "Give me wisdom and knowledge, that I may come in and go out before thy people: for who can worthily judge this thy people, which is so great?

11 And God said to Solomon: Because this choice hath pleased thy heart, and thou hast not asked riches, and wealth, and glory, nor the lives of them that hate thee, nor many days of life: but hast asked wisdom and knowledge, to be able to judge my people, over which I have made thee king.

12 Wisdom and knowledge are granted to thee: and I will give thee riches, and wealth, and glory, so that none of the kings before thee, nor after thee, shall be like thee.

13 Then Solomon came from the high place of Gabaon to Jerusalem, before the tabernacle of the covenant, and reigned over Israel.

14 And he gathered to himself chariots and horsemen, and he had a thousand four hundred chariots, and twelve thousand horsemen: and he placed them in the cities of the chariots, and with the king, in Jerusalem.

15 And the king made silver and gold to be in Jerusalem as stones, and cedar-trees as sycamores, which grow in the plains in great multitude.

16 And there were horses brought him from Egypt, and from Canaan, by the king's merchants, who went, and bought at a price.

17 A chariot of four horses for six hundred pieces of silver, and a horse for a hundred and fifty: in like manner market was made in all the kingdoms of the Hethites, and of the kings of Syria.

CHAP. II.

Solomon's embassy to Hiram, who sends him a skilful workman and timber.

AND Solomon determined to build a house to the name of the Lord, and a palace for himself.

2 And he numbered out seventy thousand men to bear burdens, and eighty thousand to hew stones in the mountains, and three thousand six hundred to oversee them.

3 "He sent also to Hiram, king of Tyre, saying: As thou didst with David, my father, and didst send him cedars, to build him a house, in which he dwelt:

4 So do with me, that I may build a house to the name of the Lord, my God, to dedicate it to burn incense before him, and to perfume with aromatic spices, and for the continual setting forth of bread, and for the holocausts, morning and evening, and on the new moons, and the solemnities of the Lord, our God, for ever, which are commanded for Israel.

5 For the house which I desire to build, is great: for our God is great above all gods.

6 Who then can be able to build him a worthy house? if heaven, and the heavens of heavens cannot contain him: who am I, that I should be able to build him a house? but to this end only, that incense may be burnt before him.

7 Send me, therefore, a skilful man, that knoweth how to work in gold, and in silver, in brass, and in iron, in purple, in scarlet, and in blue, and that hath skill in engraving, with the artificers, which I have with me in Judea and Jerusalem, whom David, my father, provided.

8 Send me also cedars, and fir-trees, and pine-trees, from Libanus: for I know that thy servants are skilful in cutting timber in Libanus, and my servants shall be with thy servants.

9 To provide me timber in abundance. For the house which I desire to build, is to be exceedingly great, and glorious.

10 And I will give thy servants, the workmen that are to cut down the trees, for their food twenty thousand cores of wheat, and as many cores of barley, and twenty thousand measures of wine, and twenty thousand measures of oil.

11 And Hiram, king of Tyre, sent a letter to Solomon, saying: Because the Lord hath loved his people, therefore he hath made thee king over them.

12 And he added, saying: Blessed be the Lord, the God of Israel, who made heaven and earth, who hath given to king David a wise and knowing son, endued with understanding and prudence, to build a house to the Lord, and a palace for himself.

13 I have therefore sent thee my father, Hiram, a wise and most skilful man,

14 The son of a woman of the daughters of Dan, whose father was a Tyrian, who knoweth how to work in gold, and in silver, in brass, and in iron, and in marble, and in timber, in purple also, and violet, and silk, and scarlet: and who knoweth to grave all sort of graving, and to devise ingeniously all that there may be need of in the work with thy artificers, and with the artificers of my lord, David, thy father.

15 The wheat, therefore, and the barley, and the oil, and the wine, which thou, my lord, hast promised, send to thy servants.

16 And we will cut down as many trees out of Liba..."
nus, as thou shalt want, and will convey them in floats by sea to Joppæ: and it will be thy part to bring them thence to Jerusalem.

17 And Solomon numbered all the prolesytes in the land of Israel, after the numbering which David, his father, had made; and they were found a hundred fifty-three thousand and six hundred.

18 And he set seventy thousand of them to carry burdens on their shoulders, and eighty thousand to hew stones in the mountains: and three thousand and six hundred to be overseers of the work of the people.

CHAP. III.
The plan and ornaments of the temple: the cherubims, the veil, and the pillars.

And Solomon began to build the house of the Lord in Jerusalem, in Mount Moriah, which had been shown to David, his father, in the place which David had prepared in the "threshing-floor of Osrnàn, the Jebusite.

2 And he began to build in the second month, in the fourth year of his reign.

3 Now these are the foundations, which Solomon laid, to build the house of God, the length by the first measure sixty cubits, the breadth twenty cubits.

4 And the porch in the front, which was extended in length according to the measure of the breadth of the house, twenty cubits: and the height was a hundred and twenty cubits: and he overlaid it within with pure gold.

5 And the greater house he ceiled with deal boards, and overlaid them with plates of fine gold throughout: and he graved in them palm trees, and like little chains interlaced with one another.

6 He paved also the floor of the temple with most precious marble, of great beauty.

7 And the gold of the plates with which he overlaid the house, and the beams thereof, and the posts, and the walls, and the doors, was of the finest: and he graved cherubims on the walls.

8 He made also the house of the holy of holies: the length of it, according to the breadth of the temple, twenty cubits, and the breadth of it in like manner twenty cubits: and he overlaid it with plates of gold, amounting to about six hundred talents.

9 He made also nails of gold, and the weight of every

nail was fifty sicles: the upper chambers also he overlaid with gold.

10 He made also in the house of the holy of holies two cherubims of image-work: and he overlaid them with gold.

11 The wings of the cherubims were extended twenty cubits, so that one wing was five cubits long, and reached to the wall of the house: and the other was also five cubits long, and reached to the wing of the other cherub.

12 In like manner the wing of the other cherub was five cubits long, and reached to the wall: and his other wing was five cubits long, and touched the wing of the other cherub.

13 So the wings of the two cherubims were spread forth, and were extended twenty cubits: and they stood upright on their feet, and their faces were turned toward the house without.

14 He made also a veil of violet, purple, scarlet, and silk: and wrought it in cherubims.

15 He made also before the doors of the temple two pillars, which were five and thirty cubits high: and their chapters were five cubits.

16 He made also as it were little chains in the oracle, and he put them on the heads of the pillars: and an hundred pomegranates, which he put between the chains.

17 These pillars he put at the entrance of the temple, one on the right hand, and the other on the left: that which was on the right hand, he called Jachin: and that on the left hand, Booz.

CHAP. IV.
The altar of brass: the molten sea upon twelve oxen: the ten lavers: the candlestick, and other vessels and ornaments of the temple.

He made also an altar of brass, twenty cubits long, and twenty cubits broad, and ten cubits high.

2 Also a molten sea, of ten cubits from brim to brim, round in compass: it was five cubits high, and a line of thirty cubits compassed it round about.

3 And under it there was the likeness of oxen, and certain engravings on the outside of ten cubits, compassed the belly of the sea, as it were with two rows.

4 And the oxen were cast, and the sea itself was set upon the twelve oxen, three of which looked towards the north, and other three towards the west, and other three

§ Mark xvii. 51. — 1 Chr. xiii. 29. — 2 Kings vii. 23.

CHAP. IV.

VER. 11. Cubits, comprising the breadth of their body. Each occupied ten cubits.

VER. 14. A veil. Abaelus places it between the court and the holy: but Jansenius would have it before the holy of holies. It seems rather that there was a veil in both places, (Burrard. li. 1. b. iii. 29. M.) as Josephus (vili. 2. and xii. 10) clearly intimates: and S. Paul speaks of the second veil. Heb. iv. 3. It is not certain which of them was torn at the death of Jesus Christ. Matt. xxviii. 51. C. VER. 15. Five. 3 Kings v. 17. we read, each was eighteen cubits. It is probable that each was seventeen and a half, and the other half was for the crown. (C.) or cornice. H.

VER. 17. Booz. "Stability and strength" are derived from God alone.

CHAP. IV. VER. 1. Altar of holocausts, much larger than that of Moses. The case which was built after the captivity was a square of fifteen cubits. This of Solomon was only ten in height. A sporting ascent was made up to it, ascending to Josephus (Bel. vi. 5. or v. 14); or the steps were closed in, if we believe others. See Exodus xxviii. 1. and xx. 26.

VER. 5. Decin. In 3 Kings vi. 24. we read Heb. "knaps," (1H.) or "apple." —Ofein. Heb. "ten in a cubit." Hence there must have been six hundred heads of oxen, as the sea was thirty cubits in circumference, and there were two rows. C. —Oheb suppose that there were only five in each row, or only one in each cubit. See Vat. and 3 Kings. The Sept. and Syri. omit this verse. C. —Yet it is found in the best editions of the Sept. H.
towards the south, and the other three that remained towards the east, and the sea stood upon them: and the hinder parts of the oxen were inward under the sea.

5 Now the thickness of it was a hand-breadth, and the brim of it was like the brim of a cup, or of a crisped lily: and it held three thousand measures.

6 He made also ten lavers, and he set five on the right hand, and five on the left, to wash in them all such things as they were to offer for holocaust: but the sea was for the priests to wash in.

7 And he made ten golden candlesticks, according to the form which they were commanded to be made by: and he set them in the temple, five on the right hand, and five on the left.

8 Moreover also ten tables: and he set them in the temple, five on the right side, and five on the left. Also a hundred bowls of gold.

9 He made also the court of the priests, and a great hall, and doors in the hall, which he covered with brass.

10 And he set the sea on the right side, over against the east, towards the south.

11 And Hiram made cauldrons, and flesh-hooks, and bowls, and finished all the king’s work in the house of God;

12 That is to say, the two pillars, and the pomegranates, and the chambers, and the net-work to cover the chambers over the pomegranates.

13 And four hundred pomegranates, and two wreaths of net-work, so that two rows of pomegranates were joined to each wreath, to cover the pomegranates and the chambers of the pillars.

14 He made also bases and lavers, which he set upon the bases:

15 One sea, and twelve oxen under the sea;

16 And the cauldrons, and flesh-hooks, and bowls. All the vessels did Hiram, his father, make for Solomon, in the house of the Lord, of the finest brass.

17 In the country near the Jordan, did the king cast them in a clay ground, between Socoh and Saredatha.

18 And the multitude of vessels was innumerable, so that the weight of the brass was not known.

19 And Solomon made all the vessels for the house of God, and the golden altar, and the tables, upon which were the loaves of proposition.

20 The candlesticks also of most pure gold, with their lamps, to give light before the oracle, according to the manner.

21 And certain flowers, and lamps, and golden tongs: all were made of the finest gold.

22 The vessels also for the perfumes, and the censers, and the bowls, and the mortars, of pure gold. And he graved the doors of the inner temple, that is, for the holy of holies: and the doors of the temple without were of gold. And thus all the work was finished, which Solomon made, in the house of the Lord.

CHAP. V.

The ark is brought with great solemnity into the temple: the temple is filled with the glory of God.

Then Solomon brought in all the things that David, his father, had vowed, the silver, and the gold, and all the vessels he put among the treasures of the house of God.

2 "And after this he gathered together the ancients of Israel, and all the princes of the tribes, and the heads of the families of the children of Israel, to Jerusalem, to bring the ark of the covenant of the Lord out of the city of David, which is Sion.

3 And all the men of Israel came to the king in the solemn day of the seventh month.

4 And when all the ancients of Israel were come, the Levites took up the ark.

5 And brought it in, together with all the furniture of the tabernacle. And the priests and the Levites carried the vessels of the sanctuary, which were in the tabernacle.

6 And king Solomon, and all the assembly of Israel, and all that were gathered together before the ark, sacrificed rams, and oxen without number: so great was the multitude of the victims.

7 And the priests brought in the ark of the covenant of the Lord into its place, that is, to the oracle of the temple, into the holy of holies under the wings of the cherubims:

8 So that the cherubims spread their wings over the place, in which the ark was set, and covered the ark itself and its staves.

9 Now the ends of the staves wherewith the ark was carried, because they were something longer, were seen before the oracle: but if a man were a little outward, he could not see them. So the ark has been there unto this day.

10 And there was nothing else in the ark but the two tables which Moses put there at Horeb when the Lord gave the law to the children of Israel, at their coming out of Egypt.

11 Now when the priests were come out of the san-
sanc
tury, (for all the priests that could be found there, were
sanctified: and yet at that time the courses and order
of the ministers were not divided among them,

12 Both the Levites and the singing men, that is, both
they that were under Asaph, and they that were under
Heman, and they that were under Idithun, with their sons,
and their brethren, clothed with fine linen, sounded with
cymbals, and psalteries, and harps, standing on the east
side of the altar, and with them a hundred and twenty
priests, sounding with trumpets.

13 So when they all sounded together, both with
trumpets, and voice, and cymbals, and organs, and with
divers kind of musical instruments, and lifted up their
voice on high: the sound was heard afar off, so that when
they began to praise the Lord, and to say: Give glory to
the Lord, for he is good, for his mercy endureth for
ever: the house of God was filled with a cloud.

14 Nor could the priests stand and minister by reason
of the cloud. For the glory of the Lord had filled the house
of God.

CHAP. VI.

Solomon’s blessing and prayer.

THEN ‘Solomon said: The Lord promised that he
would dwell in a cloud.

2 But I have built a house to his name, that he might
dwell there for ever.

3 And the king turned his face, and blessed all the
multitude of Israel, (for all the multitude stood attentive,) and he said:

4 Blessed be the Lord, the God of Israel, who hath
accomplished in deed that which he spoke to David, my
father, saying:

5 From the day that I brought my people out of the
land of Egypt, I chose no city among all the tribes of
Israel, for a house to be built in it to my name: neither
chose I any other man, to be the ruler of my people,
Israel.

6 But I chose Jerusalem, that my name might be there: and I chose David, to set him over my people,
Israel.

7 And whereas David, my father, had a mind to build
a house to the name of the Lord, the God of Israel,
8 The Lord said to him: Forasmuch as it was thy will
to build a house to my name, thou hast done well indeed
in having such a will:
9 But thou shalt not build the house, but thy son, who
shall come out of thy loins, he shall build a house to my
name.

10 The Lord, therefore, hath accomplished his word
which he spoke: and I am risen up in the place of David,
my father, and sit upon the throne of Israel, as the Lord
promised: and have built a house to the name of the
Lord God of Israel.

11 And I have put in it the ark, wherein is the cov-
nant of the Lord, which he made with the children of Is-
rael.

12 And he stood before the altar of the Lord, in presence
of all the multitude of Israel, and stretched forth his
hands.

13 For Solomon made had a brazen scaffold, and had
set it in the midst of the temple, which was five cubits
long, and five cubits broad, and three cubits high: and he
stood upon it: then kneeling down in the presence of all
the multitude of Israel, and lifting up his hands towards
heaven,

14 He said: O Lord God of Israel, there is no God
like thee in heaven nor in earth: who keepest covenant
and mercy with thy servants, that walk before thee with
all their hearts:

15 Who hast performed to thy servant David, my
father, all that thou hast promised him: and hast accom-
plished in fact, what thou hast spoken with the mouth,
as also the present time proveth.

16 Now then, O Lord God of Israel, fulfill thy
servant, David, my father, whatsoever thou hast promised
him, saying: There shall not fail thee a man in my sight,
to sit upon the throne of Israel: yet so that thy children
take heed to their ways, and walk in my law, as thou hast
walked before me.

17 And now, Lord God of Israel, let thy word be
established which thou hast spoken to thy servant, David.

18 Is it credible then that God should dwell with men
on the earth? If heaven and the heavens of heavens do
not contain thee, how much less this house, which I have
built?

19 But to this end only it is made, that thou mayest
regard the prayer of thy servant, and his supplication, O
Lord, my God: and mayst hear the prayers which thy
servant poureth out before thee.

20 That thou mayest open thy eyes upon this house
day and night, upon the place wherein thou hast promised
that thy name should be called upon,

21 And that thou wouldst hear the prayer which thy
servant prayeth in it: hearken then to the prayers of thy
servant, and of thy people, Israel. Whosoever shall pray
in this place, hear thou from thy dwelling-place, that is,
from heaven, and show mercy.

22 If any man sin against his neighbour, and come to
swear against him, and bind himself with a curse before
the altar in this house:

23 Then hear thou from heaven, and do justice to thy
servants, so as to requite the wicked by making his

CHAP. VI. VERS. 11-12.

* A. M. 3756. 3 Kings vii. 52.

CHAP. VI. VERS. 13.

* 3 Mar. ii. 5.

CHAP. VI. VERS. 14.

* 3 Mar. ii. 5.

II. PARALIPOMEMON.

wickedness fall upon his own head, and to revenge the just, rewarding him according to his justice.

24 If thy people, Israel, be overcome by their enemies, (for they will sin against thee,) and being converted shall do penance, and call upon thy name, and pray to thee in this place,

25 Then hear thou from heaven, and forgive the sin of thy people, Israel, and bring them back into the land, which thou gavest them, and their fathers.

26 If the heavens be shut up, and there fall no rain by reason of the sins of the people, and they shall pray to thee in this place, and confess to thy name, and be converted from their sins, when thou dost afflict them,

27 Then hear thou from heaven, O Lord, and forgive the sins of thy servants and of thy people, Israel, and teach them the good way, in which they may walk: and give rain to thy land which thou hast given to thy people to possess.

28 If a famine arise in the land, or a pestilence, or blasting, or mildew, or locusts, or caterpillars; or if their enemies waste the country, and besiege the cities, whatsoever scourge or infirmity shall be upon them;

29 Then if any of thy people, Israel, knowing his own scourge and infirmity, shall pray, and shall spread forth his hands in this house,

30 Hear thou from heaven, from thy high dwelling-place, and forgive, and render to every one according to his ways, which thou knowest to have in his heart: (for thou only knowest the hearts of the children of men:)

31 That they may fear thee, and walk in thy ways all the days that they live upon the face of the land which thou hast given to our fathers.

32 If the stranger also, who is not of thy people, Israel, come from a far country, for the sake of thy great name, and thy strong hand, and thy stretched-out arm, and adore in this place:

33 Hear thou from heaven, thy firm dwelling-place, and do all that which that stranger shall call upon thee for: that all the people of the earth may know thy name, and may fear thee, as thy people, Israel, and may know that thy name is invoked upon this house, which I have built.

34 If thy people go out to war against their enemies, by the way that thou shalt send them, and adore thee towards the way of this city which thou hast chosen, and the house which I have built in thy name;

35 Then hear thou from heaven their prayers, and their supplications, and revenge them.

36 And if they sin against thee, (for there is no man that sinneth not,) and thou be angry with them, and deliver them up to their enemies, and they lead them away captive to a land either afar off or near at hand,

37 And if they be converted in their heart in the land to which they were led captive, and do penance, and pray to thee in the land of their captivity, saying: We have sinned, we have done wickedly, we have dealt unjustly;

38 And return to thee with all their heart, and with all their soul, in the land of their captivity, to which they were led away, and adore thee towards the way of their own land, which thou gavest their fathers, and of the city which thou hast chosen, and the house which I have built to thy name:

39 Then hear thou from heaven, that is, from thy firm dwelling-place, their prayers, and do judgment, and forgive thy people, although they have sinned:

40 For thou art my God: let thy eyes, I beseech thee, be open, and let thy ears be attentive to the prayer that is made in this place.

41 Now, therefore, arise, O Lord God, into thy resting-place, thou and the ark of thy strength: Let thy priests, O Lord God, put on Salvation, and thy saints rejoice in good things.

42 O Lord God, turn not away the face of thy anointed: remember the mercies of David, thy servant.

CHAP. VII.

Fire from heaven consumeth the sacrifices. The solemnity of the dedication of the temple. God signifieth his having heard Solomon's prayer: yet as if he continue to serve him.

AND when Solomon had made an end of his prayer, fire came down from heaven, and consumed the holocausts and the victims: and the majesty of the Lord filled the house.

2 Neither could the priests enter into the temple of the Lord, because the majesty of the Lord had filled the temple of the Lord.

3 Moreover, all the children of Israel saw the fire coming down, and the glory of the Lord upon the house: and falling down with their faces to the ground, upon the stone pavement, they adored and praised the Lord: because he is good, because his mercy endureth for ever.

4 And the king and all the people sacrificed victims before the Lord.

5 And king Solomon offered a sacrifice of twenty thousand oxen, and one hundred and twenty thousand rams: and the king and all the people dedicated the house of God.

* Intra, xx. 1—3 Kings viii. 66; Eccles. vii. 21; 1 John i. 4.

VER. 29. Any. Heb adds, "man, or thy people." Sept. "and (that is) to thy people." Ver. 29. H. —Both strangers and Israelites may there see for mercy, and obtain it. C. —From this chapter, as well as from many other passages, it is evident that places consecrated to God are more acceptable to him than other places (W.); and here the prayers of the faithful are sooner heard, as they testify their unity. D. 

VER. 28. House, that they may know that this is not only called, but is, in effect, the temple of the Lord, where he will display his power and goodness. H. 

VER. 29. House. Hence arose the custom of turning towards Jerusalem and the temple, when the Jews poured forth their supplications, in any country. 3 Kings viii. 44.

VER. 41. Now, therefore. This is taken from Psal. cxvii. 8—10. (M.) almost word for word. We do not find that Solomon spoke this, 3 Kings. C. —Plea. H. "rest." H. —Come, O Lord, and dwell here. —Strength, by which thy wonders shine forth, and thy enemies are dismayed. The ark is styled the strength of Israel, Psal. lxxxv. 1, and xlvi. 5; and in the parallel passages we read, "And the ark of thy sanctification, or sanctuary, which is the highest ornament, and which thou hast sanctified," or required to be treated with respect. 

VER. 42. Mercy, which thou hast shown, or rather (C.) the acts of virtue which thy servant displayed. Syn., etc. For thy servant David's sake, turn not away the face of thy anointed. Psal. cxxxii. In consideration of his merits, grant my request. C. —Even Solomon, though at this time the object of God's complacency, did not raise himself under the merits of the departed saints. H. 

CHAP. VII. VER. 2. Majesty, the cloud. For some time the priests were obliged to keep at a distance. They afterwards offered up many victims. C. 

VER. 5. Rams, including sheep and goats. —People, such in their proper
And the priests stood in their offices: and the Levites with the instruments of music of the Lord, which king David made to praise the Lord: because his mercy endureth for ever, singing the hymns of David by their ministry: and the priests sounded with trumpets before them, and all Israel stood.

Solomon also sanctified the middle of the court before the temple of the Lord: for he offered there the holocausts, and the fat of the peace-offerings: because the brazen altar, which he had made, could not hold the holocausts, and the sacrifices and the fat:

And Solomon kept the solemnity at that time seven days, and all Israel with him, a very great congregation, from the entrance of Emath to the torrent of Egypt.

And he made on the eighth day a solemn assembly, because he had kept the dedication of the altar seven days, and had celebrated the solemnity seven days.

So on the three and twentieth day of the seventh month he sent away the people to their dwellings, joyful and glad for the good that the Lord had done to David, and to Solomon, and to all Israel, his people.

And Solomon finished the house of the Lord, and the king's house, and all that he had designed in his heart to do, in the house of the Lord, and in his own house, and he prospered.

And the Lord appeared to him by night, and said:

I have heard thy prayer, and I have chosen this place to myself for a house of sacrifice.

If I shut up heaven, and there fall no rain, or if I give orders, and command the locust to devour the land, or if I send pestilence among your people:

And my people, upon whom my name is called, being converted, shall make supplication to me, and seek out my face, and do penance for their most wicked ways: then will I hear from heaven, and will forgive their sins, and will heal their land.

My eyes also shall be open, and my ears attentive to the prayer of him that shall pray in this place.

For I have chosen, and have sanctified this place, that my name may be there for ever, and my eyes and my heart may remain there perpetually.

And as for thee, if thou walk before me, as David, thy father, walked, and do according to all that I have commanded thee, and keep my justice and my judgments:

I will raise up the throne of thy kingdom, as I promised to David, thy father, saying: There shall not fail thee a man of thy stock to be ruler in Israel.

But if you turn away, and forsake my justices, and my commandments, which I have set before you, and shall go and serve strange gods, and adore them,

I will pluck you up by the root out of my land which I have given you: and this house, which I have sanctified to my name, I will cast away from before my face, and will make it a by-word, and an example among all nations.

And this house shall be for a proverb to all that pass by, and they shall be astonished, and say: Why hath the Lord done thus to this land, and to this house?

And they shall answer: Because they forsook the Lord, the God of their fathers, who brought them out of the land of Egypt, and laid hold on strange gods, and adored them, and worshipped them: therefore all these evils are come upon them.

CHAP. VIII.

Solomon's buildings and other acts.

And at the end of twenty years after Solomon had built the house of the Lord, and his own house:

He built the cities which Hiram had given to Solomon, and caused the children of Israel to dwell there.

He went also into Emath Suba, and possessed it.

And he built Palmira, in the desert, and he built other strong cities in Emath.

And he built Bethoron the upper, and Bethoron the nether, walled cities, with gates, and bars, and locks.

Balaath also, and all the strong cities that were Solomon's, and all the cities of the chariots, and the cities of the horsemen.

All that Solomon had a mind, and designed, he built in Jerusalem, and in Libanus, and in all the land of his dominion.

All the people that were left of the Hethites, and the Amorrites, and the Pherezites, and the Hevites, and the Jebusites, that were not of the stock of Israel:

Of their children, and of the posterity, whom the children of Israel had not slain, Solomon made to be the tributaries, unto this day.

But of the children of Israel he set none to serve in the king's works: for they were men of war, and chief captains, and rulers of his chariots and horsemen.

And all the chief captains of king Solomon's army were two hundred and fifty, who taught the people.

And he removed the daughter of Pharaoh from the city of David, to the house which he had built for her.

For the king said: My wife shall not dwell in the house of David, king of Israel: for it is sanctified: because the ark of the Lord came into it.

Then Solomon offered holocausts to the Lord upon the altar of the Lord, which he had built before the porch.

That every day an offering might be made on it, according to the ordinance of Moses, in the sabbaths, and on the new moons, and on the festival days three times a year, that is to say, in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles.

A M. 2932. 8 Kings ix. 10.—2 Kings xiii. 4.

A M. 2932. 8 Kings ix. 10.—2 Kings xiii. 4.

A M. 2932. 8 Kings ix. 10.—2 Kings xiii. 4.

A M. 2932. 8 Kings ix. 10.—2 Kings xiii. 4.

A M. 2932. 8 Kings ix. 10.—2 Kings xiii. 4.

A M. 2932. 8 Kings ix. 10.—2 Kings xiii. 4.

A M. 2932. 8 Kings ix. 10.—2 Kings xiii. 4.

A M. 2932. 8 Kings ix. 10.—2 Kings xiii. 4.

A M. 2932. 8 Kings ix. 10.—2 Kings xiii. 4.

A M. 2932. 8 Kings ix. 10.—2 Kings xiii. 4.

A M. 2932. 8 Kings ix. 10.—2 Kings xiii. 4.

A M. 2932. 8 Kings ix. 10.—2 Kings xiii. 4.

A M. 2932. 8 Kings ix. 10.—2 Kings xiii. 4.

A M. 2932. 8 Kings ix. 10.—2 Kings xiii. 4.

A M. 2932. 8 Kings ix. 10.—2 Kings xiii. 4.

A M. 2932. 8 Kings ix. 10.—2 Kings xiii. 4.

A M. 2932. 8 Kings ix. 10.—2 Kings xiii. 4.

A M. 2932. 8 Kings ix. 10.—2 Kings xiii. 4.
14 And he appointed, according to the order of David, his father, the officers of the priests in their ministries: and the Levites, in their order, to give praise, and minister before the priests, according to the duty of every day: and the porters, in their divisions, by gate and gate: for so David, the man of God, had commanded.

15 And the priests and Levites departed not from the king's commandments, as to any thing that he had commanded, and as to the keeping of the treasures.

16 Solomon had all charges prepared, from the day that he founded the house of the Lord, until the day wherein he finished it.

17 Then Solomon went to Asiongaber, and to Ailath, on the coast of the Red Sea, which is in the land of Edom. 18 And Hiram sent him ships by the hands of his servants, and skilful mariners; and they went with Solomon's servants to Ophir, and they took thence four hundred and fifty talents of gold, and brought it to king Solomon.

19 And when the queen of Saba heard of the fame of Solomon, she came to try him with hard questions, at Jerusalem, with great riches and camels, which carried spices, and abundance of gold and precious stones. And when she was come to Solomon, she proposed to him all that was in her heart.

20 And Solomon explained to her all that she proposed: and there was not any thing that he did not make clear unto her.

21 And when she had seen these things, to wit, the wisdom of Solomon, and the house which he had built, 22 And the meats of his table, and the dwelling-places of his servants, and the attendance of his officers, and their apparel, his cup-bearers also, and their garments and the victual which he offered in the house of the Lord, there was no more spirit in her, she was so astonished.

23 And she said to the king: The word is true which I heard in my country, of thy virtues and wisdom.

24 I did not believe them that told it until I came, and I beheld with my eyes, and I proved that there was no half of the things which had been told me: thou hast exceeded the same with thy virtues.

25 And happy are thy men, and happy are thy servants, who stand always before thee, and hear thy wisdom.

26 Blessed be the Lord, thy God, who hath pleased to set thee on his throne, king of the Lord, thy God. Because God loveth Israel, and will preserve them for ever: therefore hath he made thee king over them, to do judgment and justice.

27 And she gave to the king a hundred and twenty talents of gold, and spices in great abundance, and most precious stones: there were no such spices as these which the queen of Saba gave to king Solomon.

28 And the servants also of Hiram, with the servants of Solomon, brought gold from Ophir, and thine-trees, and most precious stones:

29 And the king made of the thine-trees stools in the house of the Lord, and in the king's house, and harps and psalteries for the singing men: never were there seen such trees in the land of Juda.

30 And king Solomon gave to the queen of Saba all that she desired, and that she asked, and many more things than she brought to him: so she returned, and went to her own country, with her servants.

31 And the weight of the gold that was brought to Solomon every year, was six hundred and sixty-six talents of gold:

32 Beside the sum which the depository of divers nations, and the merchants, were accustomed to bring, and all the kings of Arabia, and the lords of the lands, who brought gold and silver to Solomon.

33 And king Solomon made two hundred golden spears, of the sum of six hundred pieces of gold, which went to every spear:

34 And three hundred golden shields, of three hundred pieces of gold, which went to the covering of every shield: and the king put them in the armoury, which was compassed with a wood.

35 The king also made a great throne of ivory, and overlaid it with pure gold.

36 And six steps to go up to the throne, and a footstool of gold, and two arms, one on either side, and two lions standing by the arms:

37 Moreover, twelve other little lions standing upon the steps on both sides: there was not such a throne in any kingdom.

38 And all the vessels of the king's table were of gold, and the vessels of the house of the forest of Lebanon, were of the purest gold. For no account was made of silver in those days.

39 And the king's ships went to Tharsis, with the servants of Hiram, once in three years: and they brought thence gold and silver, and ivory, and apes, and peacocks.
22 And Solomon was magnified above all the kings of the earth for riches and glory.

23 And all the kings of the earth desired to see the face of Solomon, that they might hear the wisdom which God had given in his heart.

24 And every year they brought him presents, vessels of silver and of gold, and garments, and armour, and spicery, and horses, and mules.

25 And Solomon had forty thousand horsemen in the stables, and twelve thousand chariots, and horsemen, and he placed them in the cities of the chariots, and where the king was in Jerusalem.

26 And he exercised authority over all the kings, from the river Euphrates to the land of the Philistines, and to the borders of Egypt.

27 And he made silver as plentiful in Jerusalem as stones; and cedars as common as the sycamores, which grow in the plains.

28 And horses were brought to him out of Egypt, and out of all countries.

29 Now the rest of the acts of Solomon, first and last, are written in the books of Nathan the prophet, and in the books of Haggai, the seer, against Jeroboam, the son of Nebat.

30 And Solomon reigned in Jerusalem over all Israel, forty years.

31 And he slept with his fathers: and they buried him in the city of David: and Rehoboam, his son, reigned in his stead.

CHAP. X.

Rehoboam answereth his people roughly: upon which ten tribes revolt.

A ND *Rehoboam went to Shechem: for thither all Israel were assembled, to make him king.

2 And when Jeroboam, the son of Nebat, who was in Egypt, (for he was fled thither from Solomon,) heard it, he returned with him.

3 And they sent for him, and he came with all Israel, and they spake to Rehoboam, saying:

4 Thy father oppressed us with a grievous yoke; do thou govern us with a lighter hand than thy father, who laid upon us a heavy servitude, and cause something of the burden, that we may serve thee.

5 And he said to them: Come to me again after three days. And when the people were gone,

6 He took counsel with the ancients, who had stood before his father, Solomon, while he yet lived, saying: What counsel give you to me, that I may answer the people?

7 And they said to him: If thou please this people, and soothe them with kind words, they will be thy servants for ever.

8 But he forsook the counsel of the ancients, and began to treat with the young men, that had been brought up with him, and were in his train.

9 And he said to them: What seemeth good to you? or what shall I answer this people, who have said to me: Ease the yoke which thy father laid upon us?

10 But they answered as young men, and brought up with him in pleasures, and said: Thus shalt thou speak to the people that said to thee: Thy father made our yoke heavy; do thou ease it: thus shalt thou answer them: My little finger is thicker than the loins of my father.

11 My father laid upon you a heavy yoke, and I will add more weight to it: my father beat you with scorpions, but I will beat you with scorpions.

12 So Jeroboam, and all the people, came to Rehoboam the third day, as he commanded them.

13 And the king answered roughly, leaving the counsel of the ancients.

14 And he spoke according to the advice of the young men: My father laid upon you a heavy yoke, which I will make heavier: my father beat you with scorpions, but I will beat you with scorpions.

15 And he condescended not to the people's requests for it was the will of God, that his word might be fulfilled, "which he had spoken by the hand of Ahias, the Silonite, to Jeroboam, the son of Nebat.

16 And all the people, upon the king's speaking roughly, said thus unto him: We have no part in David, nor inheritance in the son of Isai. Return to thy dwellings, O Israel, and do thou, O David, feed thy own house. And Israel went away to their dwellings.

17 But Rehoboam reigned over the children of Israel, that dwelt in the cities of Juda.

18 And king Rehoboam sent Adoram, who was over the tributes, and the children of Israel stoned him, and he died: and king Rehoboam made haste to get up into his chariot, and fled into Jerusalem.

19 And Israel revolted from the house of David, unto this day.

CHAP. XI.

Rehoboam's reign. His kingdom is strengthened.

A ND *Rehoboam came to Jerusalem, and called to gather all the house of Juda, and of Benjamin, a hundred and fourscore thousand chosen men and warriors, to fight against Israel, and to bring back his kingdom to him.

2 And the word of the Lord came to Semanas, the man of God, saying:

3 Speak to Rehoboam, the son of Solomon, the king of Juda, and to all Israel, in Juda and Benjamin:

4 Thus saith the Lord: Thou shalt not go up, nor fight


VERB. 26. Thousand. In 3 Kings we read, 1400 chariotees; and here Heb. has: "4000 chariotees, (C,) or stalls for horses and chariots." (Dres.) and the Sept. "4000 mares for the chariots, and 12,000 horses." (C.) There might be ten horses in each stable.

CHAP. X. VER. 7. Please. 3 Kings xii, "serva." By a little concessions they mayest establish thy throne. (C.) The people did not complain till they saw the riches of the nation wasted on wicked women (T.) and idols. (D.)

Ver. 11. Scorpions; thorns, or scorpions armed with hooks. Coloss. iii, 10. — Rehoboam and not sense to despise the foolish advice of the young men. (T.)

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