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HANDBOOKS  
FOR  
BIBLE CLASSES  
AND PRIVATE STUDENTS.

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*THE BOOKS OF CHRONICLES.*  
*BY PROF. J. G. MURPHY, LL.D.*

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THE  
BOOKS OF CHRONICLES.

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'And these are ancient things.'—1 CHRON. IV. 22.

'We have heard with our ears, O God, our fathers have told us, what work Thou didst in their days, in the times of old.'—PS. XLIV. 1.

# THE BOOKS OF CHRONICLES.

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## INTRODUCTION.

OF the nine books included in the Kethubim or Hagiographa, the following are regarded as historical: Esther, Daniel, Chronicles, and Ezra and Nehemiah. The second of these is partly historical and partly prophetic, and belongs to the period of the captivity. The first is a monograph, standing by itself, and referring to a singular instance of the protection vouchsafed by Divine Providence to the Jews of the dispersion under the Persian Empire. The other three form really and designedly a continuous history from the beginning of time, and more fully from the accession of David to the administration of Nehemiah. The books of Chronicles are the only proper antecedent to the history of the times after the captivity.

**The Occasion.**—The books of Ezra and Nehemiah contain a narrative of events occurring after the return of the Jews from the exile of seventy years; the former having for its central event the rebuilding of the temple, the latter the restoration of the walls of Jerusalem. The grand difference in the condition of this people after the captivity was this, that the civil and religious affairs of the nation were no longer governed by a common principle, or as we should say, that the state and the church were no longer the counterparts of one common polity. The ministers of religion still continued to acknowledge the supremacy of God and profess obedience to His law. But the rulers of the state had become subject to the paramount authority of a foreign and heathen power. It is true that a descendant of David was for some years the civil head of the community. But this was a short-lived and evanescent shadow of the kingdom that was to have no end. Zerubbabel, son of Shealtiel, was the leader of the returning colony. But we read of no descendant of his holding sway over Judah. It is true that the posterity of Judah continued to be a nation having a civil polity in certain respects peculiar to itself. But in other respects it was modified and controlled by the arbitrary will of an external power. Hence we have Ezra, a priest and a

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*The Occasion.*

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scribe, by the favour of the sovereign possessing the influence and performing the part of a governor. After him Nehemiah, son of Hachaliah, whom Eusebius and Jerome naturally conclude to be of the tribe of Judah, though not of the royal line, acts in the administration of civil affairs simply as the deputy and representative of the Persian monarch. In accordance with this, Josephus (*Ant.* xi. 4, 8) states that 'they made use of a form of government that was aristocratical, but mixed with an oligarchy; for the high priests were at the head of affairs, until the posterity of the Asmoneans set up a kingly government.' In the intervening period here noticed the civil ruler was controlled in all important matters by the supreme authority of the foreign potentate. Hence it is plain that the government, so far as it could be the theme of an inspired record, was of necessity sacerdotal, Levitical, or ecclesiastical; while the civil department was virtually under the control of the Persian monarchy, the second of the four great world-powers symbolized in the dream of Nebuchadnezzar.

This state of things forced upon the Jewish mind some rude conception of the distinction between church and state. The Davidic sovereignty became henceforth in their thoughts more a spiritual than a secular kingdom. And the books of Ezra and Nehemiah depict the sacerdotal, or more exactly the spiritual, polity of the nation as alone accordant with the principles of the ancient economy. The state of things recorded in these books is therefore in so far out of harmony with the theocratic system of the period before the captivity. The thread of narrative, recounting the ancient unity of church and state under the heavenly King, was broken off at the end of the Second Book of Kings. A new condition of things came in before the history was resumed; and Ezra and Nehemiah want the proper connection with the antecedent history of the people of God.

Hence the necessity of the books of Chronicles. Recapitulating the history of man before the times of David, they present the higher aspect of that kingdom, which took its origin from his family, had the promise of a perpetual duration, and was to culminate in the Messiah. The history of David and his line is therefore traced to the exclusion of that of the ten tribes, which became, by their apostasy, strangers to the covenant of promise, and with constant reference to the loftier destiny of his throne as the kingdom of God that cannot be moved. Hence the religious, not the civil, under-

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*The Special Difference of the Work.*

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takings of its kings are dwelt upon with special attention. And the narrative is carried on beyond the burning of the temple and beyond the life of Jehoiachin to the proclamation of Cyrus, authorizing and inviting the banished people to return to Jerusalem, and rebuild the temple and the city. This furnishes the fitting link, to which may be attached the books of Ezra and Nehemiah, containing the history of the remnant who returned on this invitation, until it vanishes in the inert and obscure interval between the Old and the New Testament.

**The Special Difference of the Work.**—The distinguishing characteristics of the books of Chronicles may be gathered from these facts. The work is really one, and is manifestly due to one compiler. It is called in the Masoretic recension *Dibre hayyamim*, Acts of the Days, freely rendered *Chronicon* by Jerome, which has come to us in our *Chronicles* through the Latin Vulgate. This means a record of the leading incidents of the times somewhat in the form of annals. It is designated by the Septuagint *Paraleipomena*, things left aside or unnoticed. This marks a second peculiarity of the book. It furnishes a supplement to the former series of historical books, bringing to light many interesting particulars which were there omitted. But neither of these comes up to the leading characteristic of the book. Its main scope is to raise into conspicuous prominence the religious and eternal aspect of the kingdom of God, as contradistinguished from the civil and temporal form of government under which the people of God were then constrained to live, and so to exhibit such a view of the former course of events as would fitly introduce the state of things presented in the narrative of Ezra and Nehemiah. The state paramount in this period of the affairs of the chosen people was the second heathen monarchy. The kingdom of God had then no visible reality, unless in the sacerdotal or ecclesiastical department. It remained in the background during the Persian, the Grecian, and the Roman monarchies, and only comes into conspicuous power and progress when the last of these kingdoms is about to decline and fall. Civil government under these mundane powers is a part of the general scheme of Providence, and hence has a primary place in a universal history of the world. But in a record of the commonwealth of grace and salvation, it can come in only for incidental notice. Hence it is plain that the main topic of the present course of history is determined not by the personal leanings of the writers,



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*Time of Composition—The Author.*

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as has been frequently asserted, but by the real situation of affairs. The civil administration had ceased to be sacred at its fountain-head; the ecclesiastical alone belonged to the sphere of sacred things. The writers are conscious of this fact, and write and speak accordingly. And the author of Chronicles devises and composes a summary of ancient things adapted to the new situation.

**Time of Composition.**—It follows from the above considerations, that the composition of Chronicles was coeval with that of Ezra. This alone brings out the reason for its existence. It presents that aspect of former sacred things, of which Ezra and Nehemiah are the legitimate continuation. It points out this higher aspect as having an undoubted existence, and forming the perpetual element in the ancient economy. It accounts for the peculiar character of these books, and links them by a continuous chain with the beginning of things. Many circumstances corroborate this obvious conclusion. The close of the book, which records the proclamation of Cyrus, permitting the Jews to return, is the opening passage of Ezra. How this actually happened may be at present hid from our view. But it goes to prove the inseparable connection of the books in point of time. And at several antecedent points the book alludes to the end of the captivity. In the third chapter the grandsons of Zerubbabel are mentioned; and in the ninth, the captivity is noticed as a thing of the past. These latest events indicated in the book are prior to the activity of Ezra. The books of Ezra and Nehemiah are reckoned by the Jewish doctors as one, but merely for the purpose of grouping all the pieces of the Old Testament in twenty-two books. They may notwithstanding be fairly ascribed to different authors. There is an interval of ten or twenty years from the last event recorded in Ezra to the first in Nehemiah; and we find Ezra still able to perform the function of a scribe, and therefore a reader in the time of Nehemiah. There is no reason therefore why he should not have been the author of the book which bears his name. The existence and character of this book, as well as the state of things after the return, demand a reconstruction of the antecedent history, such as we have in Chronicles. And to serve these purposes this work must have been prepared as a companion to Ezra; at any subsequent period it would have been too late.

**The Author.**—The Talmud in *Baba bathra*, xv. 1, ascribes this work to Ezra; and most of the Rabbins, and after them the early

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*The Author.*

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Fathers, hold the same view. Ezra is the man in every respect qualified to accomplish this task under the Divine guidance. The interval of ten or twelve years from his return to the arrival of Nehemiah is sufficient and suitable for the purpose. The only plausible objection to this view of the ancient Church is that the books of Chronicles contain accounts of events later than the time of Ezra. This, if proved on the small scale proposed, is not a fatal objection. It appears to be a sounder as well as a safer course to accept Ezra, as an adequate source of the books in question handed down to us by earlier tradition, and to ascribe, if needful, a few interpolations to a subsequent redactor, than to assign the whole work to a later unknown author, because a few circumstances or names mentioned are presumed to belong to the times after Ezra. This is more in keeping with the customs and exigencies of the ancient scribes and historians. They wrote as witnesses of the present and recorders of the past at a time when there was no printing. They constituted a successive order of men, having charge of public records, and authority to add to them from time to time as occasion required. Thus a subsequent continuator added the last chapter to Deuteronomy, and may have inserted a few explanatory clauses in other parts of the Pentateuch.

It has not yet been proved, however, that there are names or events reported in Chronicles, that were subsequent to the times of Ezra. In 1 Chron. iii. 17-21, Pelatiah and Jesaiah the grandsons of Zerubbabel, the grandson or great-grandson of Jechoniah are mentioned. Now as Jechoniah or Jehoiachin had wives (2 Kings xxiv. 15) at the date of his captivity, about 597 B.C., his son Shealtiel may have been born not far from that date, say in 596 B.C., and therefore about sixty years before the return from the captivity. Taking the average of a generation in the royal line at twenty-four years, though it is somewhat less, we should have Zerubbabel born about thirty-six years and Hananiah about twelve years before the same event. Pelatiah and Jesaiah were thus probably born twelve and fourteen years after the return, and therefore both about 522 B.C., and consequently sixty-three years before the return of Ezra in 459 B.C. They were born some time before the death of their grandfather Zerubbabel, who, though active in commencing the building of the temple in the time of Cyrus, and in resuming the work in the reign of Darius Hystaspis, seems not to have lived long after its com-

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*The Contents.*

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pletion. The Chronist appears therefore to have traced the royal line no farther than those who had themselves returned from exile or who were born to such as had returned. Hence it is that these two grandsons of Zerubbabel are mentioned. The sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shechaniah, mentioned in the following verses, belonged, we conceive, to the time of the captivity. One of these, Shechaniah, who may have been parallel with Jehoiachin, has his line traced to the fourth generation, and therefore not farther than that of Jehoiachin. So far as we know, then, no line is continued farther than the rebuilding of the temple, seventy years after its destruction by Nebuzaradan, or at the very most, a generation farther. The obvious reason for stopping with the grandsons of Zerubbabel is that he was the last ruler of the line of David, and his immediate posterity retired into the obscurity of private life. As the temple was finished in the sixth year of Darius, 516 B.C., and Ezra was still an active man in the twenty-first year of Artaxerxes Longimanus, 445 B.C., seventy-one years after that event, even though more than one generation had to be added, there is every reason to assent to the tradition that Ezra was the compiler of the books of Chronicles, as the proper antecedent to the books of Ezra, Nehemiah, and the singular episode of Esther.

**Contents.**—These books are naturally divided into four parts. Part I., including nine chapters, consists of a series of genealogies or a bare summary of the ancient history of man in the line of Israel to the time of David. The first chapter brings down the genealogy from Adam to Israel. The following eight chapters trace the pedigree of most of the tribes of Israel generally to the captivity, in which they were removed from their country. The pedigree of David in particular is continued down to the building of the second temple. And that of Aaron is extended to Jozadak, who was carried into captivity by Nebuchadnezzar. Part II., completing the first book, contains the history of David. Part III., in nine chapters, comprises the reign of Solomon. And Part IV., being the remainder of the second book, continues the history of the line of David and the kingdom of Judah to the proclamation of Cyrus authorizing the return of the people and the rebuilding of the temple.

Apart from the special aim of the book to give prominence to the spiritual and perpetual character of the kingdom of God, there is a singular interest awakened by the things which were omitted in the

*Sources—Credibility.*

older summary and are here rescued from oblivion and recounted for our instruction. The following passages in these books are among the things left out in the earlier record : 1 Chron. ii. 18-55, iii. 19-24, iv.-ix., xi. 41-47, xii., xv. 1-26, xvi., xxii.-xxix. ; 2 Chron. vi. 40-42, xi. 5-53, xii. 4-8, xiii. 3-21, xiv. 3-15, xv. 1-15, xvi. 7-10, xvii., xix., xx. 1-30, xxi. 2-4, 11-19, xxiv. 15-22, xxv. 5-10, 12-16, xxvi. 5-20, xxvii. 4-6, xxviii. 5-25, xxix. 3-36, xxx., xxxi., xxxii. 22, 23, 26-31, xxxiii. 11-19, xxxiv. 3-7, xxxv. 2-17, 25, xxxvi. 11-23. Hence it appears that twenty whole chapters and twenty-four parts of chapters are occupied with matter not to be found in the other books of Scripture. These books are therefore highly important on account of the new material as well as the new aspect of things which they present.

**Sources.**—The compiler of these books makes reference to the Chronicles of King David, the words of Samuel the seer, of Nathan the prophet, and of Gad the seer, for the reign of David ; to the words of Nathan, the prophecy of Ahijah the Shilonite, and the visions of Jedi or Iddo the seer, for the reign of Solomon ; and for the remaining reigns to the writings of Shemaiah the prophet, of Iddo, of Jehu son of Hanani, of Isaiah son of Amoz, of the seers or of Hozai, and again and again to the book of the Kings of Israel and Judah, which is quoted with some variety of designation. As none of these works are extant or elsewhere described, we could offer nothing but conjecture respecting their nature or contents. We simply learn that the nation was very well provided with contemporary public records as well as private memoirs of its principal transactions, and that the works quoted must be different from the historical books of Scripture, as they contained information not to be found in the latter. Besides these he had before him the five books of Moses and the eight books of the prophets with the exception of Malachi. Moreover he must have had access to some very old registers or annals, from which he compiled most of the first nine chapters of his work. Ezra, being a priest and a scribe, would have the best opportunities of access to such ancient documents.

**Credibility.**—The least that is due to an author is to assume his veracity and competence until the contrary is proved. A thorough examination and fair exposition of this work will, we have no doubt, establish the honesty of the compiler on unassailable grounds. Making due allowance for errors of transcription, we shall find him in

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*Style.*

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accord with the collateral books of history and with himself. And it is impossible on the one hand to suggest a motive for deviating from the truth, and on the other to give any colour for a charge of falsehood in those parts of the work for which we have no longer any parallel vouchers.

**Style.**—The author having to go over the whole of the ancient history of man in a narrow space, is conscious of the necessity of brevity. He therefore touches on the heads of things, and sometimes gives a mere string of names without indicating fully their relation to one another, when it can be learned from antecedent Scripture or is unimportant in itself. When he comes down to David, he is generally clear in his supplements to the older historical books of Scripture, and eloquent in his description of events that are of moment in the religious progress of the chosen people. His style resembles that of Ezra, Nehemiah, and Esther, and belongs to the silver age of Hebrew, when it began to approach to the Aramaic, and to admit a greater number of foreign words.

The literature of the book may be found in Zöckler on Chronicles, in Lange's *Theologisch-homiletisches Bibelwerk*, or the translation of this work published by Messrs. Clark, and in the various biblical cyclopedias and dictionaries.

## PART I.—THE PERIOD BEFORE DAVID.

### CHAPTER I. 1-23.

#### THE GENEALOGY OF THE WHOLE RACE OF ADAM.

IN the first paragraph we have the line of descent from Adam to Noah's three sons; and in the other three the principal descendants of each of these sons. The Deluge was 1656 years from the creation of Adam, according to the Hebrew.<sup>1</sup>

1-4. The names in these four verses take us over Gen. i.-ix. The chronist presumes his reader to be acquainted with Genesis, and therefore adds Shem, Ham, and Japheth without indicating that they are the sons of Noah, the tenth inclusive from Adam. This is to be noted as furnishing a principle of interpretation in some other parts of this book. It is to be observed that in the English Version the translator of this book adheres more closely to the original in the names Sheth, Enosh, Kenan, Jered, Henoah, than the translator of Genesis.

5-23. This is an abbreviation of Gen. x. Vers. 5-7. Descendants of Japheth, the eldest son of Noah. Ver. 6. *Riphath* is the reading in Gen. x. 3, though *Diphath* appears in some copies here; the *d* and *r* of the original being similar in form. Ver. 7. In like manner *Dodanim* is in some copies *Rodanim*. The former readings are probably correct.

8-16. Descendants of Ham, the youngest son. This passage, as far as it goes, coincides with Genesis more exactly in the original than the versions do. Ver. 12. *The Philistines* stands for *Philistim*, which appears in the translation of Genesis. It is to be noted that the *Philistines* are traced to *Mizraim* or Egypt. *Canaan* has eleven descendants.

17-23. Descendants of Shem, the second son. We learn that Ham was the youngest, from Gen. ix. 24. As Shem was a hundred years old two years after the flood (Gen. xi. 10), he must have been born in the 502d or 503d year of Noah's life, and therefore two years after Japheth (Gen. v. 32). Uz, and Hul, and Gether, and Meshech are sons, not immediately of Shem, but of Aram (Gen. x. 23). This is a second case of the principle exemplified in ver. 4. *Meshech* here stands for the *Mash* of Genesis; where, indeed, there is *Mosoch* in the Septuagint as here. It appears to be the same with *Meshech* in Ps. cxx. 5, where it is parallel with the tents of *Kedar*. The remaining verses coincide with the corresponding parts of Genesis.

<sup>1</sup> The reader is expected to have the Authorized Version before him when he consults these notes,

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 CHAP. I. 24-54.—*The Collateral Branches of the Pedigree of Israel.*


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## CHAPTER I. 24-54.

## THE COLLATERAL BRANCHES OF THE PEDIGREE OF ISRAEL.

THE passage now before us contains three notable paragraphs: descendants of Shem, vers. 24-33; descendants of Esau and Seir, vers. 34-42; and kings and dukes of Edom, vers. 43-54. It covers Genesis from the eleventh to the thirty-sixth chapter.

**24-33. Descendants of Shem.** Vers. 24-27. The bare line from Shem to Abram, that is, Abraham, extends over Gen. xi.-xvii. Abraham is the tenth from Noah, and the twentieth from Adam. He was born A.M. 2008 (1992 B.C.), and called, when seventy years of age, to go into the land of Canaan. After spending five years in Haran, where his father died, he proceeded into the Land of Promise.

Vers. 28-33. **The collaterals of Isaac.** This paragraph reaches from Gen. xvi. to xxv. *Isaac and Ishmael.* Isaac is put first as the child of promise, though born fourteen years after Ishmael (Gen. xvii. 25, and xxi. 5). So Shem is put first, though he was the second son. This point is to be kept in mind in the examination of lists. From the call of Abraham to the birth of Isaac were thirty years.

Vers. 29-31. This passage is taken from Gen. xxv. 12-16. *These are their generations.* This is a new starting-point. It is modified from Gen. xxv. 12, to include Isaac as well as Ishmael. *Hadad* is Hadar in Genesis, though some editions there also give Hadad. Hadad seems the correct reading.

Vers. 32, 33. This is abridged from Gen. xxv. 1-4. The sons of Dedan are omitted.

**34-42. Descendants of Esau and Seir.** This and the next paragraph correspond with Gen. xxxvi. Vers. 34-37. Descendants of Esau. On comparing this with Gen. xxxvi. 1-15, we find that *Timna*, here placed in the list after the sons of Eliphaz, was his concubine, and that Amalek was another son he had by her. Hence we learn that these names are loosely added, without any note of their relation to those before, or to one another. Compare with this ver. 4 and ver. 17. The writer plainly supposes his reader to be acquainted with Genesis. We must suppose a colon after Kenaz. *Zephi* here is Zepho in Genesis, by a change in the last letter, which is not unusual.

Vers. 38-42. Descendants of Seir. This Seir was probably a Shemite, though his relationship is unrecorded. Comparing this paragraph with Gen. xxxvi. 20-30, we find *Homam* for Heman, *Alyan* for Alwan, *Shephi* for Shepho, by the exchange of *y* for *w* and *m* for *n*. Ver. 41. Aholibamah, daughter of Anah, is omitted. *Amram* stands for Hemdan, which appears to be correct. Ver. 42. *Jakan* stands for Akan of Genesis. The latter is the true reading.

**43-54. The kings and dukes in Edom** (Gen. xxxvi. 31-43). *Before any king.* This simply means, before Israel became a nation having an independent civil magistrate and government. The Lord God

CHAP. II.—*The Sons of Israel.*—I. *Judah.*

was their King, and Moses was His first representative (Ex. xv. 18, iv. 16, xviii. 19; Num. xxvii. 16-23; Deut. xxxiii. 5). Hence the line of kings is traced down no farther than the time of Moses. Ver. 50. *Hadad* here stands for Hadar, and *Pai* for Pau, by a change of similar letters, which is of frequent occurrence. Ver. 51. Here it is added to the older record, 'and Hadad died.' The event must have taken place during the lifetime of Moses, after he had penned Gen. xxxvi. 39. We have no intimation here of a successor. But from Num. xx. 14 we learn that there was still a king of Edom, though his name is not given. The interval from the call of Abraham to the Exodus was 430 years.

Vers. 51-54. **The dukes of Edom.** These are the dukes in the time of Hadad. Timna and Aholibamah appear here as proper names of men. *Aljah* stands for Alvah. This first chapter, we see, is simply a genealogy, connecting Israel, who is named in ver. 34, with Adam, and with the collateral branches of the race.

1. *What is the chief end for which the Book of Chronicles was written?*
2. *What is the meaning of the name it bears in our version?*
3. *What is meant by the name it bears in the Septuagint?*
4. *How much of the two books is supplemental to the preceding books?*
5. *Why is the present chapter so brief?*
6. *What is the interval from the Deluge to the call of Abraham?*
7. *What is the date of the Exodus?*
8. *Construct a chronological table, containing the creation of Adam, the Deluge, the call of Abraham, and the Exodus.*
9. *Mention a rule of interpretation requisite for these genealogical chapters*

## CHAPTER II.

## THE SONS OF ISRAEL.—I. JUDAH.

THE Chronist now becomes more copious in names than Genesis, and grows in interest from the supplies which he makes for the omissions of the former account. The tribe of Judah (1) takes up ii.-iv. 23; Simeon (2), iv. 24-43; Reuben (3), v. 1-10; Gad (4), v. 11-17; Reuben, Gad, and half-Manasseh, v. 18-26; Levi (5), vi.; Issachar (6), vii. 1-5; Benjamin (7), vii. 6-12; Naphtali (8), vii. 13; Manasseh (9), vii. 14-19; Ephraim (10), vii. 20-29; Asher (11), vii. 30-40; Benjamin again, viii. In this enumeration the tribes of Zebulun and Dan are omitted, and Joseph counted as two.

1, 2. In this list of the sons of Israel, the sons of Leah stand first; Joseph and Benjamin, the sons of Rachel, are placed between Dan and Naphtali, the sons of her handmaid; and the sons of Leah's handmaid come last. These two verses cover Gen. xxix.-xxxv.

3-8. **The descendants of Judah to the third generation.** Judah is placed first, because he came to have the pre-eminence (Gen. xlix. 8). Vers. 3 and 4 contain a brief record of his five sons, abridged from Gen. xxxviii.; and ver. 5 is found in Gen. xlv. These three verses



CHAP. II. 9-55.—*Judah.—Sons of Hezron.*

therefore range over Gen. xxxvii.-l. Vers. 6-8 record some of the descendants of Zerah. Of his five sons, Zimri seems to be identical with Zabdi in Josh. vii. 1. The remaining four, Ethan, Heman, Calcol, and Dara appear to be Ethan the Ezrahite, Heman, Calcol, and Darda (a mere variation of Dara), mentioned in 1 Kings iv. 31. The designation Ezrahite means of the family of Ezrah or Zerah, and points to this ancient record. They are said to be sons of Machol, or *the choir*. As the sons of the East in the very context (1 Kings iv. 30) are the Easterns, so the sons of the choir are the choristers. This implies a knowledge of music, and its kindred arts, poetry, singing, and dancing. In accordance with this, Ps. lxxxviii. is ascribed to Heman the Ezrahite, and Ps. lxxxix. to Ethan the Ezrahite, the latter at least being a descendant of the Ethan in our text. They were distinguished, however, for other mental qualities of a high order; for it is said that Solomon was wiser than these four men. Hence it appears that they were eminent among the sons of the East and of Egypt (1 Kings iv. 30) for their wisdom. In Egypt they dwelt when Joseph was in authority, and his family was still in high esteem; and in Egypt, accordingly, their natural talents for the fine arts and for social wisdom were developed and cultivated. These qualities of the Zarhites descended in the tribe of Judah, and attained their highest lustre in David and Solomon.

Ver. 7. *The sons of Carmi*. The plural form is occasionally used, when only one son is mentioned. This is a hint that the Chronist is extracting from a pedigree which contains other sons or descendants; and that he selects only as much as serves his purpose. Carmi, according to Josh. vii. 1, is the son of Zabdi, or, as we may assume, Zimri. *Achar* (troubler) is a variation of Achan (bender, twister), the name in Josh. vii., probably arising from the sad history which is there given of his crime. *The thing accursed* is that which is shut up, debarred from common use, and devoted to God, under a ban or curse upon any one who attempts to appropriate it to himself.

Ver. 8. *The sons of Ethan*. Azariah, who alone is named, is otherwise unknown.

9-55. *The descendants of Hezron*. The phrase, 'the sons of Hezron,' stands as a heading, to which is then appended, 'to whom were born,' etc. There is new ground here. This Jerahmeel occurs only in this chapter. Ram is in the Sept., and Matt. i. 3, Aram. Kelubai has the appearance of a Gentile or class name, including several of the name of Caleb. If not, it is simply a variant for Caleb, which appears here in the Sept. The remainder of this chapter consists of the descendants of the sons of Hezron, among whom Caleb is a conspicuous and recurring name.

Vers. 10-17. *The descendants of Ram*. He is placed first as the ancestor of David. The line is given in Ruth iv. 18-22. Nahshon is given as the prince of Judah in Num. i. 7. As Hezron was born

CHAP. II. 13-15.—*Judah.*—*Sons of Hezron.*

immediately before Jacob came down into Egypt, we have Pharez, Hezron, Ram, Amminadab, and Nahshon to cover the period during which the children of Israel were in Egypt. As it is said in Ex. xii. 40, that 'the sojourning of the children of Israel who dwelt in Egypt was 430 years,' it is supposed by many that this whole period was spent in Egypt. But the 430 years is plainly the period, not of their dwelling in Egypt, but of their sojourning first in Egypt and other lands, and finally for a long time in Egypt. For in Gen. xv. 13-16, Abraham is informed that his seed shall be a stranger in a land that is not theirs for 400 years, and in the fourth age they shall come hither again. Hence it is plain that the time from the birth of Isaac till the entrance of the seed into the Land of Promise, was to be four ages, an age being a hundred, or a hundred and ten years. As the interval from the birth of Isaac till the entrance of Jacob into Egypt was  $(60 + 130)$  190 years, the balance of years for their sojourn is 240 years. Even this period is very long for four generations. But if we suppose the first three generations to be on an average forty years each, and Nahshon to be ninety years of age at the Exodus, we perceive that the thing is quite possible. Salma is in the Sept. Salman, and in Ruth, Matthew, and Luke, Salmon. The five names from Salma to David cover a period of at least 450 years from the Exodus to the birth of Solomon. Though some of these men may have been late in marrying, yet most of us are more willing to suppose that several names are omitted, than that in a special line, on an average, the interval from father to son was so high as ninety years. If so, the names must have fallen out between Nahshon and Boaz, if the latter was only the great-grandfather of David. Salma may have been the grandson or even the great-grandson of Nahshon, and other links may have come in between Obed and Jesse.

Vers. 13-15. Seven sons of Jesse are here enumerated. It is not said that he had only seven, and in 1 Sam. xvii. 12 it is expressly affirmed that he had eight sons. The Peshito gives here Elihu the seventh, David the eighth; for which may be quoted 1 Chron. xxvii. 18, 'Of Judah Elihu, of the brethren of David.' But the Sept. here agrees with the original Hebrew. The explanation of the apparent discrepancy is perhaps to be found in 2 Sam. xvii. 25: 'Amasa was a man's son whose name was Ithra, an Israelite, that went in to Abigail, the daughter of Nahash, sister to Zeruah.' From this it appears likely that Jesse had two wives. Whether Nahash was the name of the second wife, as Tremellius thinks, or of her father, we cannot tell. But it is probable that David was the seventh son of the first wife, and at the same time younger than a son of the second wife, a full brother of Abigail, if not of Zeruah, who is here left out of account.

Ver. 13. These three are named in 1 Sam. xvi.

Ver. 14. Raddai is supposed by some to be the same as Rei (1 Kings i. 8), as Shimma is sometimes identified with Shimei in the same passage.

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 CHAP. II. 16-19.—*Judah.*—*Sons of Hezron.*


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Ver. 16. The name of the husband of Zeruiah is nowhere mentioned.

Ver. 17. Jether, otherwise called Ithra, is here said to be the Ishmaelite, but in 2 Sam. xvii. 25, the Israelite; for which the Sept. there gives the Jezreelite. The last is likely to be correct; because David's first wife was Ahinoam the Jezreelitess, which indicates a connection with that town, whether it be in Ephraim or Judah (1 Chron. iv. 3). He might in that case be an Ishmaelite by race at the same time.

Vers. 18-24. The descendants of Caleb, v. 18. The text as it stands can only be rendered as in the English Version. Caleb is called 'the son of Hezron,' to distinguish him from the other Calebs of his family mentioned in this chapter. *Begat of Azubah, a wife, and of Ferioth.* The latter is no further mentioned. For 'a wife' we should expect 'his wife.' *And these are her sons.* The reference appears to be to Azubah, as her death is afterwards mentioned. Of her sons we know nothing further.

Ver. 19. *Ephrath*, called also Ephrathah in vers. 24 and 50. This Ephrath appears to have been named after her who gave name to the town Ephrath, which is Bethlehem, where Benjamin was born and Rachel died. We here begin to learn the interesting and unexpected fact, that the intercourse of Israel with the localities in Palestine where their ancestors had acquired property, was kept up so long as they were a free and honoured people in Egypt. This condition of things must have lasted a considerable time. Before the new king arose in Egypt that knew not Joseph, this patriarch had died and all that generation. As he was thirty-nine years of age when Jacob came to Egypt, his death at the age of one hundred and ten years took place seventy-one years after the descent. The death of 'all that generation' would considerably extend this period. Moreover, the new king's motive for oppressing Israel was, that they were 'more and mightier than we.' An obvious inference from this is, that the new king was the head of a dynasty which held only a part of the country, while contemporary sovereigns held sway in other parts. But an equally plain consequence is, that the Israelites must be allowed as long a time as possible to become formidable by their numbers, even to a petty kingdom. We shall not be far astray, then, in allowing 120 years to have elapsed from the descent into Egypt to the rise of the new dynasty. If, according to Wilkinson, Amosis, 1575 B.C., were the new king, the period of growth would be at least 126 years, and that of bondage less than ninety years. During this interval of freedom and unwonted increase, the Israelites appear to have kept up a constant connection with the ancient scenes of their fathers. We know that Abraham dwelt in the plain of Mamre, which is in Hebron, and in the south country when he made a league with the king of Gerar, and purchased the field of Machpelah in perpetuity from the sons of Heth; Isaac dug the wells of Rehoboth and Beersheba, and made a

covenant with Abimelech the Philistine, by which he was recognised as a sheik, holding a territory by acknowledged right; and Jacob bought a parcel of a field near Shechem, and acquired a piece of land by sword and bow (Gen. xxxiii. 19, xlviii. 22). Accordingly, in the early time of prosperity and freedom, Caleb formed a matrimonial alliance with Ephrath, by which he probably became master of Ephrathah or Bethlehem.

Ver. 20. Hur appears to be the companion of Aaron in holding up the hands of Moses in the battle with Amalek (Gen. xvii. 12). Beza-leel, his grandson, is the famous constructor of the tabernacle (Ex. xxxi. 2).

Vers. 21-24. Other descendants of Hezron. As the author has put Ram, the ancestor of the royal line, first, he disposes of these collateral branches after and under Caleb, that he may reserve the last place for Jerahmeel the first-born. *And afterwards*, after the birth of his sons already mentioned. *The daughter of Machir*, son of Manasseh and grandson of Joseph. This Machir is called the father of Gilead, who was born before the death of Joseph (Gen. l. 23). Gilead was a memorable point in the history of Jacob, and the scene transacted there had taken hold of the memory of Joseph, who was an observant youth at the time of the parting covenant between Laban and Jacob. If Jacob established any title to the mount at that time, this would be an additional reason for calling a son of Machir after this celebrated spot. The Amorites may not yet have entered the Peræa, which in the time of Abraham was possessed by the Rephaim (Gen. xiv. 5). Whether Machir had visited this region during the period when Israel was a free people in Egypt, we have no means of knowing; but in the time of Caleb's intercourse with the land of Bethlehem, it is not impossible. The name of this daughter of Machir is not given here or elsewhere.

Ver. 22. Jair was therefore the son of Manasseh (Num. xxxii. 41), because he was the grandson of his grand-daughter. Though he belonged to Judah by the father's side, he attached himself to the house of Machir. His wife was an heiress, and her inheritance was to follow her tribe (Num. xxvii. and xxxvi.). There is a trace, moreover, of his descent by the father from Judah, in Josh. xix. 34, where Judah on the Jordan toward the sunrising marks the region inherited by Jair. The three-and-twenty cities in the land of Gilead, were part of the Havoth-jair, livings or towns of Jair (Num. xxxii. 41). These were taken by Jair and called after his name, a name which was recurrent in the tribe (Judg. x. 3). But he pushed his conquests into the land of Argob (Deut. iii. 14), the threescore cities of which seem also to have been included in the Havoth-jair (Josh. xiii. 30).

Ver. 23. *Took Geshur and Aram*, that is, from Geshur and Aram. The original might be rendered, 'And Geshur and Aram took Havoth-jair.' But the combination of these two as agents is not very

CHAP. II. 24-35.—*Judah.*—*Sons of Hezron.*

natural; the context refers to Jair, and we expect a continuance of the reference; while the statement that the twenty-three cities were in the land of Gilead, prepares us for a conquest beyond that region, and there is no other hint of a conquest by Geshur and Aram. The part taken from them is defined by the following words: 'even Jair's towns from them.' This part of Jair's towns is further explained to be Kenath and its dependencies, comprising the sixty cities of Argob. Nobah (Num. xxxii. 42), who took these cities, seems to have been a general of Jair, probably a kinsman, possibly a son. Kenath is taken to be Kanwat in the Hauran; and the name Nobah given to it seems to have faded into obscurity, as it is no further mentioned, unless it be in Judg. viii. 11. *All these were the sons.* It is evident that the monument from which the previous passage was taken contained more names than Segub and Jair, and belonged to the genealogy of Machir rather than Hezron.

Ver. 24. Caleb-Ephrathah appears to be Bethlehem, or the district to which it belonged, having received this designation from the united names of Caleb and his wife. After the death of Hezron in this place, his wife Abiah bore him a posthumous son, Ashur, who became the founder of Tekoa, a town two hours south of Bethlehem. We see in all this a reason for placing these descendants of Hezron as a sequel to the family of Caleb, as they dwelt in his territory and were under his jurisdiction, with the exception of Jair, who attached himself to the family of his mother. Hezron seems to have settled and died in the territory of his son Caleb, and the sons of his old age were contemporary with their nephews, and took rank with them under Caleb.

Vers. 25-41. Descendants of Jerahmeel. He is the first-born of Hezron. His family settled in the south of Judah (1 Sam. xxvii. 10). His first-born, Ram, appears to have been called after his uncle. It is most probable that only four sons are here enumerated, of whom the last is not Ozem, but Uz. The *m* at the end of the last name should belong to the following word, which must then be rendered 'of' or 'from Ahijah.' This is a simpler change than that proposed by some others, namely, that an *m* has fallen out, as it involves no amendment of the text. These names do not occur elsewhere.

Ver. 26. The naming of his second wife suggests at least that the first has been named. Her son is otherwise unknown.

Ver. 27. Ram is the father of Maaz, Jamin, and Eker, and therefore not to be identified with his uncle of the same name, who was the father of Amminadab.

Vers. 28-33. The descendants of Onam are here traced to the seventh generation inclusive, in the line of Shammai, and to the fourth, in the line of Jada. And the closing sentence, 'These were the sons of Jerahmeel,' is rightly placed, as the following line in vers. 34-41 is traced from Jarha the Egyptian.

Ver. 35. Ahlai (ver. 31) seems to have been a daughter of Sheshan.

CHAP. II. 41-49.—*Judah.—Sons of Hezron.*

Ver. 41. Elishama, the last mentioned of this line, was the eighteenth, inclusive, from Onam, and the twenty-second from Judah, and might therefore be contemporary with Uzziah or Jotham, or, if we make allowance for omitted names, with Rehoboam. But as the members of this line do not recur in history, we have no means of pursuing the investigation.

Vers. 42-49. **The offspring of Caleb, brother of Jerahmeel.** This Caleb is different from the Caleb of vers. 18-24, as he flourished after the bondage in Egypt; and the latter, who was probably his ancestor, before it. He is called brother of Jerahmeel, plainly to distinguish him from the other Calebs. Either the word 'brother' must be taken in a wide sense for kinsman of the family, one of the clan of Caleb, the brother of Jerahmeel, or this Jerahmeel must be an otherwise unmentioned descendant of Hezron. This would be quite in keeping with the manner of our abbreviator. Mesha is the father of Ziph, either the founder of the town or the father of him who founded it. Mareshah seems to have been another son of Caleb. He is the father of Hebron, who was probably called after the town Hebron, or after the founder of it. The city Hebron was very ancient, having been built seven years before Zoan in Egypt (Num. xiii. 22).

Ver. 43. The genealogy is then traced through Hebron to Maon, the sixth inclusive from Caleb. Of the names of this list, several were given to towns. Ziph was a town a little south-east of Hebron, mentioned in Josh. xv. 55, and bordering on the wilderness of Ziph (1 Sam. xxxiii. 14). There was, however, another Ziph (Josh. xv. 24) at a distance from this, to the south-west. Mareshah, now Marash, lay in the lowland (Shephelah). Tappuah probably took his name from the founder of the town of that name, or of Beth-tappuah, both of which were in Judah (Josh. xv. 34, 53).

Ver. 45. Maon occurs as the name of a town, now Main, in the highlands south of Hebron. Bethzur lies north of Hebron, and may have owed its consequence to Maon.

Vers. 46-49. Two concubines of Caleb are now introduced. The three sons of Ephah are otherwise unknown. The nephew Gazez is called after his uncle, as in the case of Ram (ver. 25).

Ver. 47. Jahdai is from the brevity of the compiler unconnected with the foregoing names, but was probably a son or grandson of Ephah.

Vers. 48, 49. The second concubine was the mother of four or five sons and a daughter. Of the first two sons nothing is recorded.

Ver. 49. The third is the founder of Madmannah, a city of Judah (Josh. xv. 31), supposed by some to be Minieh, south of Gaza. The fourth, Sheva, is the founder apparently of two cities, of which the former is not otherwise known. But the father of Gibeon may be a fifth son, whose name is not given. Gibeon is mentioned in Josh. xv. 57, and is thought to be Jeba in the hills of Judah east of Bethlehem

CHAP. II. 50-55.—*Judah.—Sons of Hezron.*

(Robinson). The daughter is Achsa, who was promised by Caleb to the captor of Kiriath-sepher and won by Othniel, son of Kenaz, Caleb's brother (Josh. xv. 16, 17). This determines the time of Caleb, and distinguishes him from the son of Hezron. He was the son of Jephunneh, and was appointed one of the twelve spies and one of the commissioners for dividing the land (Num. xiii. 6, xxxiv. 19).

Vers. 50-55. **Offspring of Caleb, son of Hur.** This third Caleb is nearly contemporary with the preceding one, but of less importance. Hur is designated the first-born of Ephrathah or Ephrath, and therefore son of the first Caleb. The present Caleb, then, is the grandson or descendant of the first, according as we take son of Hur in a strict or in a wide sense. He is the father of three sons. Shobal is the coloniser of Kiriath-jearim, the city of the woods, a Gibeonite town (Josh. ix. 17), otherwise called Kiriath-baal or Baalah (Josh. xv. 9, 60), which is identified with Kuryet el Enab, 'city of the grape,' on the way from Jerusalem to Joppa. Shobal is mentioned once more in iv. 1.

Ver. 51. Salma is the coloniser of Bethlehem, perhaps named after the Salma of ver. 11, the ancestor of Boaz, a previous colonist or chief of the same town, which lies six miles south of Jerusalem, and is celebrated as the birthplace of David and of King David's greater son. Hareph is the colonist or head of Beth-gader. This is identified by Zöckler with Geder (Josh. xii. 13) and Gederah (Josh. xv. 36).

Ver. 52. As sons of Shobal are here mentioned Haroeh and the half of Menuhoth. Haroeh appears to be a variation of Reaiah (iv. 2, the seer, seer of Jah). The half of Menuhoth is the counterpart of half of the Manahthite in ver. 54. The town Manahath was colonised in part by descendants of Shobal.

Ver. 53. Among the colonists of Kiriath-jearim descended from Shobal (ver. 50) were the Ithrite, the Puthite, the Shumathite, and the Mishraite. Two of David's heroes, Ira and Gareb, were Ithrites (2 Sam. xxiii. 38). From these families were colonised the towns of Zorah and Eshtaol. Zorah was the home of Samson, midway between Jerusalem and the western sea, now Sura. Zorathite and Zorite differ only in form. Eshtaol was not far from it, and is identified with Um-eshteyeh.

Ver. 54. The descendants of Salma were settled in Bethlehem (ver. 51), Netophah, Atroth-beth-Joab, half Manahath, and Zorah. Netophah was not far from Bethlehem (Neh. vii. 26), and gave birth to two of David's heroes (2 Sam. xxiii. 28, 29). *Ataroth-beth-joab*, 'rings or fences of the house of Joab.' This may be Joab, son of Zeruah (ver. 16) and general of David. Half of Manahath was inhabited by descendants of Shobal and half by those of Salma. Zorah also was colonised by both.

Ver. 55. Among the descendants of Salma are also included the families of scribes who dwelt at Jabez. This is a town or unknown

CHAP. III. 1-3.—*Line of David.*

site in the south of Judah, connected somehow by name with Jabez of the family of Koz and tribe of Judah (iv. 9). The Tirathites, Shimathites, and Suchathites are other families besides those who dwelt in Jabez. Jerome renders these words 'singing,' 'resounding,' and 'dwelling in tents.' But this is very doubtful. The three families are named from three individuals who stood at the head of them. They are here said to be Kinites, the inhabitants of Kinah (Josh. xv. 22); not the Kenites, who did not belong to Israel, though they were probably Shemites (Gen. xv. 19; Num. xxiv. 21). *Who came from Hammath of the father.* To take Hammath as the town or fort of the father of the house of Rechab suits better for the word 'came,' which usually denotes motion, not descent. From this Hammath came the three families who built or settled in Kinah. In this way the verse has a meaning which makes the author consistent with himself and with other parts of Scripture. We have no reason to conclude from 2 Kings x. 15 and Jer. xxxv. that the Rechabites were other than descendants of Judah, as they are here described.

1. *What was the condition of Israel in Egypt before the king arose that knew not Joseph?*
2. *How long probably did they remain in this condition?*
3. *What proofs does this chapter afford, that Israel during this period at least kept up an intercourse with the Land of Promise?*
4. *To what parts of the land had their ancestors acquired a claim by law or conquest?*
5. *How many Calebs were there, and how far were they related?*
6. *What arts or sciences were cultivated by the sons of Judah? By whom in particular, and where?*
7. *What was the law of heiresses in Israel?*
8. *What example of it appears in this chapter?*
9. *In what sense might David, the seventh and youngest son of Jesse, be at the same time an eighth son?*

## CHAPTER III.

## LINE OF DAVID.

THIS chapter contains the sons of David, the line of David to the captivity, and some of his descendants after the exile. It continues the narrative contained in ii. 9-17.

1-9. *The sons of David.* Vers. 1-3. First, those born in Hebron. Jezeel, the home of Ahinoam, and Carmel, that of Abigail, were both in Judah. The second son Chileab is here called Daniel. A second name given in commemoration of some incident in his life was not unusual in ancient times, as Jacob and Israel, Esau and Edom, Reuel and Jethro. This is one among the many proofs that the Chronist had other sources of information besides the former prophets. David came to the throne about 1055 B.C.

Ver. 2. Maachah, the mother of Absalom, was daughter of Talmai,



CHAP. III. 4-17.—*Line of David.*

king of Geshur in Aram (2 Sam. xv. 8), with whom David seems to have formed alliance in his wars with the house of Saul, while he was king in Hebron. Whether the Geshurites in the south of Judah (Josh. xiii. 2; 1 Sam. xxvii. 8) were connected with the inhabitants of Geshur in Aram, is not apparent. Haggith, Abital, and Eglah are otherwise unknown.

Ver. 4. This statement is found in 2 Sam. v. 4, 5.

Vers. 5-9. Second, the sons born in Jerusalem. Shammuah of 2 Sam. is here Shimea, a mere variation from the same root. The first four, including Nathan and Solomon, are the sons of Bathshua. This name is a weakened form of Bathsheba. She is here said to be the daughter of Ammiel, which in 2 Sam. is Eliam, the components being merely transposed. Of the nine other sons born in Jerusalem, Elishama is in 2 Sam. v. 14 softened into Elishua, and Eliphelet and Nogah are inserted in addition to those found in 2 Sam. v. 15, 16. Other sons were born of concubines (2 Sam. v. 13, xv. 16), but their names are not given. One daughter is added whose melancholy history is found in 2 Sam. xiii.

10-16. **The line of David to the captivity.** In this list Abia or Abijah is a variation of Abijam in 1 Kings xv. 1. Athaliah, the usurping queen, mother of Ahaziah, being out of the line of David, is omitted. Azariah ('help of Jah') begins to be called Uzziah ('strength of Jah') in 2 Kings xv. 30 immediately after his death, and is so named in Isaiah and elsewhere in Chronicles.

Ver. 15. Of the sons of Josiah four are named. Johanan never reigned. Being the first-born, he cannot be identical with Jehoahaz, who was two years younger than Eliakim (2 Kings xxiii. 31, 36). Eliakim was named Jehoiakim when Pharaoh Necho made him king. Mattaniah was named Zedekiah when Nebuchadnezzar appointed him king. Shallum (Jer. xxii. 11) is another name for Jehoahaz, who reigned immediately after Josiah. Though older than Zedekiah by at least thirteen years, he is placed last, because he reigned only three months, and was therefore scarcely acknowledged as a sovereign (Keil). Yet he may be said to have been the only legitimate successor to Josiah, as the following sovereigns were imposed on the people by foreign potentates.

Ver. 16. Jeconiah is called in Jer. xxii. Coniah by abbreviation, and in Kings (by transposition of the components) Jehoiachin, all these names being equivalent in meaning ('Jehovah will establish'). The addition 'his son' after Zedekiah makes him the son of Jeconiah and grandson of Jehoiakim. As we hear nothing further of him, he may have died in infancy before his father was carried into exile. He seems to have been named after his uncle.

17-24. **Descendants of David after Jeconiah became an exile.** *Assir* here is most probably an appellative designating Jeconiah as a captive or prisoner, which he continued to be during the life of

CHAP. III. 18-24.—*Line of David.*

Nebuchadnezzar. Shealtiel is the son through whom the succession is to proceed.

Vers. 18, 19. Six other names are then enumerated, of whom Pedaiah is said to have had two sons, Zerubbabel and Shimei. Zerubbabel is elsewhere invariably called the son of Shealtiel. This may be explained by taking Pedaiah to be a slip of the pen for Shealtiel; or by regarding Malchiram, etc., as the sons of Shealtiel, and therefore Zerubbabel his grandson; or by supposing Pedaiah to take his deceased brother's wife and raise up seed for his childless brother. The first is supported by three uncials, including A and B, and at least eight cursives of the Sept. (see Holmes and Parsons). It is curious that in the Syriac and Arabic Versions, Nedabiah appears in place of Pedaiah. The second solution is plausible, as our author in like manner writes (i. 17): 'Aram, and Uz, and Hul,' etc., though the latter are the sons of Aram. Of Shimei no more is heard.

Ver. 20. Of Zerubbabel seven sons and a daughter appear at first sight to be enumerated. But as the number 'five' occurs after Jushab-hesed, it is more probable, from the summarizing habit of our author, that Zerubbabel had only two sons, and that these five were the sons of Meshullam.

Ver. 21. Of the names here given, Hananiah and Pelatiah recur among the sealed in Neh. x. 22, 23; but they are not likely to be the same. This closes the royal line. Assuming that Rehoboam began to reign 975 B.C., and Jehoiakim ceased in 597, we have 378 years for sixteen reigns, and therefore, on an average, twenty-four years for each generation. Jeconiah had wives in 597 (2 Kings xxiv. 15); and therefore Shealtiel may have been born in 596, Zerubbabel in 572, Hananiah in 548, Pelatiah in 524, and Jeshaiiah in 522 B.C., two years before the building of the temple was resumed. The royal line is now dropped with the grandsons of Zerubbabel, simply because he was the last that had any shadow of authority, and these were born during his lifetime. After him the royal line disappears in the obscurity of private life. The next Tirshatha of whom we read is Nehemiah.

Vers. 21-24. Of the four families here mentioned, that of Shechaniah is traced to the fourth generation. Among the names of his descendants, Hodijah and Hezekiah recur among the sealed in Nehemiah. Hattush a priest, and Pelaiah a Levite, in Neh. x., cannot belong to the tribe of Judah.

Ver. 22. The number six at the end of the verse seems to include Shemaiah, who is also mentioned as a son in the verse (J. H. Mich., Starke). This accords with the compiler's mode of stringing together descendants of different degrees.

Ver. 24. Shechaniah and Elioenai ('my eyes are unto God,' Ps. xxv. 15) recur in Ezra viii. 4, but of other parentage.

It is not to be supposed that any line is carried farther down than

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 CHAP. IV. 1, 2.—*Other Descendants of Judah.*


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the direct line of the royal house. Accordingly the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shecaniah, are probably contemporary with the sons of Jeconiah (ver. 17), and collateral branches of the family of David. The four generations may be arranged thus :—

Shealtiel, <i>b.</i> 596 B.C.	Shemaiah.
Zerubbabel, <i>b.</i> 572 B.C.	Neariah.
Hananiah, <i>b.</i> 548 B.C.	Elioenai.
Pelatiah, <i>b.</i> 524 B.C.	Hodaiah,

and Jeshaiiah, twelve years old, 510 B.C., when Anani was at least two years old. If we suppose Zerubbabel to be the grandson of Shealtiel, Jeshaiiah will be twelve years of age about 486 B.C. Now Ezra returned in the seventh year of Axtaxerxes Longimanus, 459 B.C., and was active in the affairs of the reinstated people in the twenty-first year of this monarch, 445 B.C. Thus the latest event recorded in Chronicles occurred at the very least forty years before Ezra read the law to the assembled people (Neh. viii.), and there was ample time for him to compose all that is contained in these books.

1. *According to the list of names given in Scripture, who is the tenth from Abraham?*
2. *Who is the fiftieth from Adam inclusive in the line of the kings of Judah?*
3. *What was the average length of a reign in the line from Rehoboam to Jehoiakim inclusive?*
4. *On the average, what is the probable date of the birth of Zerubbabel's younger grandson?*
5. *And what is the possible, if not probable, time of Shemaiah? and what of his grandson's grandson Anani?*
6. *Show that on this supposition Ezra might in point of time have composed the whole of this chapter.*

## CHAPTER IV.

## OTHER DESCENDANTS OF JUDAH, 1-23—DESCENDANTS OF SIMEON, 24-43.

THE obscurity often arising from brevity is very conspicuous in this passage. Yet we discern an order in it indicated in the first verse. It contains descendants of Shobal, of Hur, of Carmi, of Hezron, and of Pharez. The section is chiefly of local interest, being intended to point out the founders of some of the towns in the province of Judah.

1. This list of 'the sons of Judah' is characteristic of the author. Pharez is a son, Hezron a second in descent, Carmi a third in another line, Hur a fourth, and Shobal a sixth.

2. **Descendants of Shobal.** Reaiah is the Haroeh of ii. 52. His son Jahath and his grandsons are not otherwise known. *The*

CHAP. IV. 3-10.—*Other Descendants of Judah.*

*Zorathites.* This explains how the inhabitants of Zorah came from Shobal (ii. 53).

3, 4. *Descendants of Hur.* *These were the father*, that is, the joint founders of Etam, a town and rock among the hills of Judah, in the neighbourhood of Bethlehem and Tekoa (Judg. xv. 8; 2 Chron. xi. 6). Jezreel was probably the colonist also of Jezreel in the land of Judah, to which Ahinoam (iii. 1) belonged. The sister of these brothers is not otherwise known.

Ver. 4. Gedor (Josh. xv. 58), now Jedur, in the territory of Judah, was peopled in part by Penuel. Hushah is of unknown site, whence came Mebunnai or Sibbechai, one of David's thirty heroes (2 Sam. xxiii. 27; 1 Chron. xi. 29, xx. 4). These six were among the descendants of Hur (ii. 19), who is here called the colonist or governor of Bethlehem, in which his son Salma had a chief place (ii. 51).

5-10. *Descendants of Carmi.* Abiah the mother of Ashur (ii. 24) may have been a daughter of Carmi, grandson of Zerah (Josh. vii. 1), whom Hezron married in his old age. If this be so, Ashur is the grandson of Carmi; and this explains the introduction of this name in the first verse. His two wives may have been also of the family of Zerah.

Ver. 6. Ahuzam is otherwise unknown. Hephher may have given name to the district so called (Josh. xii. 17; 1 Kings iv. 10) in the south of Judah. Temeni (southern) and the Ahashteri are colonists in the same region otherwise unknown.

Ver. 7. These three sons of Helah occur only here. Zohar ('light') is of the same name with the father of Ephron the Hittite (Gen. xxiii. 8), who may have given it to some place from which the son of Helah derived it.

Ver. 8. Coz is a son (Glassius, Starke, and others) or maternal kinsman of Ashur. Anub probably gave name to Anab (Josh. xi. 21, xv. 50) near Debir. Zobebah and Harum are not found elsewhere.

Ver. 9. Jabez is another son or maternal kinsman of Ashur, who has the name of the town Jabez (ii. 55). He is said to have been more honourable than his brethren, partly from his piety toward God as here recorded, perhaps with an allusion to Achan son of Carmi who transgressed in the accursed thing (ii. 7), and partly for other reasons not mentioned. His mother called him Jabez, saying, 'Because I bare him with sorrow' (*ozeb*, by transposition *obez*, whence Jabez). If, as we have supposed, Abiah was the daughter of Carmi and sister of Achan, and the mother of Jabez was his kinswoman, we can easily conceive the grief and shame she must have felt when Achan and his sons and his daughters and all that he had were stoned by all Israel in the valley of Achor.

Ver. 10. The story of this transgression and its terrible punishment seems to have made a deep impression on the mind of Jabez. This gave occasion to the petition which he addressed to the God of

CHAP. IV. 11-18.—*Other Descendants of Judah.*

Israel. He besought Him to bless him, to enlarge his border, to be with him, and to keep him from evil. This prayer, which was granted, is interesting in two ways: 1. It refers to present blessings, reminding us of the promise to Abraham (Gen. xv. 18), of the vow of Jacob (Gen. xxviii. 20), and of the sorrow of his mother. 2. Present blessings are, as always, the earnest and token of perpetual blessings, rising in spirituality with the growth of the soul.

11-15. **Descendants of Hezron.** Chelub is distinguished from others of the name by being brother of Shuah, as Caleb by being brother of Jerahmeel. The name was frequent in several forms in Hezron's family. Mehir and Eshton do not recur in Scripture.

Ver. 12. Beth-rapha denotes a family of Rapha not otherwise known. Ir-nahash is the city of Nahash, the name of the mother or grandfather of Abigail, David's sister (2 Sam. xvii. 25). Chelub's descendants are called the men of Rechah, as inhabiting an unknown place of that name.

Vers. 13-15. Kenaz was brother to Caleb the son of Jephunneh (Josh. xv. 17, comp. with Josh. xv. 13 and 2 Sam. xiii. 32), the brother of Jerahmeel so called (ii. 42). Caleb himself is called the Kenizzite, from being born in or holding part of their territory, which lay south of Judah. Hence the name Kenaz ('hunter') was a favourite in the family. Othniel was married to his cousin Achsa. Hathath is otherwise unknown.

Ver. 14. His second son Meonothai is also unknown. Joab, the son of Seraiah, does not reappear. Ge-charashim is the valley of craftsmen. Of these names only the place recurs in Neh. xi. 35.

Ver. 15. At least two other sons of Caleb are mentioned in ii. 42. Of these three we know nothing further. *And Kenaz.* This implies that another name had stood before Kenaz, which has been omitted by the transcriber. Otherwise we must regard Ukenaz as the name.

16-20. **Descendants of Pharez.** Pharez had two sons Hezron and Hamul. As these verses have no ostensible connection with the previous context, we presume they refer to the descendants of Hamul, second son of Pharez. Jehaleleel may have been his son; but of him or his sons we have no other information.

Ver. 17. Ezrah may have been another son of Hamul. Of his four sons we know nothing but what is related here. *And she bare,* or more exactly, conceived. Who 'she' is, does not appear. The Sept. has, 'And Jether begat.' It is more probable, however, that a clause has fallen out, or is to be understood before these words. And the simplest appears to be this, 'And Bithiah became wife to Mered' (ver. 18). Miriam is Maion or Maron in the Sept. Eshtemoa is now Samua on the hills of Judah south of Hebron.

Ver. 18. *And his wife Jehudijah.* The original Hajehudijah appears to be a mere variation of Hodiah in ver. 19. Her three sons are founders or governors of three cities. Gedor appears in ver. 4; Socho

CHAP. IV. 19-22.—*Other Descendants of Judah.*

is Suweikeh in the lowland south-west of Jerusalem; and Zanoah either in the lowland near Zorah, or in the upland of Judah (Josh. xv. 35, 36). *And these.* There is nothing in the text to which this sentence introduces. Hence Bertheau, and many after him, place it after Jalon in ver. 17, where it would supply the antecedent to 'she' in the following sentence. But it is simpler to understand there the supplement given above, and to take this clause and the following verse as not an introduction, but an explanatory recapitulation of the previous statement concerning the two families of sons born to Mered. This sentence has a peculiar interest of its own. It indicates that these descendants, probably of Hamul, certainly of Pharez his father, belonged to the early period of the sojourn in Egypt, when Israel was free and prosperous, and acknowledged by Pharaoh to be of noble descent. It was then as becoming for a sovereign of Egypt to give a daughter in marriage to Mered, as at a later period a sister-in-law to Hadad. This Pharaoh may have been the last of the dynasty that preceded the eighteenth.

Ver. 19. This verse completes the recapitulation begun in the last clause of the previous verse. *The sons of his wife.* The 'his' is not in the original, but must be understood in order to bring this verse into harmony with ver. 18. Hodiah is known only from this and the previous verse. How Keilah got the title of Garmi ('the strong'), and Eshtemoa that of Maachathi ('the depressed'), we are not informed.

Ver. 20. The names in this verse are otherwise unknown; and their relationship to the other descendants of Pharez cannot be ascertained. Ben-zoheth may be rendered son of Zoheth.

21-23. **Descendants of Judah.** We have been ascending through the previous verses of this chapter from Shobal to Hur, to Carmi, to Hezron, to Pharez; and now we rise to Judah himself. A list of the descendants of his son Shelah is here given. Er is probably named after his uncle, as in the case of Ram (chap. ii. 9, 25). He is the planter of Lecah, a place otherwise unknown. Ladah also took part in planting Mareshah, already mentioned in chap. ii. 42. *The families of the linen factory belonged to the house of Ashbea.* Linen was a staple commodity of Egypt, as has been proved by the microscopic examination of ancient fabrics. Ashbea, a descendant of Shelah, had his factory in that country.

Ver. 22. Jokim, from the same root as Joiakim or Jehoiakim, is a fourth son or scion of Shelah. Chozeba is radically the same with Chezib or Achzib, where Shelah was born in the lowland of Judah (Gen. xxxviii. 5; Josh. xv. 44). Men of this town had become followers of Judah. These sons of Shelah with their followers seem to have betaken themselves to conquest, and brought Moab into subjection. This must have been during the hundred and twenty years of freedom and independence in Egypt. Jashubi-lehem ('settler in Lehem') may be either another descendant of Shelah, or a portion of his posterity

CHAP. IV. 23-32.—*The Descendants of Simeon.*

who resided in Lehem or Bethlehem. *And these are ancient things, or, 'And the things are ancient.'* This confirms the view that has been taken of this passage. From Shobal, the sixth in descent from Judah, we have been advancing step by step to Shelah, who was born more than twenty-five years before the descent into Egypt.

Ver. 23. *These* or those, namely the dwellers in Lehem, and perhaps others of the family of Shelah, who were afterwards employed in pottery and gardening in the royal demesnes of the house of David, which lay in the territory of Judah. Some think that Netaim and Gederah are names of places, and not *plants and hedges*. But a town Netaim does not occur elsewhere; though Gederah appears as a town in the south of Judah (Josh. xv. 36). There is much interest in this supplement to the early history of Judah.

## THE DESCENDANTS OF SIMEON, IV. 24-43.

Simeon is placed next Judah, because he is the second in birth, and his territory lay in that of Judah. This passage contains the genealogy and territory of Simeon, and an extension of their territory in consequence of two migrations to the south.

24-27. **The posterity of Simeon.** Some of the names vary from those in Gen. xvi. 10. Nemuel stands for Jemuel, Jarib for Ohad, and Zerah for Zohar. The variation may come either from the writer or the speaker. In Num. xxvi. 12, we find Jachin for Ohad.

Vers. 25, 26. The line is now carried through six generations, with a break after the third by the words, 'And the sons of Mishma.' Whether this break points to the rise of the 'new king in Egypt,' we cannot tell.

Ver. 27. Shimei is distinguished from his brethren by his large family. Simeon fell away from 59,300 to 22,300 during the sojourn in the wilderness (Num. i. 23, xxvi. 14). The progeny of Simeon is here traced as far as the settlement in Canaan.

28-33. **His territory.** Simeon had his lot within the territory of Judah. His eighteen cities are enumerated in Josh. xix. 2-7. In the list before us, Sheba or Shema (Josh. xv. 26) is omitted, Bilhah takes the place of Balah, Tolad of Eltolad, Bethuel of Bethul, Hazar-Lusim of Hazar-susah, Beth-birei of Beth-lebaoth, and Shaaraim of Sharuh. These changes took place in the interval between Joshua and David.

Ver. 32. The words 'and their villages,' according to Josh. xix. 6, properly belong to the preceding verse. Etam is here added, making up for the omitted Sheba; and Tochen stands in place of Ether. Of the whole list, Moladah is identified with El-Milh, south of Hebron; Hormah, formerly Shephath (Judg. i. 17), is now Sepata, two and a half hours south of Khalusa (Elusa); Shaaraim (Josh. xv. 36) is now Tel Sheriah, between Beersheba and Gaza; Etam has been noticed on ver. 3; Ain and Rimmon, which are distinguished in Josh. xv. 32,

CHAP. IV. 33-43.—*The Descendants of Simeon.*

lay near each other, four hours north of Beersheba, where is now Rum er Rummanin. The others are not known.

Ver. 33. Baal here is the Baalath-beer of Josh. xix. 8, which is called Ramah of the south, and lay in the south of Judah, though the site is not yet ascertained.

34-38. **Subsequent increase in certain families of Simeon.** These thirteen heads of houses are not clearly connected with the pedigree before given.

Ver. 37. Ziza, one of these chiefs, is here traced back through six links to Shemaiah. It is possible that this may be the Shimei of ver. 27. If so, the first migration was at least six generations from the settlement in the Land of Promise, and therefore about the time of the discomfiture of Midian by Gideon the Abiezrite (Judg. vii. 8). This great defeat would encourage the Simeonites to enlarge their borders.

Ver. 38. *Mentioned*, that went by names. *The house of their fathers* means the houses here mentioned. The tribe was divided into clans, and these into houses. The great increase was one of the motives for migration.

39, 40. **The first migration.** *The entrance* means the usual way into the place, like *the entering of Hamath* (Num. xiii. 21). Gedor means a fort, and is therefore applied to a great many places of this kind. We can only say that it lay south of Judah. The Sept. has Gerar; but this is doubtful. *The valley* here cannot be the Arabah south of the Dead Sea, the east of which would be too remote from Judea. It is rather the Wady el Arish in its upper course, which receives from the eastern hills many little mountain streams, affording pasture for cattle.

Ver. 40. This land was wide at least for the Simeonites, and quiet and peaceable partly from its seclusion, like the land of Laish (Judg. xviii. 7). Part of the reason, however, was the long undisturbed continuance of its inhabitants. These were certain descendants of Ham, who halted there on their way to Africa, induced by the abundance of water and the consequent fertility of the soil. The Simeonites seem to have found room for their flocks during many generations beside the natives of the district. This must be our interpretation, if Shemaiah be the same as Shimei.

41-43. **The further migrations of the Simeonites.** These *written by name* are usually taken to be those enumerated in vers. 34-37. But they may be simply the chiefs appointed for the expedition with their followers. Hezekiah was a successful warrior in this very neighbourhood (2 Kings xviii. 8). *The habitations.* The original may be rendered *fountains or springs*, with which the region evidently abounded. The verb 'smote' might apply to these by a well-known figure. In the Sept., however, we have the Minaei, a variation of the Meinites, a tribe of Arabs who were mingled with the Hamites. The Keri gives Meunites or citizens of Maon, a town east of the Wady



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 CHAP. V. 1-6.—*Reuben, Gad, and Half Manasseh.*


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Musa. The Simeonites, when they became strong and were supported by Hezekiah, executed the ban upon the old inhabitants and dwelt in their stead. *Unto this day.* The day in which the original record was made, from which this extract is taken.

Ver. 42. Another expedition is made by a number of the Simeonites. If the Ishi here named were the Jeshaiiah of chap. iii. 21, the captains Pelatiah, Neariah, and Rephaiah might be of the tribe of Judah and even of the royal line. But this would bring down this expedition to the days of or after the captivity. Mount Seir was considerably to the east of the former settlement. The rest of the Amalekites are those who escaped the defeats by Joshua in the wilderness (Ex. xvii.), by Saul (1 Sam. xv. 7), and by David (2 Sam. viii. 12). On the southern progress of Simeon, compare Hitzig, *Das Königreich Massa*.

1. *What relation does the first part of this chapter bear to chapter ii.?*
2. *What is the relationship of the several persons mentioned in the first verse?*
3. *What proof is given in this passage of the free and independent position of Israel in the early part of their sojourn in Egypt?*
4. *What is the probable source of the sorrow felt at the birth of Jabez?*
5. *How far are the descendants of Simeon actually traced?*
6. *How many migrations were made by the Simeonites?*
7. *Into what regions did they penetrate?*

## CHAPTER V.

## REUBEN, GAD, AND HALF MANASSEH.

THIS chapter contains Reuben, Gad, and the half of Manasseh east of the Jordan, with two episodes, one on the wars of these tribes, and the other on their removal by Tilgath-pilneser. The upper Assyrian monarchy began 1273 B.C., the lower 747 B.C.

1-10. *Reuben.* When Reuben the first-born lost his birthright, the rights were given to other sons of Israel. The priesthood went to Levi; the double portion (Deut. xxi. 17) to Joseph, whose two sons Ephraim and Manasseh were reckoned as distinct tribes; and the supremacy to Judah. *The genealogy* of Reuben is not to be reckoned according to the right of birth.

Ver. 2. Judah, having the supremacy, is reckoned first; and from him came the chief ruler, that is, David, and eventually King David's greater Son (Micah v. 1). Joseph had the birthright, which here means the double portion.

Ver. 3. *The sons.* A resumption after the preceding explanatory parenthesis. The four sons are given as in Gen. xvi. 9; Ex. vi. 14; and Num. xxvi. 5.

Vers. 4-6. *The line of Joel.* The connection of Joel with his tribe is not stated; but his line is traced to Beerah, who was carried away by Tilgath-pilneser, called Tiglath-pileser in 2 Kings xv. 29. The *prince to the Reubenite* may be Beerah, or rather Joel, who is here the chief figure.

CHAP. V. 7-21.—*Reuben, Gad, and Half Manasseh.*

Ver. 7. His brethren are the kinsmen of Joel, among whom the chief was Jeiel.

Ver. 8. Bela, great-grandson of Joel, dwelt in Aroer, now Arair, on the Arnon. Baal-meon was near Heshbon on the skirts of Nebo.

Ver. 9. The *entering in* is the way to the wilderness, as in iv. 39. How far they penetrated we are not informed. But the desert between them and the Phrat was very wide.

Ver. 10. The days of Saul lay beyond the age of Joel, who may have been contemporary with Asa. This war with the Hagarites, therefore, refers to the whole tribe of Reuben. The Hagarites or Hagarenes (Ps. lxxxiii. 6) were a tribe of North Arabia, perhaps the Agraioi of Strabo. The territory of Reuben lay north of the Arnon.

11-17. *Gad. Over against them*, on the north of Reuben. Salchah, now Sulkhah, is in the south of Trachonitis.

Ver. 12. It is not stated how these chiefs are connected with the sons of Gad, mentioned in Gen. xlvi. 16 and Num. xxvi. 15.

Ver. 13. Belonging to the houses of the chiefs above named were these seven others, of whom we know only what is added in the next verse.

Vers. 14, 15. Their pedigree is traced back through ten generations. For Buz and Ahi are really but parts of one name, Buzahi, for which the Sept. has Ahibuz by transposing these parts. We are not informed to what family Guni belonged.

Ver. 16. Gilead seems here to be reckoned as a part of Bashan. At all events, the Gadites occupied a part of Bashan. Her towns are in the original her daughters. This Sharon is otherwise unknown.

Ver. 17. Hence Guni the ancestor, to whom these families are traced, must have been contemporary with Solomon or David, and therefore antecedent to the secession of the Ten Tribes from the house of David.

18-22. *Wars of the Eastern Tribes with the Arabs. Valiant men.* In eastern phrase, 'sons of valour.' In Josh. iv. 13, about 40,000 went over the Jordan to assist in conquering the land of Canaan. A considerable portion of the full-grown men had to be left for the cultivation of the soil and the tending of cattle.

Ver. 19. *Jetur* becomes in Greek form *Ituræa*, now El Jedur. *Jetur* and *Naphish* appear as descendants of Ishmael (Gen. xxv. 15). *Nodab* probably belonged to the same family, though not otherwise known. This serves to connect the name Hagarites with Hagar the mother of Ishmael.

Ver. 20. These Hagarites ('fugitives') appear to have made raids upon the eastern tribes from the desert. Hence the war was in self-defence. The confederate tribes appealed to the Lord, and were helped by Him, so that they prevailed over the invaders.

Ver. 21. The vast numbers of their cattle indicate a dense population and a very extensive campaign. These Nazarites probably occupied a part of Trachonitis, the present Hauran.

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 CHAP. V. 22-26.—*Reuben, Gad, and Half Manasseh.*


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Ver. 22. *The captivity* is the transportation of these tribes effected by Tiglath-pileser (2 Kings xv. 29). Perea, the region beyond the Jordan, was previously invaded by Chedorlaomer in the days of Abraham (Gen. xiv.), and perhaps by Cushan-rishathaim in the time of Othniel (Judg. iii.).

23, 24. *Half Manasseh*, on the north of Gad. *Baal-hermon* is Baal-Gad under Hermon (Josh. xii. 7, xiii. 5). *Senir* is the Amorite name for Hermon, or a part of it (Deut. iii. 9). Hermon is the range called Antilibanus, now Jebel esh Sheik.

Ver. 24. The connection of these names with the families of Manasseh in Num. xxvi. is not indicated. There is a resemblance in some of the names, but it is only apparent. *Famous men* are 'men of names,' whose names are celebrated.

25, 26. *Captivity of the tribes east of the Jordan.* From their position they were peculiarly exposed to the temptation of idolatry, and to the assaults of a powerful enemy. In 2 Kings xvii., a lengthened description is given of their apostasy and vice.

Ver. 26. Pul precedes Tiglath-pileser. As the latter begins a new dynasty at the era of Nabonassar, 747 B.C., the former may have been a Chaldean, as Berosus calls him, who held the supremacy in the transition from the former to the latter Assyrian monarchy. This would account for his absence from the Assyrian monuments. He exacted 6000 talents of silver from Menahem (2 Kings xv. 19). In the reign of Pekah (759-739 B.C.), about 740 B.C., Tiglath-pileser effected this deportation of the trans-Jordanic and northern tribes (2 Kings xv. 29). Halah, Habor, and the river of Gozan are named in 2 Kings xviii. 11 as parts of the region to which the remainder of the ten tribes were removed by Shalmaneser. *Hara* means the hill, and refers to some high land of Media. The words 'unto this day' may belong to the document from which the Chronist made this extract. The expeditions of these heathen sovereigns is here ascribed to an influence on their spirits proceeding from the God of Israel. The providence of the Most High disposes as it pleases Him all affairs of men.

1. *What was the Peræa?*
2. *By whom was it invaded before Pul and Tilgath-pilneser?*
3. *What is the date of the former Assyrian monarchy, and what of the latter?*
4. *What was the probable position of Pul?*
5. *What was the relative position of the territories of Reuben, Gad, and half Manasseh?*
6. *What is the approximate date of the invasion by Tilgath-pilneser?*
7. *Into what region were the captives taken?*
8. *What was the moral cause of this captivity?*

## CHAPTER VI.

## THE TRIBE OF LEVI, AND THEIR DWELLINGS.

THIS chapter refers wholly to the tribe of Levi. It gives the family of Aaron, vers. 1-15; the descendants of Gershom, Kohath, and Merari, vers. 16-30; the pedigrees of the song-masters, vers. 31-48; the line from Aaron to Ahimaaz, vers. 49-53; and the towns assigned to the tribe, vers. 54-81.

1-15. **The family of Aaron.** These verses go to chap. v. in the original. *Gershon* is a mere variation of Gershom (Gen. xlvi. 11).

Ver. 3. Nadab and Abihu perished on the day of their consecration (Lev. x.). Eleazar was the head of one line, and Ithamar of another line of priests. The high priest was sometimes of the one line and sometimes of the other.

Vers. 4-15. This list must have been obtained from the priestly registers. It is given in an inverse order in Ezra vii. 1-5, with the omission of the names between Meraioth and Azariah II. It wants the name Meraioth between Ahitub II. and Zadok II. (ix. 11). It is, moreover, not a succession of high priests, but simply the line from Eleazar to Jehozadak. The high priests from Eli to Abiathar inclusive were not of this line (1 Sam. xiv. 3, xxii. 9, 20; 1 Kings ii. 27). This may partly account for the omission in Ezra, which begins with Amariah, son of Meraioth, who was parallel with Eli. The table stands thus:—

Meraioth.	David.	Eli.
Amariah.	Solomon.	Ahitub.
Ahitub.		Ahimelech.
Zadok.		Abiathar.
Ahimaaz.		Jonathan.
Azariah.	Rehoboam.	
Johanan.	Abijam.	
Azariah.	Asa.	
Amariah.	Jehoshaphat.	
Ahitub.	Jehoram.	Jehoiada.
Meraioth.	Ahaziah.	
Zadok.	Jehoash.	Zechariah.
	Amaziah.	
	Uzziah.	Azariah.
	Jotham.	
	Ahaz.	Urijah.
Azariah.	Hezekiah.	
Shallum.	Manasseh.	
	Amon.	
Hilkiah.	Josiah.	

Ver. 8. Zadok was priest at the same time with Abiathar (2 Sam. viii. 18), the one probably in Gibeon and the other in Zion. Ahimaaz his son was active in the time of David (2 Sam. xv.), and appears to have been one of Solomon's officers (1 Kings iv. 15). As the entrance into Egypt was about 1702 B.C., and the accession of Solomon about 1015, the interval from Kohath to Zadok inclusive was about 680 years, and to Samuel about a generation less.

Ver. 9. Azariah, the grandson of Zadok, seems also to have been a high official in the court of Solomon (1 Kings iv. 2). Zadok may, however, have had a son of the same name.

Ver. 10. In explanation of the statement concerning Azariah, it is to be observed that from Zadok I. to Jozadak are fourteen generations, including the omitted Meraioth, while from David to Jehoniah are nineteen generations. It is probable, therefore, that some other names may be omitted in the line of Jozadak. At all events, it is difficult to adjust the line of priests to that of kings. Besides, it is plain that Jehoiada, Zechariah, Azariah, and Urijah, from the time of Joash to that of Ahaz, find no place in the pedigree. It is therefore not improbable that the line of Zadok may have been discharged from the office of high priest before the temple of Solomon was consecrated. If so, it may have been restored to this dignity during the reign of Asa and in the person of Azariah, who was the father of Amariah the high priest in Jehoshaphat's time (2 Chron. xix. 11), and of whom it might then be said that he executed the priest's office in the temple, while his ancestors had not. It is generally thought, indeed, that this statement should be transferred to ver. 9, and applied to the grandson of Zadok. But this is a violent mode of explanation, simply founded upon our ignorance, and not to be adopted without necessity. The omission in Ezra also favours our hypothesis.

Ver. 11. Amariah appears in the time of Jehoshaphat (2 Chron. xix. 11), his father having been probably reinstated in the high-priesthood by Asa. How many of this line succeeded him we cannot tell. But during the usurpation of Athaliah, we find Jehoiada of another line acting as high priest, and followed by Zechariah, Azariah, and Urijah. This Azariah acted in the days of Uzziah (2 Chron. xxvi. 17), and Urijah in those of Ahab. In the reign of Hezekiah, the line of Eleazar is restored; for Azariah, the chief priest in his day, was of the line of Zadok (2 Chron. xxxi. 10). This Azariah does not appear in the present list, a clear proof that it is deficient in names.

Ver. 12. From ix. 11, it appears that Meraioth came between Ahitub and Zadok. And Shallum is there called Meshullam.

Ver. 13. Hilkiah held office in the reign of Josiah (2 Kings xxii. 8).

Ver. 14. Seraiah was put to death at Riblah by Nebuchadnezzar (2 Kings xxv. 18-21). He was ancestor of Joshua, son of Jozadak, and of Ezra (Ezra vii. 1).

Ver. 15. Jozadak was the father or ancestor of Joshua, who accompanied the first caravan of returning exiles (Ezra ii. 2). It is plain that the members of this line came to be and ceased to be high priests according to the vicissitudes of political and religious feeling. The high priests from Eli to Abiathar, from Jehoiada to Urijah, and probably from the successor of Zadok to the predecessor of Azariah II., were of a different line.

CHAP. VI. 16-43.—*The Tribe of Levi.*

16-30. **The sons of Levi.** Gershom is the name given by Moses to his first-born (Ex. ii. 22).

Vers. 17-19. These names appear in Ex. vi.

Vers. 20, 21. This line appears to coincide with part of that of Asaph (vers. 39-43), except in Jeaterai, who may have been another son of Zerach.

Vers. 22-28. *Sons of Kohath.* This line is plainly the same as that of Heman (vers. 33-38). By writing them in parallel columns, it will be seen that Amrainadab must be another name of Izhar; that the first Assir and Elkanah should be inserted in the genealogy of Heman, this Elkanah being called after his uncle, and his son Ebiasaph called after his grand-uncle, as appears from Ex. vi. 24; that Uriel must be another name for Zephaniah, Uziah equivalent to Azariah, and Shaul a substitute for Joel; that Ahimoth must be a variant for Mahath, a son of Amasai, and father of Elkanah III.; that Zophai is equal to Zuph, Nahath to Toah, and Eliab to Eliel; and lastly, that Samuel is the son of Elkanah IV., and has a first-born son Vashni, who is called Joel (ver. 33 and 1 Sam. viii. 2). The comparison of these lists is very instructive in regard to the way in which our compiler admits of variants, and strings names together. The object of the present list seems to be to trace the genealogy of Samuel the prophet and judge of Israel.

Vers. 29, 30. The line of Mahli is here traced through six generations. But the persons named are otherwise unknown. Asaiah may be the chief named in xv. 6.

31-48. **Pedigrees of the three song-masters.** The service of song became a matter of great importance in the time of David. The ark had wandered without a proper resting-place from the victory of the Philistines in the time of Eli to the removal of it to the tabernacle of David, an interval of about fifty years (1 Sam. iv. ; 2 Sam. vi.).

Ver. 32. *The dwelling-place* is, in other words, the tabernacle of the tent of meeting. The tent is the awning of haircloth. The tent of meeting is that in which God and His people met through the high priest. The tabernacle is the pavilion or mansion, which is hung within with curtains, and covered with the tent and its coverings (Ex. xxvi. 12). The house of the Lord is a title common to the tabernacle and the temple. The latter was strictly the holy place, as distinguished from the oracle or most holy place (1 Kings vi. 16, 17).

Vers. 33-38. The pedigree of Heman. They stood in the service of song. Heman was a Kohathite, and the chief master of song. He was grandson of Samuel the prophet. The variants of this list from that in vers. 22-28 have been already noticed.

Vers. 39-43. The pedigree of Asaph the Gershonite. He is the brother of Heman in a wide sense. He stood on the right hand of Heman. His pedigree is not fully given, as he is here the 14th from Levi, while Heman is the 21st. Even Libni, son of Gershon, is

CHAP. VI. 44-60.—*Cities of the Priests and Levites.*

omitted (ver. 20). Shimei appears here between Zimmah and Jahath (ver. 20). Adaiah and Ethan appear to stand for Iddo and Joah (ver. 21).

Vers. 44-47. The pedigree of Ethan the Merarite. *Their brethren* are the classes under the lead of Ethan, who stood on the left of Heman. His pedigree is traced through Mushi, the second son of Merari. This line therefore differs from that of Asaiah, who sprang from Mahli (vers. 29, 30). Kishi is Kushi in xv. 17. Ethan is here the 13th from Levi. The line most probably wants some names.

Ver. 47. This Mahli is called after his uncle, which is a very common usage.

Ver. 48. The other Levites were employed in keeping the doors and attending upon the priests. They were appointed or given to Aaron and to the Lord for the first-born (Num. viii. 16).

49-53. **The priests.** Aaron and his sons were charged with the priestly office. They performed their functions at the brazen altar, the golden altar, and the mercy-seat or propitiatory in the holy of holies, which was in some sense an altar, as the blood of expiation was sprinkled on the front of it in the day of atonement (Lev. xvi. 14).

Vers. 50-53. The line of Eleazar is here traced as far as Ahimaaz, who was active in the days of David (2 Sam. xv. 36). From its place here this appears to be regarded as the legitimate line of high priests. But in fact the line of Eli came into its place for five generations (1 Sam. xiv. 3, xxii. 9, 20), and after Zadok another breach appears to have taken place.

## THE CITIES OF THE PRIESTS AND LEVITES, VI. 54-81.

This passage contains first the cities given to the priestly family, and next those assigned to the other Levites. It has its parallel in Josh. xxi.

54-60. **Cities given by Aaron's family.** Their castles were places of defence against robbers or beasts of prey. The Kohathites had the first lot, because they included the priestly family (Josh. xxi. 10).

Vers. 55, 56. Hebron is otherwise Kiriath-arba. The arrangement here is found in Josh. xxi. 11, 12.

Ver. 57. The words 'of Judah,' 'namely,' 'the city,' are not in the original; and by transposing two letters, 'cities' becomes 'city,' and the statement is simply, 'the city of refuge, Hebron,' as in Josh. xxi. 12.

Ver. 58. Hilen is in Joshua (xxi. 15) Holon.

Ver. 59. Ashan appears in Joshua as Ain. This may have been an exchange for the convenience of both parties. They are both Simeonite cities (Josh. xix. 7). Juttah is here omitted.

Ver. 60. Of the four cities out of Benjamin (Josh. xxi. 17, 18), Gibeon is here left out, and Alemeth takes the place of Almon. Yet

CHAP. VI. 61-77.—*Cities of the Levites.*

the cities are said to be thirteen, as in Joshua; whence it appears that the other two must have fallen out by the inadvertence of some copyist.

61-81. The cities of the Levites. Vers. 61-63. Their number and distribution. The sons of Kohath which were left are the other Kohathites not descended from Amram. Such were simply Levites. But there is an omission in the text here. For the words of the family . . . *Manasseh*, should be read, 'out of the family of the tribe of Ephraim, out of the tribe of Dan, and out of the half of the tribe of half Manasseh.' This would be in harmony with the following context (vers. 67-70), and with Josh. xxi. 20-26. From these tribes they received ten cities.

Ver. 62. The portion of Gershon consists of thirteen cities, as in Josh. xxi. 27-33.

Ver. 63. The lot of Merari contains twelve cities, as in Josh. xxi. 34-40.

Vers. 64-81. Here the cities are tabulated by name, vers. 64, 65. The cities given by the children of Israel to the family of Aaron are here indicated by reference to vers. 51-60, where they are already named.

Vers. 66-70. The cities of the other Kohathites. For of the cities of refuge is to be read, as in ver. 17, 'the city of refuge.' Shechem was one of these cities on the west of Jordan (Josh. xx. 7, 8).

Ver. 68. Jokmeam stands here for Kibzeam of Joshua. These four are in Joshua assigned to Ephraim.

Ver. 69. The former two of the cities out of Dan, Eltekeh and Gibbethon, are here omitted. From Joshua we learn that the two here mentioned belong to Dan.

Ver. 70. Instead of these, perhaps by exchange, Tanach and Gath-rimmon are found in Joshua. Only eight in all out of the ten cities are here enumerated.

Vers. 71-76. The cities of the Gershonites. Of the two from half Manasseh, Ashtaroth is a variant of Beeshterah (Josh. xxi. 27).

Vers. 72, 73. Of the four out of Issachar, Kedesh stands here for Kishon, which latter is perhaps the true name. Daberath is the original word in Joshua, as here. Ramoth is a variety for Jarmuth, and Anem for En-gannim.

Vers. 74, 75. Of those from Asher, Mashal is for Mishal, and Hukkok for Helkath.

Ver. 76. In Naphtali, Hammon appears for Hammoth-dor, and Kiriathaim for Kartan. Any one who is conversant with old documents will know that the early names of persons and places varied greatly.

Vers. 77-81. The cities of the Merarites. *Unto the rest*, etc., should be 'unto the children of Merari that remained (of the Levites).' Only two of the four towns out of Zebulun are here named, and the names are different from those in Josh. xxi. 34, 35.



Vers. 78, 79. The four cities out of Reuben have the same names in Joshua.

Vers. 80, 81. These also agree with those in Joshua. Ten only of the twelve are named. Only forty-two, therefore, out of the forty-eight are mentioned by name; and some of them are different from the original cities assigned to the Levites. This is a proof of the accuracy of the author. He remembers the old numbers of the time of Joshua. But political arrangements require to be readjusted in the course of time. And the author gives us the state of things that had supervened probably in the time of David (vii. 2). The imperfect subjugation of the country, as Hengstenberg (*Kingdom of God*, vol. i. p. 460) remarks, the convenience of the tribes and the relative growth of the population, with perhaps some decline in the religious life, will account for the change and the decrease of the Aaronic and Levitical cities in the interval from Joshua to David.

1. *What facts show that the line from Eleazar to Jozadak wants some links?*
2. *What explanation may be given of Azariah, son of Johanan, executing the priest's office in the temple of Solomon?*
3. *What was the relationship of Heman to Elkanah IV., to Elkanah III., to Elkanah II., and to Elkanah I. in the lists of this chapter?*
4. *How was Elkanah I. of these lists related to the Elkanah of Ex. vi. 24?*
5. *How many names in descent from Kohath to Samuel inclusive?*
6. *How many from Kohath to Zadok inclusive?*
7. *What is the average of a generation in each case?*
8. *How may the changes in the Levitical cities since the account in Josh. xxi. be most easily explained?*

## CHAPTER VII.

### NOTICES OF ISSACHAR, BENJAMIN, NAPHTALI, WEST MANASSEH, EPHRAIM, AND ASHER.

HAVING disposed of Judah, Simeon, and perhaps Dan; of Reuben, Gad, and half Manasseh; and of Levi, the compiler starts anew with Issachar and Naphtali, the sons of Joseph, who are south, and Asher, who is north of these tribes.

1-5. *Issachar.* Puah is a variant for Puvah (Gen. xlv. 13, and Num. xxvi. 23). Jashub instead of Job (Gen. xlv. 13) is supported by Num. and the Sept. in Gen.

Ver. 2. Shemuel should be uniformly Samuel (vi. 36), to which we are accustomed. *Their father's house*, to wit, of Tola, should rather be 'their houses for Tola.' The house of a father was a branch of the family or clan. *In the days of David.* This is a hint that these notices of the tribes have a reference to the time of David. The numbers here rest probably on the census partially taken by Joab (xxi.).

CHAP. VII. 3-14.—*Benjamin—Naphtali—Manasseh.*

Ver. 3. *Five.* Izrahiah is here counted with his four sons among the five chief men of Uzzi, as in iii. 22.

Ver. 4. *With them.* With these five chiefs was associated a very high war contingent, because 'they had many wives and sons.'

Ver. 5. *Their brethren* are the other descendants of Issachar, who furnished a large number of men fit for military service, and raised the total for Issachar to the high figure here given. *Reckoned . . . genealogies* should be 'their register in all.' The registration of the genealogy was a custom throughout all Israel.

6-12. **Benjamin.** Of the ten sons of Benjamin, only five are mentioned in Numbers (Gen. xlv. 21; Num. xxvi. 38); and Bela is there described as having two sons, Ard and Naaman, who must have been called after their uncles. Here three sons are named at first, and then three others. Jediael appears to be another name of Ashbel (Gen. xlv. 21).

Ver. 7. The five sons of Bela are not elsewhere mentioned.

Vers. 8, 9. Of the nine sons of Becher, Anathoth and Alemeth occur as names of towns in the land of Benjamin (vi. 60). It is remarkable that Becher, though having so large a progeny, did not constitute a distinct family, and hence is not mentioned in Numbers. His sons must have had few children.

Vers. 10, 11. The sons of Jadiael may be supposed to include his grandsons. Of these grandsons, Benjamin, Ehud, and probably Ahishahar, in the form of Shaharaim, recur in viii. 1, 6, 8.

Ver. 12. Three other sons of Benjamin are here named. Shupim is in Genesis, Mupim; and in Numbers, Shephupham. Hupim is in Numbers, Hupham. These are said to be the sons of Ir. This is a hint that Ir was only one of the wives of Benjamin. A plurality of wives will explain more easily how Benjamin, being only twenty-six years of age, had ten sons when he went down into Egypt. *Hushim* is a new name. *Aher* is supposed to be the same as Ehi (Gen. xlv. 21) and Ahiram (Num. xxvi. 38). But this may be the name of a third wife. The indirect or incidental way in which this name is introduced is in keeping with the author's manner. With Keil we abandon Bertheau's ingenious explanation of Aher ('another') as a covert way of bringing in Dan. Besides, the son of Dan is not Hushim, but Shuham in Num. xxvi. 42. Dan seems to be intentionally omitted here, as he is in vi. 61, 67.

13. **Naphtali.** Jahziel is a slight variation for Jahzeel, and Shallum for Shillem (Gen. xlv. 24; Num. xxvi. 48, 49). The sons of Bilhah, if this be the handmaid of Rachel, were Dan and Naphtali, of whom the former is omitted in our present text. Here, however, they seem to mean the preceding sons of Naphtali, as if Dan had at this time disappeared from history. His territory was originally included chiefly in that of Judah (Josh. xix. 40).

14-19. **Manasseh.** This passage is very intricate and elliptical. It

CHAP. VII. 15-19.—*Manasseh.*

appears to refer to the western half of this tribe. *Ashriel*; rather, *Asriel*. From Num. xxvi. 31 it appears that he was the son of Gilead, grandson of Manasseh. *Whom she bare*; rather, 'whom his concubine the Aramitess bare,' in the wide sense that she was the ancestress of *Asriel*. *She bare Machir*, the first-born of Manasseh (Josh. xvii. 1), and father of Gilead. This is added to explain the previous statement. She was the mother of *Machir*, grandmother of Gilead, and great-grandmother of *Asriel*. There is a curious interest in finding *Machir*, the first-born of Manasseh, having for his mother a daughter of *Aram*, and calling his first-born *Gilead*, plainly in remembrance of that hill where *Jacob* parted from *Laban* the *Aramite*. This hints at a connection with this region even from the days of *Joseph*, long before the sons of *Israel* were made the serfs of *Egypt*.

Ver. 15. *And Machir took*. The rendering should continue thus: 'And *Machir* took a wife akin to *Huppim* and *Shuppim*.' She was their sister, and her name was *Maachah*. The mention of *Machir* leads to this anecdote of his private history. With this the account of *Asriel* closes. *Zelophehad* is the son of *Hepher*, brother of *Asriel*, and son of *Gilead*. As representing his father, he is the second of the sons of *Gilead* mentioned in this place. The history of his daughters is noticed in Num. xxvi., xxvii., xxxvi. This prepares us for something concerning them in this place. The name *Maachah* recurs as the daughter of *Talmi*, king of *Geshur*, and the mother of *Absalom*.

Vers. 16, 17. *Maachah*, the sister of *Huppim*, and a second wife of *Machir*, is the mother of *Peresh* and *Sheresh*. Two sons and a grandson of the latter are then mentioned. These five descendants of *Machir* through *Maachah* seem to be introduced here because they became the husbands of the five daughters of *Zelophehad*. For they might be called their uncle's sons (Num. xxxvi. 11), the term uncle being taken in the wide sense of the ancestor of a collateral kinsman. This explains the added statement, '*These were the sons of Gilead*.' *Asriel* and *Zelophehad* were his son and grandson, and the five descendants of *Maachah* were his sons-in-law.

Ver. 18. *And his sister*, the sister of *Gilead*. *Hammoleketh* means the queen or the wife of a reigning prince. From the circumstances that *Manasseh* had a daughter of *Aram* for a concubine, and that *Machir* called his son *Gilead*, it is not unreasonable to suppose that her husband was sovereign of an *Aramaic* principality which afterwards became part of the kingdom of *Og*. Her three sons here mentioned seem to have followed their mother's house, for what reason we need not surmise. *Abiezer* is of the same name with his cousin *Iezer* (Num. xxvi. 30), or *Abiezer* (Josh. xvii. 2), the ancestor of the famous *Gideon* (Judg. vi.).

Ver. 19. *Shemida* is another son of *Gilead* (Num. xxvi. 32). His son *Shechem* is called after his uncle (Num. xxvi. 31). This paragraph is of peculiar interest, as illustrating the freedom and independence

CHAP. VII. 20-27.—*Ephraim.*

with which the sons of Israel must have moved in the period before the new king arose that knew not Joseph.

20-29. **Ephraim.** The line of Shuthelah, the first-born of Ephraim, is traced through six generations to another Shuthelah. After 'Shuthelah, his son,' should be a semicolon.

Ver. 21. Ezer and Elcad were the next two sons of Ephraim. *Born in thal land.* The natives in contrast with the sons of Ephraim, who were strangers. *They came down.* This may refer to the Gathites attacking the shepherds of Ephraim tending their flocks in the valleys, or as most think to the Ephraimites, who had their station in the highlands of Ephraim. Jacob bought a parcel of a field near Shechem (Gen. xxxiii. 19), which he enlarged by conquest (Gen. xlviii. 22), and bequeathed to Joseph, from whom it descended to Ephraim. In the period of freedom we find Ephraim's sons coming from Egypt to visit this region, and asserting their right to it. The conflict with the natives produced the usual fatal result.

Ver. 22. *His brethren.* Ephraim himself was probably in Egypt, where he was surrounded by his brethren.

Ver. 23. His sons may have been very young at the time of their death. His daughter and two other sons, yet to be mentioned, may have been born before this sad bereavement. There was in that case nothing remarkable in his wife having another son after this event. *Beriah* is rendered 'in evil.' The word, if referred to the Arabic, might mean exaltation, 'because elevation had come to his house' by the birth of another son. At all events, the play upon the word in the following clause, which is lost in the Authorised Version, is not uncommon in a primitive tongue (Gen. iv. i.). The name occurs in Gen. xlvi. 17 and in ver. 30.

Ver. 24. The parenthesis should be omitted, and a semicolon placed at the end of the verse. His daughter is mentioned on account of her singular history. Beth-horon the nether, and B. the upper are still preserved in Beit Ur et Tachta and Beit Ur el Foka, on the way from Jerusalem to Joppa. Uzen-Sherah ('Sherah's fort') is no longer known. It is plain from the site of these towns that Ephraim's family had added to their territory by conquest. This whole passage is of singular interest to the antiquarian. It concurs with many previous notices, in showing the freedom and independence of action enjoyed by Israel in the early period of their sojourn in Egypt.

Vers. 25-27. Two other sons of Ephraim are now added, Rephah and Resheph, from the latter of whom sprang Joshua, who is the ninth in descent from Joseph. His name (Jehovah Saviour) is the same as Jesus, of whom he was a type. Elishama, son of Ammihud, was prince of Ephraim in the time of Moses (Num. i. 10). Non is a mere variant of Nun. It shows that the Masorites varied a little in their orthography. From Num. xxvi. 35, 36, it appears

CHAP. VII. 28-40.—*Asher.*

that Ephraim had another son Becher, and perhaps a son Tahan, if these be not here represented by Bered, son of Shuthelah, and Tahath his grandson, or Tahan, grandson of Resheph. Shuthelah also had another son Eran.

Vers. 28, 29. Some traces of the possessions and boundaries of the two Josephite tribes are here given. This paragraph therefore refers to the two foregoing ones. Bethel, now Beitin, belonged properly to Benjamin (Josh. xviii. 22), but was on the border of Ephraim (Josh. xvi. 17). *The towns thereof* are in the original her daughters, the neighbouring hamlets. Naaran is Naarah in Josh. xvi. 7, now Neara, north of Jericho. Gezer is a border town in the south-west corner of Ephraim. Shechem, now Nablus, lay to the north. Gaza is rather Azzah or Ajjah lying near Shechem (see Zöckler in Lange). Betshean, Taanach, Megiddo, and Dor lay beyond the province of Manasseh within the bounds of Issachar and Asher (Josh. xvii. 11). These places mark little more than out-points in the boundaries of 'the sons of Joseph.'

30-40. *Asher.* His sons, daughters, and grandsons are given as in Gen. xlvii., and partly in Num. xxvi.

Ver. 31. Birzavith is probably a town of which Malchiel was the founder or fortifier. It is otherwise unknown.

Ver. 34. Shamer is another form of Shomer (ver. 33). *Ahi.* This in the original with the next letter would be 'his brother,' as we have it in the following verse. Jehubbah should be 'and Hubbah,' as in the margin of the original.

Ver. 35. *His brother Helem.* His brother Hotham is mentioned in ver. 32. The names mean *stamp* and *seal*, and seem to denote the same individual.

Ver. 38. Jether is a variant of Ithran in the verse before, where the Sept. has Jether.

Ver. 39. *Ulla.* This name seems to have fallen out at the end of the previous verse (Bertheau).

Ver. 40. The number here given probably refers to the time of David. The tribes of Dan and Zebulun are omitted in this list.

1. *Enumerate the indications in the foregoing chapters of the liberty, prosperity, and activity of Israel beyond Egypt in the early period of their sojourn in that country.*
2. *What is the plan of arrangement for the tribes in these chapters?*
3. *To what time does the condition of Issachar here described refer?*
4. *What is the relationship of the second Benjamin to the first?*
5. *Where did Simeon and Dan obtain their territories?*
6. *Enumerate the sons of Ephraim as given in this chapter.*
7. *How far in the line of descent was Joshua from Ephraim?*

## CHAPTER VIII.

## OTHER DESCENDANTS OF BENJAMIN, INCLUDING SAUL.

AS an appendix to the genealogy of Judah is presented in iv. 1-23, on account of its connection with the line of David; so here, on account of the inhabitants of Jerusalem and the house of Saul, a supplement is added with regard to the posterity of Benjamin.

1-28. *Descendants of Bilhan. Benjamin.* This is not Benjamin, son of Jacob, but his great-grandson Benjamin, son of Bilhan (vii. 10)—*first*, because his sons are nearly all different; and *next*, because he is here parallel with Ehud (ver. 6), and with Shaharaim (ver. 8), two other sons of Bilhan. Bela and Ashbel occur before. The same names often recur in the same family. But between them in the family of the older Benjamin was Becher. The remaining three are quite different in name from the older Benjamin's sons.

Vers. 3-5. The nine sons of this Bela are all different in name from the five sons of the earlier Bela (vii. 7). The names Gera, Naaman, and Shephuphan (Num. xxvi. 39) are heirlooms from the household of the former Benjamin (Judg. iii. 15).

Vers. 6, 7. Ehud, spelled here indeed with a soft *h*, as in Judg. iii. 15, is plainly the same with Ehud, spelled with a hard *h*, in vii. 10, and therefore another son of Bilhan and brother of the above Benjamin. Some of his sons were heads of houses in Geba or Gibeah, now Jeba. But they appear to have been removed by force to Manahath, which was partly peopled by men of Judah (ii. 52, 54). His other sons are Naaman, Ahiah, and Gera. Here two of the old names appear again. Gera was the expeller of his unnamed brothers from Geba. Two sons of his are here named.

Ver. 8. *Shaharaim.* This is a variant of Ahishahar (vii. 10), the one meaning 'two dawns,' and the other, 'the dawn's brother.' He is therefore another son of Bilhan and brother of the later Benjamin. *In the field of Moab.* These three sons of Bilhan were great-grandsons of the elder Benjamin. They may have come to manhood in the time of Israel's freedom in Egypt. Shaharaim from some untold cause made a temporary migration to the plains of Moab, as Elimelech and David afterwards (Ruth i. 2; 1 Sam. xx. 3). *After he had sent them away.* By the omission of a letter this clause would become simpler: 'After he sent away Hushim and Baara, his wives.' The divorce of these two seems to have prepared the way for another.

Vers. 9, 10. By the third wife he had seven sons, some of whose names indicate the Moabite affinity. Mesha differs in the original only by a letter from Mesha, a king of Moab (2 Kings iii. 4). Malcham is the name of an idol of Moab (Jer. xlix. 1). Shachia should perhaps be Shobiah, as in the text and the Sept.

Ver. 11. It appears that Hushim had two sons before she was divorced.

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 CHAP. VIII. 12-33.—*Other Descendants of Benjamin, including Saul.*


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Ver. 12. Of the three sons of Elpaal here named, Shamer (not Shamed) was the builder of two cities. One was near Lod, the Lydda of the New Testament, now Ludd.

Ver. 13. Two other sons of Elpaal are the heads of houses in Aijalon, now Yalo. It is situated on the hills at some distance from Gath. Benjamin as well as Ephraim had encounters with Gath.

Vers. 14-16. Nine sons of Beriah, son of Elpaal, are here enumerated. *And Ahio, Shashak* should be, 'And Ahi and Shashak.' Ahi is the same name as Ehi in the family of Benjamin the patriarch.

Vers. 17, 18. Here follow seven other sons of Elpaal, making twelve in all. They are mentioned separately from the others, as they had a separate place of abode from some portion of their families.

Vers. 19-21. Nine sons are here assigned to Shimi, who appears to be Shema (ver. 13), son of Elpaal, who is associated with Beriah.

Vers. 22-25. Eleven sons belong to Shashak, son of Beriah (ver. 14). Several recurring names are here to be observed.

Vers. 26, 27. Jeroham appears to be the same as Jeremoth, another son of Beriah (ver. 14).

Ver. 28. Thus all from the beginning of this chapter are the descendants of Bilhan, one of the grandsons of Benjamin, son of Jacob. *These dwell.* This refers to those specified in vers. 14-27, who are most of the descendants of Elpaal, the fourth in descent through Ahishahar from Benjamin the patriarch. Hence it appears that part of the population of Jerusalem was of the tribe of Benjamin from the time of the conquest.

29-40. *Genealogy of Saul.* *Gibeon*, now el Jib. *The father*, patriarch. His name was Jehiel (ix. 35), the father of Ner and grandfather of Kish, Saul's father. But in 1 Sam. ix. 1, Kish is said to be son, strictly grandson, of Abiel. Hence it follows that Jehiel is another name of Abiel, who is there traced through Zeror and Bchorath to Aphiah, a Benjamite. The link is wanting that connected him with his ancestors. Maachah is a name of frequent occurrence (iii. 2, vii. 15).

Vers. 30, 31. *Abdon.* This name may be traced back to Abdon, son of Shashak (ver. 23). Ner is omitted between Baal and Nadab. Zacher is varied by Zechariah; and Mikloth is omitted at the end (ix. 36, 37).

Ver. 32. *Shimeah* is called Shimeam in ix. 38. *And these also*, as well as the descendants of Elpaal mentioned in the previous part of the chapter.

Ver. 33. *Kish* was doubtless called after his uncle Kish (ver. 30). Ner had another son Abner (1 Sam. xiv. 51). *Abinadab* seems to be another name for Ishui (1 Sam. xiv. 49, xxxi. 2). *Esh-baal*, otherwise Ishbosheth, the idol's name being changed into *bosheth*, shame, as in Jerub-baal and Jerub-besheth (2 Sam. xi. 21).

CHAP. VIII. 34-IX. 1.—*Inhabitants of Jerusalem, and House of Saul.*

Ver. 34. *Merib-baal* ('striving with Baal'), called Mephi-bosheth ('blasting the shame'), 2 Sam. iv. 4. Micah is not otherwise known.

Vers. 35-38. *Tarea* is differently spelt in ix. 41. *Jehoadah* is Jarah, or according to Sept. Jadah, in ix. 42. *Rapha* is Rephaiah in ix. 43. In these verses the descendants of Micah, great-grandson of Saul, are traced through nine generations.

Vers. 39, 40. *Eshkek*, brother of Azel, is not mentioned before. His son Jeush revives the name of Bilhan's eldest son (vii. 10). The grandsons of Ulam would be fourteenth in descent from Saul, and therefore might be contemporary with Hezekiah.

1. *What was the object of continuing the account of the offspring of Benjamin?*
2. *What are the indications that the Benjamin of this chapter is the great-grandson of Benjamin the patriarch?*
3. *In what period did Shaharaim make his temporary abode in Moab?*
4. *What Moabite names appear in his family?*
5. *What later sojourners were there from Israel in Moab?*
6. *Of what family were most of the Benjamites who dwelt in Jerusalem?*
7. *What number in descent was Saul from Aphiah?*
8. *How far is the line of Saul traced downwards?*

## CHAPTER IX.

## THE INHABITANTS OF JERUSALEM, AND THE HOUSE OF SAUL.

THIS chapter consists of two parts, the first containing the inhabitants of Jerusalem at a period not earlier than Josiah, and the second repeating the genealogy of Saul.

1-34. **The inhabitants of Jerusalem at the close of the reign of Josiah.** This date may be inferred from the circumstance that this reign was a time of reflection and reconstruction, while the following reigns were full of trouble and disorder; and from the statement (ver. 11) that Azariah was the ruler of the house of God (vi. 14). The table of the inhabitants of Jerusalem is preserved as the model on which that of Neh. xi. was to be constructed. So is simply 'and,' the connective particle. The author has given an abstract from the national records in the previous chapters. *All Israel*, inclusive of Judah. The unity of the people of God is studiously kept in view in this document. *Reckoned by genealogies*, registered in the form of a genealogy, genealogized. *Written.* The author, after the return from the captivity, casts a loving glance on the ancient records of his people, and longs to see the state of things therein described as far as possible restored. *The book of the Kings of Israel and Judah.* According to the Hebrew pointing, this should be . . . 'Israel: and Judah was carried away.' The distinction, though seeming to be more in accordance with history, is not of vital importance. The book is the same whether it be called that of the kings (2 Chron. xxiv. 27), or of the kings of Israel (2 Chron. xx. 34), or of Judah and Israel (2 Chron.



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 CHAP. IX. 2-7.—*The Inhabitants of Jerusalem, and the House of Saul.*


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xvi. 11), or of Israel and Judah (2 Chron. xxvii. 7). And though Judah was the chief exile to Babylon, yet remnants of other tribes were also carried thither. This verse lays the foundation for the following list.

Ver. 2. The first inhabitants are those before the captivity, in contrast with those after the return. With this corresponds the parallel phrase in Neh. xi. 3, 'the chief of the province.' This verse is general, referring not merely to the city, but to the whole country still in possession of the remnant of Israel. *In their possession.* The land allotted to them. *Israel.* The whole nation, as in Neh. xi. 3, inclusive of Judah. *Nethinim.* Persons given to the priests as helps, as the Levites were given (Num. viii. 19), but limited to the Gibeonites (Josh. ix. 27), and others appointed for menial offices. The term belongs to Ezra and Nehemiah. They are not particularized in the following passage. The reference here is mainly to the arrangements in the time of David, while the parallel document in Nehemiah alludes also to the times of Solomon.

Ver. 3. *And in Jerusalem.* This document goes no farther than the inhabitants of Jerusalem. That in Nehemiah gives a few notices of the other towns of Judah and Benjamin. *Ephraim and Manasseh.* Some of Manasseh (xii. 19) and some of Ephraim attached themselves to David, when he was a fugitive, and became citizens of Jerusalem when it became his capital (2 Chron. xxxiv. 9).

Vers. 4-6. Sons of Judah. Uthai is simply the chief of the family living in Jerusalem and called after his name. He is not the same as Athaiah in Neh. xi. 4. They differ totally in pedigree, so far as it is traced; and an interval of 150 years, including the captivity and return, is sufficient to account for a change in the chief of the clan of Pharez that dwelt in Jerusalem.

Ver. 5. *The Shilonites* or the Shelani, the family of Shelah, the third son of Judah, but not the most important (iv. 21). *Asaiah* might be the same as Maaseiah (Neh. xi. 5). But the silence here concerning his genealogy is against the coincidence. He may be an ancestor of the latter.

Ver. 6. *Zerah.* This family does not reappear after the return; though Pethabiah of this house was at the Persian king's hand in all matters concerning the people (Neh. xi. 24). *Six hundred and ninety.* This includes the three families. The number indicates a precise date at which this document was drawn up. This we have supposed to be in the end of Josiah's reign.

Vers. 7-9. Sons of Benjamin. *Sallu*, representing the family of which he was the head, is most probably the same as the Sallu of Neh. xi. 7. The line may be the same: for Joed and Hodaviah are radically connected, and Hasenuah means the hated or the thorny, and may be a famous mother in Israel, having another son Judah (Neh. xi. 9). These are so late as not to be traceable to the pedigree in chap. viii.

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 CHAP. IX. 8-19.—*The Inhabitants of Jerusalem, and the House of Saul.*


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Vers. 8, 9. Ibneiah, Elah, and Meshullam have all disappeared before the time of Nehemiah. *Chief of the fathers.* This corresponds with the chief of the province (Neh. xi. 3).

Vers. 10-13. The priests. Jedaiah, Jehoiarib, and Jachin are priestly families, having their abode in Jerusalem, and named simply by their heads. In Neh. xi. 10, Jedaiah is said to be the son of Joiarib.

Ver. 11. Azariah is the father of Seraiah (Neh. xi. 11), who, though slain by Nebuchadnezzar, is regarded as the head of the high-priestly family. There is, indeed, another Seraiah (Ezra ii. 2; Neh. xii. 1), who appears to have been grandson or great-grandson of the former, and cousin of Ezra the scribe. But he is not in the direct line of the high priests. Azariah succeeded Hilkiah, who was active in the reformation instituted by Josiah (2 Kings xxii.).

Ver. 12. *Adaiah.* In his pedigree Nehemiah inserts Pelaliah, Amzi, and Zechariah between Jeroham and Pashhur. *Masai* appears to be different from Amashai (Neh. xi. 13), though both are descended from Meshillemoth (Meshillemith), son of Immer.

Vers. 14-34. The Levites. *Shemaiah.* This head still appears in Neh. xi. 15, where he is traced a step farther to Bunni.

Ver. 15. Bakbakkar, Heresh, and Galal disappear in the interval. *Mattaniah.* In his line Zichri appears as Zabdi in Neh. xi. 17, in place of whom we have Zaccur in xxv. 2. The consonants are like one another in the original.

Ver. 16. Obadiah appears as Abda, and Shemaiah as Shammua, in Neh. xi. 17. For Galal we have Gedaliah in xxv. 3. Berechiah, descending from Elkanah, represents Heman the first master of song. He dwelt in the district of Netophah (ii. 54). He does not appear in Nehemiah.

Vers. 17-27. The porters. Door and gate keepers were men of considerable trust. Shallum and Ahiman had disappeared in the time of Nehemiah. And they had not yet appeared in the days of David (xxvi.). Shallum, the chief in the time of our list, was doubtless named after a distant ancestor.

Ver. 18. *Hitherto*, up to the time of the list. The king's gate was that on the east, by which the king alone entered (Ezek. xliv. 3). The four captains of the porters kept the gates at the camps of the Levites on the four sides of the temple. Shallum the chief was at the east.

Ver. 19. This Shallum is different from the former, and identical with Meshelemiah of ver. 21, and of xxvi. 1, and with Shelemiah of xxvi. 14. This appears from the genealogy which is given to distinguish him from the Shallum that goes before. He is at least the great-grandson of Korah, the cousin of Aaron. Though Korah perished in his gainsaying, yet the descendants of Korah became eminent among the doorkeepers and choristers of the house of

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 CHAP. IX. 20-32.—*The Inhabitants of Jerusalem, and the House of Saul.*


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God, and were keepers of the gates of the tabernacle as long as it existed. *Their fathers*, in the wilderness, at the camp of the Lord, guarded the entrance. Here we are brought back to the time of Moses.

Ver. 20. Phinehas succeeded Eleazar in this office (Num. iii. 32). The time past refers to the forty years in the wilderness. The statement that the Lord was with him alludes to the action of Phinehas, by which the plague was stayed in the matter of Baal-peor (Num. xxv.).

Ver. 21. Zechariah belongs to the times of David (xxvi. 2). His father Meshelemiah is called the son of Kore (xxvi. 1, 14). He is also called Shelemiah, and in this passage (ver. 19) Shallum, all these names having the same root. The family of Zechariah still held office. *The tabernacle of the congregation* is literally the tent of meeting, where the Lord met with the representative of the people (Ex. xxix. 42). This points to the tabernacle on Mount Zion in the time of David.

Ver. 22. They were registered in their villages, from which they came to Jerusalem in the time of their service. *David and Samuel*. David was the king; Samuel was both prophet and priest. As Samuel anointed David, he had full opportunity of counselling in this matter. *The seer* was the ancient popular term for the prophet (1 Sam. ix. 9). *Ordained*. Founded, instituted. *Set office*. Trust.

Ver. 23. *They and their children*. The office was hereditary, and hence the head representing the family is said to hold it as long as the family survives. This explains the language of the whole document.

Ver. 24. *In four quarters*, or winds, as in ver. 18.

Ver. 25. *After seven days* (2 Kings xi. 5). The change of guard was made on the Sabbath, which commenced at sunset. *With them*. The four chiefs.

Ver. 26. *The four chiefs* (ver. 17). The chambers were the cells for the use of the priests on the sides of the temple.

Ver. 27. *Lodged*, during their week of office.

Vers. 28-34. Various other functions of the Levites. Charge of the vessels. *The ministering vessels* were the sacrificial bowls, trays for the shew-bread, and cups and flacons for the libations.

Ver. 29. *The vessels*, not directly used in the worship, but for holding the stores of the sanctuary, and other purposes.

Ver. 30. Charge of the ointment. *Of the sons of the priests*. The compounding of the ointment was a special service (Ex. xxx. 23).

Ver. 31. Charge of the baking. Mattithiah was the first-born of the former Shallum (ver. 17). This family had charge of the baking in pans for the meat-offering (Lev. ii. 5).

Ver. 32. Charge of the shew-bread. The bread of order, which was laid in order on the table every Sabbath (Lev. xxiv. 8).

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 CHAP. IX. 33-X. I.—*Fall of the House of Saul.*


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Ver. 33. Charge of the singing. *And these.* It is probable that the document from which this was taken, specified the Levites who took charge of the singing. But enough had been given on this head in vi. 31-47. *Free* from other functions, that they might devote themselves to the service of song. *Were employed*; rather, were over the choirs in their employ.

Ver. 34. This subscription closes the first part of the chapter.

35-44. This is a repetition of the last paragraph in the preceding chapter, with the exception of the last two verses. It is there in its chronological place, after the descendants of Bilhan and before the inhabitants of Jerusalem. It is repeated here, not through inadvertence, but as an introduction to the fall of the house of Saul from the sovereignty of Israel, which is related in the following chapter.

It supplies the name Jehiel (ver. 35), which is wanting in the former account; and it wants the words 'And Ahaz' (ver. 41), which are supplied in the former. This affords us an instructive rule of criticism for other passages of this work. Other slight variations have been already noticed.

1. *What purpose does the table of the inhabitants of Jerusalem in this chapter serve?*
2. *What various titles had the political records of the people of Israel?*
3. *What subsequent passage is modelled after this?*
4. *To what different periods do they refer?*
5. *What proofs are there of this list being the earlier?*
6. *What are probably meant by the Shilonites?*
7. *What relationship is there between Kore and Korah?*
8. *Why repeat the pedigree of Saul?*

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 PART II.—REIGN OF DAVID.

## CHAPTER X.

## FALL OF THE HOUSE OF SAUL.

THE preceding nine chapters contain all that the author thinks fit to give concerning the history contained in the five books of the law, in Joshua, Judges, Ruth, and in the first book of Samuel as far as the last chapter. The obvious reason is that all these books were in existence and in authority among the people of God. And the slender thread of these nine chapters is designed merely to afford a suitable and intelligible introduction to the higher and more special aspect of affairs which he is about to present. The religious has now been actually separated from the civil administration of affairs among the holy people. This distinction is accordingly recog-

CHAP. X. 1-13.—*Fall of the House of Saul.*

nised in the present history. It is to be observed that of the first nine chapters most of the second, part of the third, and the whole of the remaining six are occupied with new matter. And a prominent place is given to the royal line of David (iii.), to the pedigree and function of the tribe of Levi (vi.), and to some interesting traces of the activity of the sons of Jacob during the brilliant part of their sojourn in Egypt. The narrative now expands into twenty chapters on the reign of David. The first twelve verses of the present chapter are a second edition of 1 Sam. xxxi. The remaining two verses contain the moral of Saul's official career.

1-12. On comparing the two editions, they appear to be both drawn from a somewhat more ample public record of the death of Saul; as the former omits to state that they fastened his head in the temple of Dagon, and the latter does not mention that they fastened his body to the wall of Bethshan. The variations in the diction arise partly from the brevity at which the Chronist aims, and partly from the change of style in an interval of five or six centuries.

Vers. 1-7. The death of Saul. *Gilboa*; from the Gilboa, 'the bubbling fountain.' This battle was fought about 1055 B.C.

Ver. 3. *Hit him*; rather, *found, reached him*. *Was wounded*, as the Sept. renders in 1 Sam. xxxi. 3; or *was galled*, as it renders here.

Ver. 6. *And all his house*, who were in the field of battle. In Samuel the phrase is 'all his men.'

Ver. 7. *In the valley of Jezreel*; in Samuel, 'at the pass of the valley and at the Jordan, on both sides of Gilboa.' The Philistines became masters of the country. Before this time Shiloh must have been destroyed. The tabernacle was probably then carried to Nob as a place of greater security or seclusion.

Vers. 8-12. The treatment of his remains.

Ver. 10. *In the house of their God*; in Samuel, of 'Ashtaroth,' Astarte, the queen of Heaven, the Aphrodite of the Greeks, worshipped at Askalon (Herod. i. 108). *Fastened his head, or skull*. *In the temple of Dagon*, the fish god of Ashdod (1 Sam. v.). In Samuel it is said that they fastened his body to the wall of Bethshan, now Beisan, between Gilboa and the Jordan. The choice of facts to be narrated depends on the taste or aim of the writer.

Ver. 11. *All Jabesh-gilead*, moved by gratitude for his former help (1 Sam. xi.).

Ver. 12. *The oak*, or terebinth; in Samuel, 'the tree,' or in particular the tamarisk. Both trees may have grown at the spot, either together or in succession.

13, 14. The moral causes of Saul's defeat are his transgression in disobeying the word of the Lord by Samuel (1 Sam. x. 8, xiii. 15), and in consulting a witch or one having a familiar spirit (1 Sam. xxviii.). The characteristic of the Chronist comes out in this reflection. The

CHAP. XI. 1-5.—*David and his Mighty Men.*

reader is also presumed to be acquainted, from other sources, with the facts here stated.

1. *What portion of the Old Testament do the previous nine chapters cover?*
2. *What are the main topics which they notice?*
3. *How much new matter do they contain?*
4. *What is the chief characteristic of the new narrative which the author has given?*
5. *What is the necessity of such a narrative?*
6. *What was the date of Saul's death?*
7. *What may be inferred from comparing this chapter with 1 Sam. xxxi.?*
8. *What is the moral drawn by the writer from the death of Saul?*

## CHAPTER XI.

## DAVID AND HIS MIGHTY MEN.

THIS chapter contains the appointment of David as king of all Israel at Jerusalem, and the list of his mighty men. He had reigned seven and a half years in Hebron. He began to reign about 1055 B.C. He reigned forty years.

1-9. **David king in Jerusalem** (2 Sam. v. 1-10). The abbreviating Chronist passed over 2 Sam. i.-iv. altogether. He even shortens the present passage in words and phrases. *All Israel*; in Samuel, 'All the tribes of Israel.'

Ver. 2. *Said unto thee*, by the mouth of Samuel. Though we have no account of this in the previous narrative, yet Samuel must have spoken after the tenor of these words to David, and have held frequent conference with him concerning the mode of worship (ix. 22).

Ver. 3. *By Samuel*. This remark is in accordance with the action of Samuel (1 Sam. xvi. 12, 13. See also 1 Sam. xv. 18, and 2 Sam. iii. 9, 18). The *covenant* contains the terms on which David is to rule, and the people to obey. It was a solemn transaction before the Lord, and united the monarch and the subjects.

Vers. 4-9. **The conquest of Zion**. It was natural that David, on his accession to the throne of all Israel, should assail the hold of the Jebusites in Jerusalem; and that he should transfer the seat of government to a city that was naturally strong, that came into his hand in the providence of God, and that was on the border that connected Judah and the rest of Israel. The author does not give 2 Sam. v. 4, 5. *Jebus* is a name of Jerusalem (Josh. xv. 8; Judg. xix. 10), derived from the Jebusites, a tribe of the Canaanites (Gen. x. 16), who held the eastern hill up to this time. The western hill was already in possession of Israel (1 Sam. xvii. 54; Judg. i.). The two hills of Jerusalem were separated by the valley Tyropæon, or of the cheesemongers.

Ver. 5. The taunt about the blind and the lame (2 Sam. v. 6) is

CHAP. XI. 6-13.—*David and his Mighty Men.*

here omitted. The name *Zion* occurs in this narrative (2 Sam. v. 7) for the first time. It means the bare rocky top exposed to the sun. It appears to have been applied first to the gibbous hill between the Pharanx Tyropœon and the Kidron, including the temple and the city of David (2 Sam. v. 7, vi. 12; Ps. xlviii.); and at last, in Christian times, to have been transferred to the western hill (see Joseph. *Wars*, v. 4; and Caspari, *Chronol. and Geog. Introd. to the Life of Christ*). There was at first a broad valley between the fort Acra and the temple hill.

Ver. 6. The proclamation of the post of captain to him who should be the first to smite the Jebusite is here simple and direct. *Chief and captain*. The former might refer to the government of the town, the latter to the command of the army. The Sept. favours this. But as Joab was already commander of the troops, both terms may refer to the government of the town.

Ver. 7. It was natural that he should take up his abode in the hill that had been gained by conquest. This castle is called Acra (Chaqra) in the Targ. on 2 Sam. v. 7.

Ver. 8. *Built*, fortified with a wall. *The Millo* is a mound or embankment filling up a space, and surmounted by a tower or hold. It appears to have stood on the substructions in the valley between the two eastern hills. It is rendered by the Sept. in 2 Sam. v. 9 the Acra. Beginning from the Millo, he carried the wall round the whole of the lower city. *The rest of the city* is the upper city to the west, which was repaired by Joab.

Ver. 9. *The Lord of hosts* is in the Sept. the Lord Omnipotent.

10-47. *David's mighty men* (2 Sam. xxiii. 8-39). *The chief* includes the names here added to the list in Samuel. *Who strengthened themselves with him*, held fast with him. *To make and keep him king*. *The word of the Lord* by Samuel. This preface explains the insertion of this list here, and not, as in Samuel, near the close of David's career.

Ver. 11. *This is the number*; in Samuel, 'These are the names.' *Jashobeam*, son of Hachmoni, a Hachmonite, namely Zabdiel, as in xxvii. 2, where he appears as captain of the first monthly division. He is called here *the chief of the captains*, the term captain denoting a thirdsman or commander of a third part. This agrees with the text in Samuel, though here it might be rendered chief of the thirty. *Against three hundred*. The number in Samuel is eight hundred. If we presume that Jashobeam was at the head of his company, the latter number is not improbable.

Ver. 12. *Dodo* or *Dodai* (xxvii. 4, and in Samuel). *The Ahohite*; in Samuel, 'son of Ahohi.' Ahoah was a descendant of Benjamin (viii. 4).

Ver. 13. *Pas-dammim* is otherwise Ephes-dammim ('spot of blood'), between Shochoh and Azekah (1 Sam. xvii. 1). *Gathered together to*

CHAP. XI. 14-25.—*David and his Mighty Men.*

*battle.* On comparing 2 Sam. xxiii. 9-12, it appears that the achievement of Eleazar, as here described, bears a considerable resemblance to that of Shammah, son of Agee the Hararite. But as the account here is taken not from Samuel, but from another source, we cannot adjust the matter between them. It is better, therefore, to assume that Shammah and his mighty deed are here omitted. The parcel of ground is here full of barley, while in Shammah's adventure it was full of lentiles.

Ver. 14. *They set.* Eleazar was supported by a few faithful men of his troop. *A great deliverance.* These words, occurring here and again at the end of the narrative concerning Eleazar, may have occasioned the omission of the exploit of Shammah.

Vers. 15-19. Feat of the three mighty men of or from the thirty (2 Sam. xxiii. 13). The thirty are enumerated in vers. 26-40. *To the rock.* For this Samuel has, *in the harvest.* Both may have been in the original record; but as the locality is otherwise expressed, the reading of Samuel is the more probable. Adullam must have been not far from Bethlehem. The valley of Rephaim ('giants') was separated from the valley of Hinnom by a narrow ridge of hills, and therefore near Jerusalem and Bethlehem.

Ver. 16. This hold must have been at Adullam. A detachment of the Philistines was at Bethlehem.

Ver. 17. The well of Bethlehem at the gate lay a quarter of an hour to the north-east, according to Robinson. But there may have been a nearer well.

Ver. 18. The longing and the refusal to drink of the water are fine traits of the character of David.

Ver. 19. *Shall I drink the blood,* the water procured at the risk of shedding their blood; a striking instance of oriental figure, illustrating John vi. 53. *These three mightiest* were perhaps the first three already mentioned in the original narrative.

Vers. 20-25. Abishai and Benaiah (2 Sam. xxiii. 18-23). *Abshai,* or as usual, Abishai (ii. 16). *Chief of the three.* Manifestly a second three.

Ver. 21. *More honourable;* in Samuel, 'Was he not most honourable of the three?' *Not unto the three,* rightly distinguished as the first three. He succoured David on one occasion (2 Sam. xxi. 17).

Ver. 22. *Son of a valiant man.* This means simply a valiant man. *Of Kabzeel,* in the south of Judah (Josh. xv. 21). *Two lion-like men, two Ariels, lions of God,* probably princes of Moab, in David's war with that nation (2 Sam. viii. 2). *In a snowy day.* In a severe winter, when the lion was found to come nearer the abodes of men.

Ver. 23. *A man of stature,* measure, or as in Samuel, aspect, conspicuous for his size.

Ver. 24. *Among the three mighties,* the second three.

Ver. 25. *Among or above the thirty. Over his guard.* He was



CHAP. XI. 26-36.—*David and his Mighty Men.*

over the Kerethi and the Pelethi (2 Sam. viii. 18), and captain of the third division (xxvii. 6).

26-47. The forty-eight men of war, rendered here 'the valiant men of the armies.' *Asahel* (ii. 16) was among and above the thirty (2 Sam. xxiii. 24). He appears to be the third of the second three. He was captain of the fourth division (xxvii. 7). He was slain by Abner (2 Sam. ii.). After him follow, in Samuel, the names of the thirty mighty men, and one over, Uriah the Hittite. *Elhanan*, son of Dodo, is apparently different from Elhanan, son of Jair or Jaur (xx. 5), who slew Lahmi.

Ver. 27. *Shammoth the Harorite* is in Samuel, Shamma the Harodite; and in xxvii. 8, Shammuth the Izrahite. Harodite is a name of place from Harod (Judg. vii. 1), near Mount Gilboa; Izrahite is a name of family from Zerah, son of Judah. He was the fifth captain. After him is omitted Elika of the same place (2 Sam. xxiii. 25). *Helez the Pelonite* is in Samuel the Paltite. He was the seventh captain of division, and in xxvii. 10 is said to be of the sons of Ephraim. The former designation may refer to family, the latter to place.

Ver. 28. *Ira* was the sixth captain (xxvii. 9). *Abiezer of Anathoth* is the ninth (xxvii. 12).

Ver. 29. *Sibbecai* was the eighth captain, of the family of Zerah and of the town of Hushah (iv. 4). For this name we find *Mebunnai* in Samuel. See also xx. 4; 2 Sam. xxi. 18. *Itai* stands here for *Zalmon* of Samuel. The latter names may belong to substitutes for the former in the list at a later period, or the reverse. For *Ahohite* see ver. 12.

Ver. 30. *Maharai* was the tenth captain (xxvii. 13). *Heled* is in Samuel, *Heleb*; and in xxvii. 15, *Heldai*, the twelfth captain.

Ver. 31. *Ithai*; in Samuel, *Ittai*. *Benaiah*, the eleventh captain (xxvii. 14). *Pirathon* was in the land of Ephraim (Judg. xii. 15).

Ver. 32. *Hurai* is perhaps correct; in Samuel, *Hiddai*. *Gaash* was a hill in the range of Mount Ephraim (Josh. xxiv. 30). *Abiel* is in Samuel, *Abi-albon*. The *Arbathite*, perhaps from *Beth-arabah* (Josh. xv. 61).

Ver. 33. *The Baharumite* is in Samuel, *Barhumite*, perhaps from *Bahurim* (2 Sam. xvi. 5). *The Shaalbonite*, from a town in the lot of *Dan* (Josh. xix. 42).

Ver. 34. *Hashem* is in Samuel, *Jashem*. Only one son, *Jonathan*, is mentioned. This is not uncommon in this book (i. 41, ii. 7, 8). For the son of *Shage* we find in Samuel, *Shammah*. *Gizoh* and *Harar* are unknown.

Ver. 35. *Sacar* is in Samuel, *Sharar*. *Eliphal*, in Samuel, *Eliphelet*, the full form. For *Ur* is in Samuel, *Ahasbai*.

Ver. 36. *Hepher* the *Mecherathite* stands for 'the son of the *Maachathite*' in Samuel. For *Ahijah the Pelonite* appears in Samuel, 'Eliam, son of *Ahithophel* the *Gilonite*.' These are further signs

CHAP. XI. 37—XII. 1.—*Followers of David.*

that the list varied from time to time. Giloh lay south of Hebron (Josh. xv. 55).

Ver. 37. *Hezro*; in Samuel, *Hezrai*. Carmel is a town south of Hebron (Josh. xv. 55). *Naarai*, son of *Ezbai*, is in Samuel, 'Paarai the Arbite,' of Arab (Josh. xv. 52).

Ver. 38. For *Joel*, brother of *Nathan*, is in Samuel, 'Igal, son of Nathan of Zobah,' a district of Aram, north of Damascus. For *Mibhar*, son of *Hagri*, is in Samuel, 'Bani the Gadite.'

Ver. 39. *The Berothite* of Beeroth in Benjamin.

Ver. 40. *The Ithrite*; see on ii. 53. Including the omitted *Elika*, we have thirty mighty men, and these with the two threes and *Uriah* make the thirty-seven of Samuel.

Vers. 41–47. These sixteen are a supplement to Samuel. *Uriah the Hittite* is well known (2 Sam. xi.).

Ver. 42. *Thirty with him* are perhaps officers over whom he had command.

Ver. 44. *The Ashterathite* of Ashteroth in east Manasseh (vi. 71). *The Aroerite* of Aroer, east of the Jordan (Josh. xiii. 16, 25).

Ver. 46. *The Mahavite*. This may be for Mahanite, from Mahanaim.

Ver. 47. *The Mezobaite*. Mezobah is unknown, unless it be the same as Zobah. These added to the thirty-two before make forty-eight mighty men.

1. *When did David begin to reign?*
2. *What part of Samuel is here omitted? and what is added to his account?*
3. *What proves that the government of Israel was a limited monarchy?*
4. *Where does the name Zion first occur in Scripture?*
5. *What part of Jerusalem was properly so called?*
6. *What was the Millo, and where situated?*
7. *What indicates that the lists of David's mighty men in Samuel and Chronicles refer to different points of time?*
8. *What are the main differences between the two lists?*
9. *Why did David choose Jerusalem for the seat of Government?*

## CHAPTER XII.

## FOLLOWERS OF DAVID.

THIS whole chapter is supplementary to Samuel. It contains a list of those who joined David in the time of Saul, vers. 1–22; and of those who came to make him king of all Israel, vers. 23–40.

1–22. The list of those who attached themselves to David in the time of Saul. First, those of Benjamin and Judah, who came to him at Ziklag (vers. 1–7). This town belonged to Simeon (Josh. xix. 5); but being given by Achish to David for a residence, it fell to the tribe of Judah. It lay south of Judah. *Kept himself close*, or was kept close or restrained in Ziklag (1 Sam. xxvii.–xxx.).

Ver. 2. *Of Saul's brethren.* The injustice of Saul estranged some even of his own tribe, such as Eleazar, Ilai, and Ithai (xi. 12, 29, 31). The Benjamites were great archers (1 Chron. viii. 40), and remarkable for the use of the left hand (Judg. iii. 15, xx. 16).

Ver. 3. *Shemaah* and *Azmaveth* are names found among the Benjamites (viii. 13, 30). *Antothite*, native of Anathoth.

Ver. 4. *Among the thirty.* The members of the thirty varied from time to time, and likewise their ruler. *The Gederathite*, of Gederah in the lowland of Judah.

Ver. 5. *Ferimoth* is a Benjamite name (vii. 8). *The Haruphite.* The sons of Hariph (Neh. vii. 24) may have been Benjamites.

Ver. 6. *Elkanah* is a Korhite name (vi. 23). These are Levites dwelling in Judah.

Ver. 7. *Feroham* is a name among the Benjamites (viii. 27), though Gedor was in Judah (iv. 4).

8-15. *Gadites.* *Into the hold*, at the cave of Adullam or some other fort in the wilderness of Judah (1 Sam. xxii. 5). *The faces of lions.* Compare 2 Sam. i. 23, ii. 18. *Buckler*; rather, lance or spear, as in ver. 24.

Ver. 14. *Was over*; rather, 'was equal to,' as in the margin.

Ver. 15. *All them of the valleys*; literally, all the valleys on both sides of the Jordan. The event here mentioned is not otherwise known.

16-18. *Others of Benjamin and Judah.*

Ver. 17. *Knit unto you*, at one with you.

Ver. 18. *Came upon*; literally, clothed. *Amasai* may be the same as Amasa (ii. 17), who was made captain of the host by Absalom (2 Sam. xvii. 25), and then by David, and was slain by Joab (2 Sam. xx. 10).

19-22. *The men of Manasseh.* *They*, David and his men, helped not the Philistines, who would not trust them (1 Sam. xxix.).

Ver. 20. David therefore turned to march to Ziklag (1 Sam. xxx.), and these men of Manasseh deserted from Saul to him. As seven appears to have been a stated number among the eastern Manassites (v. 24), these may be the representatives of the eastern half tribe. They seem to have joined David without their companies.

Ver. 21. *The band*, the troop of Amalek (1 Sam. xxx. 8). *And were*, became captains in the host of David.

Ver. 22. The six hundred grew into a great camp, and therefore needed many officers.

23-40. *The chiefs who came to make David king of Israel.* *Bands*; rather, chiefs of those equipped for war. *To turn the kingdom.* See x. 14. *According to the word.* See xi. 3.

Vers. 24, 25. Judah and Simeon were the two southern tribes who had already acknowledged David.

Vers. 26-28. Many of the Levites were closely associated with

CHAP. XII. 29-40.—*Followers of David.*

these tribes. *Jehoiada*, probably father of Benaiah (xi. 22). *Leader for Aaron*, commander of the priestly troops. *Zadok* was commander of the Levites.

Ver. 29. The Benjamites were few, because *the greatest part of them* was still in the service of the house of Saul.

Ver. 30. The men of Ephraim were *famous*, men of name or renown.

Ver. 31. This is west Manasseh.

Ver. 32. Issachar lay north of Manasseh. He is no longer characterized as 'a strong ass' (Gen. xlix.), but as governed by men of political and religious sagacity. Their chiefs only are enumerated. But their brethren were at their command.

Ver. 33. The fifty thousand men of Zebulun were prepared to keep rank *not with a heart and a heart*, not with a double mind. *Expert in war*, marshalling the war.

Ver. 34. Naphtali was equally decided.

Ver. 35. Dan came out in great strength. *Expert in war*, as in ver. 33.

Ver. 36. Asher appears in full force. *Expert in war*, to marshal the war.

Ver. 37. The eastern tribes are grouped together, and make a large contingent.

38-40. *The men of war hospitably entertained. With a perfect heart*, 'of one heart,' and 'not with a heart and a heart.' The great majority were enthusiastic for David.

Ver. 39. *Three days eating and drinking.* The supply came partly from their brethren in Judah, and partly from themselves as far as Naphtali. The ancients excelled in such entertainments, which were mostly contributed in kind. The total number of men was over 331,300 by the contingents of the Levites and of Issachar. This is moderate for the time, when every man over twenty years of age fit to bear arms was reckoned in the strength of the nation for defence. These amounted to 600,000 when they left Egypt (Ex. xii. 37).

Ver. 40. *Joy in Israel.* To have one king, who was chosen of God and beloved by the people, was a threefold source of joy.

1. *What are the subjects of the two parts of this chapter?*
2. *Where do we find the story of David's connection with Ziklag?*
3. *Why did not David's men help the Philistines in the war with Saul?*
4. *What was the band of the rovers?*
5. *What were the remarkable characteristics of the Benjamites?*
6. *Did the thirty of David's mighty men always consist of the same individuals?*
7. *For what were the men of Issachar distinguished?*
8. *How many were entertained by David when they came to make him king?*
9. *How was it possible to entertain so great a number?*

## CHAPTER XIII.

## THE REMOVAL OF THE ARK TO THE HOUSE OF OBED-EDOM.

THIS chapter has its parallel in 2 Sam. vi. 1-11. It records the removal of the ark of the Lord as far as the house of Obed-edom.

1-4. *Consultation with the chiefs of the people.* This is peculiar to Chronicles. *Consulted.* This was the custom of the kingdom (Judg. xx. 7; 1 Kings xii. 6; 2 Chron. xx. 21). *The captains.* The civil and the military organization in many respects coincided.

Ver. 2. *All the congregation,* the assembled heads of the people. *Kahal* denotes any congregation, without reference to a special constitution or appointment. *Send abroad,* spread abroad and send. *That are left.* This seems to allude to the desolations caused by the Philistines.

Ver. 3. *Bring back,* or turn to. The ark was taken from Shiloh (Josh. xviii.) to the battle-field (1 Sam. iv.), taken by the Philistines and sent to Bethshemesh (2 Sam. v., vi.).

Ver. 4. *Said that they would do so,* commanded to do so. It was more natural to remove the ark to a place of security, such as the capital was, than to Gibeon (xiv. 16), which was a temporary resting-place for the tabernacle after it was driven from Shiloh and Nob (1 Sam. iv., xxi., xxii.; 2 Chron. i. 3).

5-14. *The resolve undertaken* (2 Sam. vi. 1-11). This corresponds often word for word with Samuel. *All Israel;* in Samuel, 30,000 men. *Shihor* (Josh. xiii. 3), now Wady el Arish. *Shihor* means a dark stream, and is elsewhere applied to the Nile (Isa. xxiii. 3) and to a stream in the land of Asher (Josh. xix. 26). *The entering of Hamath* is the way to Hamath or Epiphania, a city near the sources of the Orontes, on the slopes of Hermon or Antilibanus.

Ver. 6. *Baalath;* in Samuel, Baale-judah, the old name of Kiriath-jearim (Josh. xv. 9, 60), where the ark had been for a long period (1 Sam. vii. 12). From the death of Eli to the ninth year of David was an interval of about forty-eight years. *That dwelleth between the cherubim,* that stand on the mercy-seat above the ark of God (Ex. xxv. 10-22). *Whose name;* rather, as his name is called. *The Lord,* the self-existent Author of all else that exists, who sits on the throne of grace, attended by the intelligent ministers of His power. This is the proper name of *the God,* the Almighty, as He is called in this passage. How the ark came to Kiriath-jearim ('city of the woods'), we learn from 1 Sam. v.-vii.

Ver. 7. Uzza and Ahio were sons (2 Sam. vi. 3), or it may be grandsons, of Abinadab.

Ver. 8. *Before God;* in Samuel, before the Lord; and so in vers. 12 and 14. *With all might and with songs.* This is a curious variation from the reading in Samuel, 'with all trees of firs' or

CHAP. XIII. 9—XIV. 9.—*David's House, Family, and Victories.*

cypresses. It is to be preferred. *Harps* and *lutes*, stringed instruments; the former of the shape of a bow or angle, the latter more like the lyre or guitar. *Timbrels* and *cymbals*, percussive instruments for keeping time in a solemn dance or march. The trumpets are generally used by the priests on jubilant occasions (Num. x.; Ps. xcvi. 6).

9-14. The breach on *Uzza*. *Chidon* is in Samuel, Nachon. *Stumbled* or halted, being tempted by the grain on the floor.

Ver. 10. *Put his hand to the ark*. To touch was to violate it, and incur death (Num. iv. 15). It was to be borne on poles, which were provided for the purpose (Ex. xxv. 14) by the Kohathites (Num. iv. 15). Doubtless it had been lifted into the cart by these poles.

Vers. 11, 12. David was both displeased and afraid—displeased that *Uzza* was smitten, and afraid of the God that so suddenly and sharply vindicated His holiness. *Perez-uzza*, breach on *Uzza*.

Ver. 18. *Obed-edom*. The men of *Kiriath-jearim* were servants of the house of God (Josh. ix. 17, 27). But *Obed-edom* was a Levite, and afterwards a doorkeeper in the tabernacle (xv. 18). *The Gittite*, of *Gath-rimmon*, a Levitical city of *Dan* lying west of *Jerusalem* (Josh. xxi. 23, 24).

## CHAPTER XIV.

## DAVID'S HOUSE, FAMILY, AND VICTORIES OVER THE PHILISTINES.

THIS chapter corresponds with 2 Sam. v. 11-25. The events in it were spread over some space of time after the capture of the stronghold of *Zion*. It is placed here as an episode in the interval between the first and second movement of the ark of God. It records the building of a house for David, vers. 1, 2; his family, vers. 3-7; and his victories over the Philistines, vers. 8-17.

1, 2. *David's house*. The building of a palace implied the stability of his reign and capital. *Hiram* was a Phœnician, a Canaanite, speaking the same language with David; and he was sovereign of a city trading in cedars and abounding with craftsmen in stone and wood.

3-7. *David's family*. The list of his additional sons agrees with Samuel in the eleven, and with iii. 7, 8 in the whole thirteen, with the exceptions there noted.

8-12. *The first victory over the Philistines*. The Philistines had possession of some part of the territory north of *Jerusalem* (1 Sam. xxxi.). *To seek David* in a hostile sense. *Went out against them*; in Samuel, 'went down to the hold,' probably the hold at *Adullam* mentioned in xi. 15.

Ver. 9. *In the valley of Rephaim* (xi. 15), south-east of *Jerusalem*, in the territory and near the very capital of David,

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 CHAP. XIV. 10–XV.—*The Removal of the Ark of God to the Tabernacle.*


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Ver. 10. *Enquired of God.* This was David's custom (1 Sam. xxx. 8). *Go up.* The answer is definite, as the voice of the true God always was (Judg. i. 2).

Ver. 11. *Baal-perazim*, master of breaches, marked out by such. It was near the valley of Rephaim; but the site is unknown.

Ver. 12. *Their gods;* in Samuel, their images. *Burned.* After they had taken them (2 Sam. v. 21), they burned them, as commanded in Deut. vii. 5.

13–17. *The second victory.* *In the valley* of Rephaim (2 Sam. v. 22). This was a favourite battle-field.

Ver. 14. *After them* is wanting in Samuel. It merely implies advance in search of the enemy. *Turn away from them*, round to the rear of them, as in Samuel. *The mulberry trees* were behind the Philistines. The *baka* is said to be a sort of balsam, from which a resin exudes like tears.

Ver. 15. *A sound of going*, a rustling of leaves like the stepping of men. *God is gone forth.* The mode of acting is no farther indicated. It may have been a heaven-sent panic.

Ver. 16. *From Gibeon;* in Samuel, Geba. Both lay north of Jerusalem. This shows that Gibeon was no place for the ark of God (xiii. 3). Gezer (Judg. i. 29) was about two hours north-west of Gibeon. The Philistines may have fled by the east side of Jerusalem, and then turned towards their own country. They were probably still in possession of the country about Gezer.

Ver. 17. *Upon all nations* on his borders.

1. *What is the history of the ark of God from its settlement at Shiloh?*
2. *Where was Hamath?*
3. *What is the meaning of Jehovah, rendered the LORD in the English Version?*
4. *What does Kiriath-jearim mean?*
5. *Why was Uzza smitten for touching the ark?*
6. *How long was the ark in Kiriath-jearim?*
7. *Why bring the ark to Jerusalem and not to Gibeon where the tabernacle was?*
8. *Who was Obed-edom?*
9. *What is implied in building a royal palace in Jerusalem?*
10. *What and where was the site of the two battles of David with the Philistines?*
11. *What was David's custom in going to battle?*

## CHAPTER XV

## THE REMOVAL OF THE ARK OF GOD TO THE TABERNACLE.

IN this chapter is recorded the conveyance of the ark from the house of Obed-edom to the tabernacle on Zion, a brief summary of which is contained in 2 Sam. vi. 12–16. It contains the preparation, vers.

CHAP. XV. 1-18.—*The Removal of the Ark of God to the Tabernacle.*

1-15 ; the singers, vers. 16-21 ; the bearers, vers. 22-24 ; and the procession, vers. 25-29.

1-15. **The preparation.** *Houses*, including the dwelling for himself mentioned in xiv. 1. *A place*, a site for the tent, which he pitched upon it.

Ver. 2. *None but the Levites* should bear the ark (Num. i. 50). It was not to be conveyed on a cart nor by a non-Levite. Abinadab may have been a Hivite (Josh. ix. 7, 17). External things were carried on waggons under the charge of the Gershonites and Merarites ; but the articles of the sanctuary were to be borne on poles by the Kohathites (Num. iv.).

Ver. 3. *All Israel*, representatives of the whole nation.

Vers. 4-10. The chiefs of the priests and Levites.

Ver. 5. *Uriel* in vi. 24 may be here represented by his descendants, or a descendant of the same name.

Ver. 6. *Asaiah* of vi. 30, or a descendant of that name.

Ver. 7. *Joel* is not elsewhere named among the Gershonites (vi. 20). These three represent the three families of the Levites.

Vers. 8-10. The Kohathites who were not priests. Elizaphan here holds the place of Izhar, second son of Kohath. He is a cousin or kinsman of Elzaphan, son of Uzziel (Ex. vi. 22). *Shemaiah* does not appear elsewhere unless in xxiv. 6.

Ver. 9. *Eliel*, having a predecessor of the same name (vi. 34).

Ver. 10. Amminadab is not elsewhere named. The three subdivisions of the Kohathites are here given, because the business in hand belongs to them.

Vers. 11-13. David's address to them. Zadok of the line of Eleazar, and Abiathar of that of Ithamar, stand for the priests, the sons of Aaron (ver. 4).

Ver. 12. *Sanctify yourselves*. The sanctification of Aaron is enjoined in Ex. xl. 13, and described in Lev. viii. This with the proper changes applies to the present occasion.

Ver. 13. *Because ye* were not the agents at the first according to the manner.

Ver. 15. *With the staves*, as enjoined in Ex. xxv. 14 and Num. iv. 15.

16-21. **The singers.** *And David spake*. The sacred song was in use from the earliest times (Ex. xv. ; Deut. xxxii. ; Judg. v.). But David brought it to the highest state of perfection. *Instruments of music*, or of song. *Psalteries*, which we may call lutes (xiii. 8). *Sounding*, striking the ear afar. *By lifting up*, to lift up the sound with joy.

Ver. 17. Heman, Asaph, and Ethan represent the three families of Levites (vi. 33-48). *Kushaiah* is Kishi in vi. 44.

Ver. 18. *Of the second degree*. The former three were the masters of song. *Zechariah* appears only in the present context. *Ben* does



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 CHAP. XV. 19-27.—*The Removal of the Ark of God to the Tabernacle.*


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not appear in ver. 20 nor in xvi. 5, and therefore probably means 'son of,' the name of Zechariah's father having fallen out of the text. *Yaaziel* is the same as *Aziel* in ver. 20 and *Jeiel* in xvi. 5. Obed-edom and *Jeiel* the porters are added because they had the gift of song.

Ver. 19. The three masters of song used the cymbals to beat the time.

Ver. 20. Eight played on the lutes. *On Alamoth*, maidens; that is, with the voices of maidens in the treble. This refers to the singing.

Ver. 21. To the remaining five is added a sixth, *Azariah*. These played on the harp. *On the Sheminith*, the eighth, or an octave lower than the former. This we may call the bass, though we are not to understand these technical terms in the modern sense. The ancient mode of common song was rather a melody than a harmony, though the treble singer must have been an octave higher than the bass. It is not clear that there was a choir of female singers; yet in the solemn procession described in Ps. lxxviii. 24-27, the damsels had a conspicuous part. *To excel*, rather to lead or preside, the harpers with the bass voices taking the lead, and the luteists with the treble following.

22-34. **The bearers of the ark.** *Chenaniah*, here called chief of the Levites, was probably a Kohathite from his office, and therefore different from *Chenaniah* mentioned in xxvi. 29. *For song*; rather, for bearing. This was the main and central part of the procession. The choir of singers with accompaniment of music, headed by the three masters of song, went before; then followed the chief of the Levites, for bearing with his men in relays, bearing the ark. *Instructed about the song*; rather, 'presided over the bearing,' because he was skilful.

Vers. 23, 24. This part of the cortege appears to have been arranged thus. *Berechiah* and *Elkanah* went before to open the doors. The seven priests then followed, blowing the trumpets (Num. x. 8). And *Obed-edom* and *Jehiah* brought up the rear and closed the doors when the ark was put in its place. *Obed-edom* appears to be the *Gittite*, and *Jehiah* may be a variation of *Jeiel* in ver. 18. The arrangements here were merely for the occasion; and it was quite possible for these two doorkeepers to sing in the choir and afterwards close the sacred doors.

25-29. **The procession.** David and the chiefs of the civil and the military orders accompanied the procession of the ark-bearers from the house of *Obed-edom* with gladness.

Ver. 26. *God helped the Levites*, regarded them with favour and upheld them in their work. *They offered*. This offering was made when they had got well through their task, and is therefore distinct from the offering which David made when the bearers had gone six paces (2 Sam. vi. 13).

Ver. 27. *A robe of fine linen*, made of *buts*, byssus, a species of

CHAP. XV. 28—XVI. 1.—*First Solemn Service.*

flax. The robe of the priest was of *shesh* (Ex. xxviii. 5). The Levites, both singers and bearers, appear to have been arrayed in the same way. *Master of the song*; properly, of the bearing. *With the singers*. The original word seems an inadvertent repetition by the copyist. If retained as part of the text, it should be rendered 'of the singers.' The bearers may have taken part in the song of praise. *An ephod of linen*. In Ex. xxviii. 6, the ephod of the high priest is of *shesh*; this is of *bad*. *Shesh* is linen, and *bad* and *buts* appear to be other kinds of linen; but the distinction is not clear. David, as the representative of a holy nation, a kingdom of priests (Ex. xix. 6), wears part of the priestly attire.

Ver. 28. The cornet is here named for the first time in this account.

Ver. 29. *King David dancing and playing*. This accords with 2 Sam. vi. 16, though the words are different. The Chronist, in accordance with his plan, pursues this matter no further.

1. *What things belonging to the tabernacle were to be borne on men's shoulders?*
2. *Who were to bear them?*
3. *What other offices were discharged by the Levites?*
4. *Who were at the head of the Levites, who of the Kohathites, who of the priests?*
5. *Who were the masters of song?*
6. *Who was master of the bearers?*
7. *Who were over the porters?*
8. *What is the meaning of alamoeth? what of Sheminith? what of to excel?*
9. *Whose part was it to blow the trumpets?*
10. *To what officer did the ephod properly belong?*

## CHAPTER XVI.

## FIRST SOLEMN SERVICE, AND ARRANGEMENTS OF WORSHIP.

HERE is the sequel of this important transaction, the close of the procession, vers. 1-3; the thanksgiving service, vers. 4-7; the song of thanksgiving sung on the occasion, vers. 8-36; and the arrangements of worship for the interval until the temple was built, vers. 37-43. In 2 Sam. vi. 17-23 we have only three verses and a clause parallel with this chapter.

1-3. **The close of the procession.** *In the midst of the tent*. It is to be noted that in the original the tent is strictly an awning of haircloth, supported by one or more poles or planks (Ex. xxvi. 7, 11). The booth (*sukkah*) is composed of boughs of trees (Lev. xxiii. 40, 42). The tabernacle is the mansion or pavilion, distinguished by an inner curtain, as well as the wooden frame and the outer covering (Ex. xxvi.). It included, therefore, the wooden structure and the awning. *Burnt sacrifices and peace-offerings* are the two principal kinds of sacrifice—the former representing atonement; the latter, communion upon atonement (Lev. i., iii.). It is evident that an altar was here erected.

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 CHAP. XVI. 2-27.—*First Solemn Service, and Arrangements of Worship.*


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Ver. 2. *Blessed the people.* The benediction belongs to the king as the patriarch or father of his people.

Ver. 3. *And he dealt.* This is quite in the line of ancient royal hospitality. *Man and woman.* This intimates that women were present at this celebration. *A loaf* or cake. *A good piece of flesh,* as in the Chaldee; a measure (of wine) with Gesenius. The word means a piece or portion, and it may well have been of the cooked flesh of the peace-offerings. *A flagon* (of wine); rather, a cake of raisins or figs. These three verses nearly coincide with 2 Sam. vi. 17-19, except the last sentence (cp. v. 43).

4-7. **The arrangement for thanksgiving.** *To minister,* or as ministers to conduct the service of praise. This is expressed by three words—*to record,* call to mind; *to thank,* express gratitude; and *to praise,* celebrate the worth of the Almighty Creator and Saviour.

Ver. 5. Asaph was chief at the tabernacle of David (vi. 39). His second, Zechariah, with Jeiel (or Jaaziel, xv. 18) and seven others, form a company of nine, who played, six on lutes, and three on harps, while Asaph kept time with cymbals (xv. 19-21).

Ver. 6. Jahaziel is a new trumpeter, unless this be another name for Eliezer (xv. 24). *Continually,* or of the continued service. A daily service seems to have been set up.

Ver. 7. *First.* This was the inauguration of public worship at the capital. *Delivered;* rather, gave charge, appointed to thank the Lord by the hand of Asaph and his brethren. The following selection of sacred song is composed of the first fifteen verses of Ps. cv., of Ps. xcvi., wanting the last half verse, and of Ps. cvi. 1, 47, 48. It celebrates redemption in the first part as unfolded in the seed of Abraham, and in the second as extended to all nations and culminating in the judgment. It is arranged in stanzas of three verses, except the five verses at the beginning of the second part. As it is an adaptation of pre-existing compositions, some changes are to be expected in the forms and words.

8-36. **The song of thanksgiving.** Vers. 8-10. Thanksgiving. For exposition, reference may be made to Ps. cv.

Vers. 11-13. Call to seek the Lord. *Seed of Israel;* in the Psalm, 'seed of Abraham,'—a more general phrase.

Vers. 14-19. The covenant with Abraham. *Be ye mindful,* admonitory. In the Psalm it is, 'he hath remembered.' *When ye were;* in the Psalm, 'when they were.' *But few;* literally, men of number.

Vers. 20-22. Preserved while wandering. *When* is an added word. *Mine anointed.* His people were anointed as priests, kings, and prophets unto him (Ex. xix. 6).

23-36. **A song to the God of salvation for all nations.** Ver. 23. This combines the second halves of the first two verses of Ps. xcvi.

Ver. 27. *Gladness;* in the Psalm, 'beauty.' *His place;* in the Psalm, 'his sanctuary.'

CHAP. XVI. 28-40.—*First Solemn Service, and Arrangements of Worship.*

Vers. 28-30. Call to acknowledge his name. *And come before him;* in the Psalm, 'and come into his courts.' In these changes we discern an adaptation to the primitive simplicity of the tabernacle of David. The third line belongs to the 9th verse of the Psalm. In ver. 30 the first line is the second of the 9th verse in the Psalm, and the second is the second of the 10th verse.

Vers. 31-33. Call to celebrate the Lord as king and judge. The 31st verse contains the first line of ver. 11 and the first of ver. 10 in the Psalm. *And let them say;* in the Psalm, 'say ye.' The 32d verse consists of the second line of ver. 11 and the first of ver. 12 in the Psalm. In ver. 33 are the second line of ver. 12 and a simplification of the first line of ver. 13, while the remainder of this verse in the Psalm is here omitted.

Vers. 34-36. Any one who will read over the 106th Psalm will perceive that in these three verses the people in this day of gladness are very gently reminded of the calamities of their past history and their causes, down to the humiliating times of Eli and Saul, when the ark was taken captive, and the glory was departed from Israel. *Oh give thanks.* This is now the burden of their song. *And say ye.* This is addressed to the worshipping people. *O God of our salvation.* This is a variation for 'O LORD our God,' suitable to the occasion. *And deliver us.* This is inserted here to express their longing for freedom from a foreign yoke, such as that of the Philistines, from which they were beginning to be delivered. *And all the people said.* This, as it stands here, is not a part of the hymn; yet it is an adaptation of the end of the Psalm, 'And let all the people say, Amen. Hallelujah.'

37-43. **New distribution of the priests and Levites.** Asaph and his brethren are to minister in song before the ark.

Ver. 38. Obed-edom is to minister with his brethren as doorkeeper. *With their brethren.* The writer has in mind the two heads of the doorkeepers. *Threescore and eight.* This includes a part of Hosah's company (xxvi. 8, 11). Obed-edom and Hosah are then mentioned as the chiefs of the porters at the tabernacle. Obed-edom was of Gathrimmon, and therefore a Kohathite (vi. 69), and indeed a Korhite (xxvi. 1, 4). Hence his father Jedithun, as it is in the original, is different from Jeduthun (Ethan), who was a Merarite (vi. 44). These were to officiate at the tabernacle on Zion.

Vers. 39-43. The officiating staff at Gibeon. The tabernacle erected in the wilderness was first placed at Shiloh (Josh. xviii. 1). After the fatal defeat by the Philistines, in which the ark was taken (1 Sam. iv.), it appears to have been removed to Nob, near Gibeon (1 Sam. xxi.). And when the priests at Nob were slaughtered by Doeg the Edomite, it was removed to Gibeon. Zadok was of the line of Eleazar (vi. 8).

Ver. 40. *To offer burnt-offerings,* the customary morning and evening sacrifices, because the stated altar of burnt-offerings was there.

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 CHAP. XVI. 41—XVII. 4.—*Purpose of David to build a House for the Lord.*


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Ver. 41. *Heman and Jeduthun* (Ethan), the other two masters of song. Expressed by name in a book of order for Gibeon. To give thanks. The song of thanksgiving (ver. 4) was to be sung from day to day at the solemn service. It becomes the redeemed to give thanks.

Ver. 42. *Heman and Jeduthun.* These words are not in the Sept., and have therefore come in by a slip of the copyist; in which case the sentence will run thus: 'And with them trumpets and cymbals to strike the ear.' *The instruments of God's song*, or God's instruments of song, are the harps and lutes used in the worship of God. *The sons of Jeduthun* are given in xxv. 3. *Were porters*; literally, were at the gate. Their employment as gatekeepers was a temporary arrangement.

Ver. 43. This verse is made up of the end of ver. 19 and the beginning of ver. 20 in 2 Sam. vi.

1. *Distinguish the tent, the booth, and the tabernacle.*
2. *Distinguish the burnt-offering and the peace-offering.*
3. *Who was the master of song in Jerusalem?*
4. *How is the song here given made up?*
5. *What are the themes of the two principal parts?*
6. *Who were wont to be anointed in ancient times?*
7. *Of what were the people reminded in the last part of the song?*
8. *Who were chief of the porters in Jerusalem?*
9. *Who was the father of Obed-edom?*
10. *Who was priest at Gibeon?*

## CHAPTER XVII.

## PURPOSE OF DAVID TO BUILD A HOUSE FOR THE LORD APPROVED.

THIS chapter coincides with 2 Sam. vii. It records the purpose conceived in David's heart to build a house for the Lord, vers. 1, 2; the promise thereupon announced to him of a kingdom perpetuated in his line, vers. 3-15; and his grateful response to God for this promise, vers. 16-27.

1, 2. *David's purpose.* As David sat in his house, and felt all the comfort, grandeur, and stability which it embodied. In Samuel it is added, 'And the Lord had given him rest round about from all his enemies.' This refers to the final defeat of the Philistines after the conquest of Zion.

Ver. 2. Nathan heartily approved of the design, and felt that it would be acceptable to God. He could not, indeed, penetrate into the counsel of God, nor discern the way in which it was to be accomplished.

3-15. *The gracious promise of God to David by Nathan.* This is to make him a house, or perpetuate the regal office in his line.

Ver. 4. *Not thou shalt build*; in Samuel, 'Shalt thou build?' implying a negative.

CHAP. XVII. 5-20.—*Purpose of David to build a House for the Lord approved.*

Ver. 5. *From tent to tent and from tabernacle*; in Samuel, 'in a tent and in a tabernacle.' See on xvi. 1.

Ver. 6. *Of the judges*; in Samuel, 'of the tribes.' The reading here is more suitable to the context, 'whom I have commanded to feed my people.'

Ver. 8. *And have made thee.* This may be, 'And I will make thee;' and so the promise may begin here. *A name*; in Samuel, 'a great name.'

Ver. 9. *Waste them*; in Samuel, 'afflict or humble them.' *As at the beginning*, under the Egyptians. These verses presuppose the existence of a record of the past history of the people of God.

Ver. 10. *And since the time*, the interval from their settlement in the land unto the death of Saul. *And I will subdue*; in Samuel, 'And I will cause thee to rest from.' *And I will show thee*; in Samuel, 'And the Lord will show thee.' *A house*, a family, a line of successors. The promise now turns to David personally.

Ver. 11. *Go with thy fathers*; in Samuel, 'Sleep with thy fathers.' *Which shall be of thy sons*; in Samuel, 'which shall proceed out of thy bowels.'

Ver. 12. *Build me a house*; in Samuel, 'build a house for my name.'

Ver. 13. *I will not take my mercy away from him*; in Samuel, 'my mercy shall not depart from him;' before which stands the sentence, 'I will chasten him with the rod of men and with the stripes of the sons of men.' *As I took it from him*; in Samuel, Saul is named.

Ver. 14. The turn of the sentence is different in Samuel, and refers to David.

Ver. 15. On comparing these two statements of the message of God by Nathan, we see that the sacred writer allows himself a latitude which is at variance with the literalism of some modern critics. And the statement of the Chronist by certain turns and forms of expression proves itself to be the later of the two. It also approaches more nearly to the Messianic aspect of the promise.

16-27. *David's thanksgiving for the promise.* *And sat*, probably on a carpet or rug laid on the ground. Sitting was not unusual in prayer (1 Kings xix. 4). *Jehovah God*; in Samuel, 'Lord Jehovah' in several instances.

Ver. 17. *Hast regarded me*, regardest me after an exalted rank of men. In Samuel, 'And this (perpetuity, etc.) is to be a law of man.' Both texts indicate a perpetuity and exaltation of man in the person and family of David, that in its highest form comports only with the Messiah.

Ver. 18. *For . . . Thy servant*; rather, of the glory of Thy servant. In Samuel the clause is simpler.

Ver. 19. *For Thy servant's sake*; in Samuel, 'For Thy word's sake.'

Ver. 20. In Samuel this verse begins thus: 'Wherefore Thou art great, O Lord God.'

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 CHAP. XVII. 21-XVIII. 3.—*David's Wars and Officers of State.*


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Ver. 21. The text in Samuel deviates in some phrases; but the general intent is the same.

Ver. 22. *Thou didst make*; in Samuel, 'thou didst confirm.'

Ver. 23. *Let . . . be established*; in Samuel, 'establish Thou.'

Ver. 24. *It even be established that*, is wanting in Samuel.

Ver. 25. *Told*, opened the ear of.

Ver. 26. The second clause in Samuel, 'and Thy words be true,' is here omitted.

Ver. 27. *Let it please Thee*, or be Thou pleased. The deviations from Samuel are unimportant. *That it may be before Thee for ever.* This has its fulfilment only in the Messiah (Ps. ii.). The response of David is in fine keeping with the promise of the Lord. This chapter affords a striking instance that a good resolve never fails to meet with due regard from God.

1. *On what occasion did David propose to build a house for the Lord?*
2. *How much of David's purpose did Nathan commend?*
3. *What was the promise of the Lord to David?*
4. *How was the proposal of David modified by the Lord?*
5. *What is to be inferred from comparing the report of the Divine message in Chronicles with that in Samuel?*
6. *What presumption does this chapter afford of the existence of the previous historical books of Scripture?*
7. *What aspect of the promise to David is more prominent in Chronicles?*
8. *Have the people of God confined themselves to one attitude in devotion?*
9. *To what does the phrase 'hast regarded me according to the estate of a man of high degree' point?*
10. *What is the farthest point in the promise here noticed by David?*
11. *What law of Divine providence is exemplified in this chapter?*

## CHAPTER XVIII.

## DAVID'S WARS AND OFFICERS OF STATE.

THIS chapter is parallel to 2 Sam. viii. It reports the warlike achievements of David, vers. 1-13; and closes with a list of his principal officers, vers. 14-17.

1. **The Philistines subdued.** *Took Gath and her towns* (daughters); in Samuel, 'took Metheg-ammah,' the curb or dominion of the mother city. Gath appears to have been the metropolis or capital of the Philistines. The phrase in our author is therefore explanatory. This was an aggressive war.

2. **Moab.** The punishment inflicted on Moab (in Samuel) is here omitted. *Brought gifts*, paid tribute. The tradition is, that the Moabites had not treated David's parents well.

3-8. **Zobah conquered.** *Hadar-ezer*; in Samuel, Hadad-ezer. *Zobah* lay east of Hamath, and north of Damascus, perhaps the Zabe of Ptolemy. *Unto Hamath*, which was in the valley of the Orontes. This was the northern boundary of the Promised Land (Num. xiii. 21,

CHAP. XVIII. 4-17.—*David's Wars and Officers of State.*

xxxiv. 8). *To stablish his dominion*, his hand; in Samuel, 'to restore.' He was attempting to recover his power, when it had been checked by Saul (1 Sam. xiv. 49), and was defeated by David.

Ver. 4. *A thousand chariots*. In Samuel the word for chariots appears to have fallen out. *Seven thousand*; in Samuel, 'seven hundred.' The former is not an extravagant number, and may be correct. *All the chariots*, or teams of horses, which he had taken, with the reservation of one hundred teams.

Ver. 6. The word for 'garrisons' appears in Samuel, but has fallen out here.

Ver. 7. The shields of gold indicate the wealth of Zobah.

Ver. 8. *Tibhath*; in Samuel, Betah, a simple form growing into the former by transposition and addition. *Chun*, for which in Samuel stands 'Berothai.' We do not know the reason of this diversity. These towns are specially named on account of the brass or copper obtained there. The use of it is mentioned only here.

9-11. *Congratulations from Tou*. *Tou*; in Samuel, Toi.

Ver. 10. *Hadoram*; in Samuel, Joram, which should perhaps be Jedoram, as the Sept. has the *d* in both cases. *To inquire of his welfare*, to greet him well. *Had war*; literally, was a man of wars.

Ver. 11. *From Edom*; in Samuel, 'from Aram.' It is probable that both may have been in the original source. *From the children of Ammon*, mentioned in anticipation of the events narrated in the following chapter. His encounter with Amalek is recorded in 1 Sam. xxx.

12, 13. *The Edomites*. *Abishai*, acting apparently under Joab. *Edomites*; in Samuel, 'Aramites,' which appears to be a wrong reading. The valley of Salt is south of the Salt Sea, where the Edomites dwelt. *Eighteen thousand*. In the title of Ps. lx., 'twelve thousand' is given. But this may refer only to one conflict in the campaign with Edom, as the nation was nearly exterminated in this war (1 Kings xi. 16).

14-17. *Officers of the king*.

Ver. 15. *Joab*. See on ii. 16. *Recorder*, remembrancer, who advises the king of what is going on, and conveys his orders.

Ver. 16. *Abimelech*; rather, Ahimelech, as in Samuel and the Sept. (xxiv. 3, 6, 31), of the same name with his grandfather (1 Sam. xxii. 20). Shavsha is Shisha in 1 Kings iv. 3, and Sheva in 2 Sam. xx. 25; for which 'Seraiah' in the parallel place (Sept., Sasa) is probably a slip of the pen.

Ver. 17. *Benaiah*. See on xi. 22. *Was over*; in Samuel, 'and,' the guards over whom he presided being merely annexed to their commander. The Cherethi and Pelethi, said to be lictors and couriers, appear to have been two tribes of the Philistines whom David attached to his service. *Chief*; in Samuel, priests or ministers (1 Kings iv. 5).



CHAP. XIX. 1-7.—*War with Ammon and Syria.*

1. Enumerate the various enemies subdued by David.
2. What difference was there between this war with the Philistines and the former campaigns with them?
3. What possible reason has been assigned for the war with Moab?
4. What was the situation of Zobah?
5. How far did the promise of God warrant the conquests of David in this direction?
6. What instances have we in this chapter of the same place having different names?
7. Who were the Cherethi and Pelethi?
8. How is the number slain in Edom here reconciled with that mentioned in Ps. lx.?

## CHAPTER XIX.

## WAR WITH AMMON AND SYRIA.

THIS is a record of the war with Ammon and Aram combined. It contains the insult offered to David's messengers of condolence, vers. 1-5; the victory over the confederates, vers. 6-15; and the second victory over Aram, vers. 16-19. It corresponds with 2 Sam. x.

1-5. *The condolence of David met with insult.* After this, after the leading events related in the previous chapter.

Ver. 2. *His father showed kindness to me.* Nahash was signally defeated by Saul (1 Sam. xi.), and perhaps on that account became the friend of David.

Ver. 3. *Thinkest thou that David;* literally, in thine eyes doth David. *To overthrow and to spy out* with a view to impose a tribute. In Samuel, the order is to spy and to overthrow.

Ver. 4. *Shaved them;* in Samuel, 'shaved off the half of their beards.' The Chronist omits the detail and softens the insult. The beard was greatly valued among the Easterns, and to violate it was a great offence (cp. Herod. ii. 121 with Blacksley's note).

6-15. *Victory over Ammon and his confederates.* Ammon aggravates the insult by preparing to make war on David. *A thousand talents.* This is not mentioned in Samuel. The talent contained 3000 shekels, and is estimated at £342. *And horsemen,* fighters who rode on the war-car. *Mesopotamia,* Aram-naharaim, Aram of the two rivers Phrat and Tigris. For this stands in Samuel, Aram-beth-rehob, which refers either to Rehoboth on the Phrat, or to Rehob east of the Lebanon. *Aram maachah* lay north of East Manasseh. In Samuel is also Ish-tob, the men of Tob, a district in the north of Arabia Deserta.

Ver. 7. *Hired 32,000.* These are the men-at-arms. After the number should be a comma. The particulars follow, namely, those with chariots and the King of Mesopotamia and his people. In this way the sum total nearly corresponds with that in Samuel,

CHAP. XIX. 8-XX. 2.—*War with Rabbah and with the Philistines.*

where the chariots are not mentioned. *Medeba*, about nine miles south-east of Heshbon. This is not stated in Samuel.

Vers. 8-11. Joab found himself between the Ammonites at the city gate and the sons of Aram in the field, and arrayed his choice troops against Aram, the stronger force, and the rest against Ammon. The gate appears to be that of *Medeba*.

Vers. 12, 13. His brief address appeals to the courage, patriotism, and religion of his men.

Vers. 14, 15. The Ammonites, seeing Aram defeated, fled without delay; and Joab returned for the present to Jerusalem.

16-19. **Second victory over Aram.** *Put to the worse*, smitten. *Beyond the river*, Phrat. Here in Samuel is inserted, 'and they came to Helam.' *Shophach*; in Samuel, 'Shobach.'

Ver. 18. In Samuel, the chariots are 700; and in contrast with ver. 6, for footmen is given 'horsemen.' It seems probable that the text of Chronicles is in this case correct. The number may refer to the men connected with the chariots.

Ver. 19. *The servants*, tributaries or vassals. Hadarezer appears to have extended his sway across the Phrat.

## CHAPTER XX.

## WAR WITH RABBAH AND WITH THE PHILISTINES.

THIS extract from the ancient records tells of Rabbah taken, vers. 1-3; and three sons of the giant of Gath slain, vers. 4-8. It covers 2 Sam. xi.-xxi.

1-3. **Rabbah taken** (2 Sam. xi. 1 and xii. 26-31). This only completed the chastisement of Ammon for the insult to David's messengers. *After the year was expired*, at the return or beginning of the year, in contrast with the round or end of the year (Ex. xxiii. 16, xxxiv. 22). The sacred year began with the new moon which became full next after the vernal equinox; the civil year, at the seventh new moon, and therefore some time before the autumnal equinox. The series of feasts regulated the year. They began in spring and ended in autumn. *When kings go out* on any enterprise, after the repose of the winter. *David tarried at Jerusalem*. His presence was more required at the seat of government than at the siege of Rabbah. At this point is introduced the episode in the history of David concerning the wife of Uriah, which the Chronist omits as unnecessary to his purpose. *Joab smote Rabbah*. The circumstances are more fully given in 2 Sam. xxvi. 26-31. When 'the city of waters' was taken, Joab sent a message to David to come and take the city or citadel.

Ver. 2. *A talent of gold*. A crown weighing 114 pounds Troy could not be set upon the head in the ordinary way. It may have

CHAP. XX. 3-XXI.—*The Numbering and the Plague.*

been suspended over it. A crown weighing even a *maneh*, the fiftieth part of a talent, would make an uneasy head.

Ver. 3. As *saws*, *harrow*s or threshing drags, and *axes* or scythes, are not instruments of torture or execution, it is obvious that David did not 'cut' them, but forced or 'put' them to hard labour as serfs with instruments of husbandry, or in the making of bricks, as is added in Samuel. The verb rendered *cut* is nowhere else used in this sense, but in that of ruling, and therefore employing in forced labour.

4-8. **Three sons of the giant of Gath slain** (2 Sam. xxi. 18-22). The history of Absalom, his rebellion and its consequences, and of the famine of three years and its cause, given at some length in 2 Sam. xiii.-xxi., is here omitted. The first son of the giant Ishbi-benob is also here omitted. *Gezer* belonged to the tribe of Ephraim, and lay north of Philistia (vii. 28, xiv. 16). The more precise scene of the event was Gob (2 Sam. xxi. 18), a place otherwise unknown in the vicinity of Gezer. Sibbecai is mentioned among the mighty men in xi. 29. *Sippai*; in Samuel, Saph. *Of the sons of the giant*, the Rapha, a native of Gath, who belonged to the Rephaim, Anakim, or Avim (Deut. ii. 20-23; Josh. xiii. 3).

Ver. 5. *Elhanan*, son of Jair; in Samuel, Jaari is perhaps different from Elhanan son of Dodo (xi. 26). *Lachmi, brother of Goliath*. This is a simpler and better text than that of Samuel.

Vers. 6-8. Another unnamed son of the giant is slain by Jonathan, son of Shimea (Shimma, ii. 13). The six-fingered (*sedigiti*) are mentioned by Pliny (*N. H.* ii. 43), and appear in the family of Forli among the Himyarites.

1. *What offence was added by Ammon to the maltreatment of David's messengers?*
2. *What consequences did this involve?*
3. *How much is a talent in weight? and if of silver, in value?*
4. *What is meant by the 'thirty-two thousand' in xix. 7?*
5. *At the gate of what city did the Ammonites take their stand?*
6. *What is meant by the return of the year?*
7. *In what respect did Joab smite Rabbah?*
8. *What use did David make of the saws, threshers, and scythes?*
9. *What is the word in Samuel for 'cut'?*
10. *What history is omitted in this part of Chronicles?*
11. *What naturalist mentions the sedigiti?*

## CHAPTER XXI.

## THE NUMBERING AND THE CONSEQUENT PLAGUE.

THE events here recorded appear in 2 Sam. xxiv., the two previous chapters being occupied with the eighteenth Psalm, the last words of David, and the list of his mighty men. This list has been already given in 1 Chron. xi. We have here the numbering of the people, vers.

CHAP. XXI. 1-9.—*The Numbering and the Plague.*

1-8; the choice of punishment given to David, vers. 9-14; the respite, vers. 15-17; the propitiation, vers. 18-27; and the perpetuity of this place of sacrifice, vers. 28-30.

1-8. **The numbering of the people.** *Satan*, the adversary, accuser. The spirit of evil was a busy agent in the temptation of the mother of all living. He appears first under the name of Satan in Job i. We are informed in Samuel that the anger of the Lord was again kindled against Israel; and He moved, or as it is here, permitted Satan to move David to number Israel. The web of human actions is very complex. The great Mover rules over all, but many under-movers intervene in the drama of life; so that it is not more difficult to foretell the course of the weather than of the will. We see here that displeasure had been provoked antecedent to this temptation to number the people, which is simply the link that brings on their chastisement. God's people were only to be numbered for His service, and with a ransom for each soul of a *beka* or half-shekel, lest a plague should come upon them (Ex. xxx. 12). This numeration from a lower motive, and without ransom, was an act of treason against the majesty of God.

Ver. 2. If the payment of the *beka* was punctually made by all Israel, the number of men of twenty years and upwards should be known without a special enumeration.

Ver. 3. The king counts them as his servants; but the Lord regards them as His, and therefore resents this numeration.

Ver. 4. This covers 2 Sam. xxiv. 4-8, and reports simply the return to Jerusalem after an absence of nine months and twenty days.

Vers. 5, 6. In Samuel, the numbers are, of Israel 800,000, and of Judah 500,000. As we know not the principle of enumeration in each case, we cannot explain the discrepancy. But as round numbers only are given, if we suppose the sums in the present text to include in Israel all the monthly courses with their officers (xxvii.) amounting to nearly 300,000, and to exclude from Judah the contingent of Benjamin (say 30,000), by subtracting and adding accordingly, we shall approximate sufficiently to the numbers in Samuel. The number of Benjamin may have been known to Joab, though he did not count it in the muster of Judah. Levi he had a special dislike to number, as they were dedicated to the Lord, and the numbering was contrary to law.

Ver. 7. *Smote Israel.* The Chronist, writing long after the event, sums up in this sentence the history, which he afterwards details. It is curious, however, that Samuel has here, 'And David's heart smote him, after that he had numbered the people.' On reflection, conscience was wont to strike David (1 Sam. xxiv. 5). This accounts for the statement of the following verse.

9-14. **The mode of his punishment left to the choice of David.** Gad was probably a scholar of Samuel, and attached himself early to

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 CHAP. XXI. 10-25.—*The Numbering and the Plague.*


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David (2 Sam. xxii. 8). *David's seer*, the successor of Samuel in this office (ix. 22).

Ver. 10. *Offer*, lay upon thee for thy choice.

Ver. 11. *Choose*, take to thee.

Ver. 12. *Three years' famine*; in Samuel, seven years. But even in Samuel the Sept. has three. The triad, famine, sword, and pestilence, often recurs in the word of God (Deut. xxviii. 21-25; Rev. vi. 4-8).

Ver. 13. We can see, in some of David's answers, the father of Solomon the Wise. But there is also a tenderness of conscience which is all his own (2 Sam. xv. 25).

Ver. 14. If the time noted in Samuel be from the morning till the time of the evening sacrifice, the great mercy of the Lord is shown in shortening the three days to less than one. There fell of Israel 70,000 men. Increasing 1,570,000 in the proportion of 5 to 7 for all the males, and then doubling to include the females, we have about 4,500,000 for the whole population, 70,000 of which would give an average of 16 deaths in the 1000.

15-17. *The respite. Ornan*; in Samuel, Araunah or Orenah. A scion of the old Jebusite race that formerly held the fort of Zion, was now living peaceably on the hill Moriah.

Ver. 16. David had confessed his sin, and pleaded the mercy of God; and while the angel of destruction was still stretching his hand over Jerusalem, he made intercession for the people.

Ver. 17. He takes the blame on himself, and pleads that the punishment of a crime that was all his own may fall on himself alone. The people, however, in the sight of God, were guilty of other offences that had incurred this penalty, and had not till now shown any repentance. But when David and the elders in sackcloth fell upon their faces in supplication, at the same instant the Lord repented Him of the evil, and said to the angel, 'It is enough; stay now thine hand.'

18-27. *The propitiation.* The Lord's command warrants David in erecting the altar, and renews the consecration of Moriah as a holy place. It was made sacred before by the sacrifice of Abraham (Gen. xxii.); and the priesthood of Melchizedec was exercised either on this or the adjacent hill of Jerusalem (Gen. xiv.).

Ver. 20. While David was interceding, Ornan and his four sons hid themselves at the sight of the angel.

Ver. 21. When the angel stayed his hand, Ornan returned to his occupation, and on seeing the king, went forth to meet him with due respect.

Ver. 22. *The place*, on which the floor was made. It was the top of the middle hill of the eastern ridge on which Jerusalem stood (xi. 7).

Ver. 23. In the eastern style of politeness, Ornan offers the whole to David, as Ephron to Abraham (Gen. xxiii.).

Ver. 25. The value of *the place* is here given. That of the thresh-

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 CHAP. XXI. 26—XXII. 1.—*David's Preparations for Building the Temple.*


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ing-floor and the oxen is given in Samuel. The shekel of silver (about 2s. 8d.) was of higher relative value than now. And gold is to silver as 16 to 1. The place was probably the whole hill; the threshing-floor was rated at the cost of making, apart from the ground. The one writer states the matter of present interest, the other records the matter of permanent moment.

Ver. 26. *Burnt-offerings*, denoting propitiation; *peace-offerings*, communion after propitiation. The answer by fire was given on great and critical occasions (Lev. ix. 24; 1 Kings xviii.).

Ver. 27. The sacrifice is accompanied with the cessation of the plague.

28–30. **The perpetuity of the altar on Mount Moriah.** *Answered him* by the voice of Gad at the bidding of the angel, and also by the fire on the altar. *He sacrificed there.* He continued to sacrifice there, for the reasons assigned in this and the following verses.

Vers. 29, 30. The altar of burnt-offering was still at Gibeon, and he could not go thither in the present emergency, for fear of the angel. After this Divine institution, Mount Moriah (2 Chron. iii. 1) became a place of lawful sacrifice.

1. *What was the legitimate way of numbering the people?*
2. *How is the statement, 'And Satan moved,' reconciled with that in 2 Sam. xxiv. 1, 'And He (the Lord) moved'?*
3. *How is it that David is only punished through the punishment of the people?*
4. *In what time was the census completed?*
5. *How may the numbers here be nearly harmonized with those in Samuel?*
6. *What was the place of Ornan's threshing-floor?*
7. *Give a probable explanation of the difference between the payment here and that in Samuel.*
8. *Mention some instances in which the Lord answered by fire.*
9. *What indication does David give of the perpetuity of the altar of sacrifice on Mount Moriah?*

## CHAPTER XXII.

## DAVID'S PREPARATIONS FOR THE BUILDING OF THE TEMPLE.

THE remaining chapters of this book are peculiar to the Chronist. They narrate the arrangements of David for the building of the temple, his religious and political regulations, and his last will and death. This chapter contains the preparations of David for the building, vers. 1–5; his charge to Solomon, vers. 6–16; and to the princes, vers. 17–19.

1–5. **David's own preparations for building the temple.** David had erected a tabernacle for the ark of the Lord on the hill of Zion. He had now found, like Jacob (Gen. xxviii.), a 'house of the Lord God' on the adjoining summit, and built there an altar of burnt-offering for Israel. He regards this as the site of the temple.

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 CHAP. XXII. 2-19.—*David's Preparations for the Building of the Temple.*


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Ver. 2. *The strangers*, the non-Israelites, who were employed as serfs. They were no doubt proselytes, as the Sept. translates. *Masons*, stone-cutters.

Ver. 3. *Foinings* were braces or brackets for binding together the boards of which the doors and other articles were made.

Ver. 4. Zidon and Tyre abounded in timber merchants and navigators.

Ver. 5. *Young and tender*. Josephus (*Ant.* viii. 7, 8) implies that Solomon was fourteen years old when he came to the throne. He was the fourth son of Bathsheba, and could not be very old. *I will now*, or let me now prepare for it.

6-16. **His charge to Solomon to build the house.**

Ver. 7. *My son*; rather, his son, in apposition with Solomon. *In my mind*, my heart.

Ver. 8. This is the first intimation of the reason why David himself was not to build the house of God.

Ver. 9. *Solomon* means a man of peace. He was in this respect a type of the Prince of Peace. This name, therefore, as well as Jedidiah (2 Sam. xii. 25), was of Divine appointment.

Ver. 10. This is contained in the message by Nathan (xvii. 13; 2 Sam. vii. 13).

Ver. 12. *Wisdom*. This part of the paternal admonition must have struck the youthful Solomon, and helped to prompt the petition he afterwards made (1 Kings iii. 9).

Ver. 13. These are the phrases of the law (Deut. iv. 1, xxxi. 6).

Ver. 14. If the talent of gold be taken at £5475, and that of silver at £342, the total will be an enormous sum, yet perhaps not too much for the gatherings of at least thirty years of David's reign. Cyrus is said to have taken 34,000 pounds of gold and 500,000 talents of silver in the conquest of Asia (Plin. *Nat. Hist.* xxxii. 15). Such accumulations of treasure were not unusual in ancient times. Yet, all things considered, many think that some augmentation of the numbers has crept into the text.

Ver. 15. The serfs of ancient kingdoms were very numerous (2 Chron. ii. 17).

17-19. **His charge to the princes of Israel.**

Ver. 18. This verse contains the reasons for liberality in giving.

Ver. 19. *To seek the Lord your God*. Self-consecration to God is the foundation of all zeal in His cause.

1. *What are the subjects of the remaining chapters of this book?*
2. *What does David affirm of the place of the altar now erected?*
3. *Who were the strangers spoken of in this chapter?*
4. *What was the age of Solomon at his accession, according to Josephus?*
5. *What other name was given to Solomon at his birth?*
6. *Why were the princes bound to be liberal in contributing to the building of the temple?*

## CHAPTER XXIII.

## THE ORDER OF THE LEVITES AND THEIR SERVICE.

THIS chapter refers to the Levites, and the order and distribution of their service. It gives the classification, vers. 1-5; the houses, vers. 6-23; and the general regulations of the Levites, vers. 24-32.

1-5. *Classification of the Levites. Made Solomon King.* The remainder of this book is the detail of this statement.

Ver. 2. *All the princes.* This was a regular convention for arranging the affairs of the kingdom before the death of David.

Ver. 3. The first matter for the assembly was the ministry of religion. The ministers are the Levites. *Thirty years.* This was the legal time for entering on their stated functions (Num. iv. 3). When, by the six wagons offered by the princes (Num. vii.), their duties were somewhat lightened, their period of service began five years earlier (Num. viii. 24). The younger men were employed under their seniors for certain services that were suitable to their age. In the time of Moses the number of Levites over thirty years of age was 8580.

Vers. 4, 5. In these verses we have the four classes of the Levites, which are afterwards described in detail. The 24,000 include the priests and their attendants. The priests are treated of in xxiv. 1-19; their attendants in xxiv. 20-31; the 6000 officers and judges in xxvi. 20-32; the 4000 porters in xxvi. 1-19; and the 4000 choristers in xxv. *Set forward*, to oversee, as in xv. 20. They had under their charge the younger Levites and the serfs of the sanctuary, who were devoted to menial duties (ix. 2). The officers (*shoterim*) appear very early in the history of Israel (Ex. v. 6). They were superintendents and managers of business. The judges must have had jurisdiction over all cases in which religion was concerned.

Ver. 5. David was the adopter and improver, if not the inventor, of musical instruments for the worship of God (Amos vi. 5).

6-23. *Houses or families of the Levites.* The following enumeration embraces all the Levites, who are afterwards distributed into their classes. The courses or divisions were arranged by David, and therefore consisted of a definite number.

Ver. 7. *Laadan* is a variant for *Libni* (vi. 17; Ex. vi. 17).

Ver. 9. *Shimei* here is a descendant of *Libni* or *Laadan*, named after his brother, who has come into such prominence as to give rise to three houses. This follows from the last clause of the verse.

Ver. 10. *Fahath* is an oft-repeated name in this family (vi. 43). *Zina* is in the Sept. *Ziza*, as in the following verse.

Ver. 11. It appears that there were only three houses from *Shimei*, and nine in all from *Gershon*.

12-20. The houses of *Kothath*.



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 CHAP. XXIII. 13-31.—*The Order of the Levites and their Service.*


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Ver. 13. Aaron's two sons form two houses that are not mentioned here, as they come out very distinctly in the following chapter. *That he should sanctify*; rather, to sanctify him as most holy—him and his sons for ever. The office of the priest is threefold—first, to make atonement (offer the fire-offering); second, to minister to God for man; third, to bless man for God. These are the functions of a mediator. *For ever.* This takes in the great Archetype Himself.

Vers. 14-17. Two houses from Moses. Shebuel, otherwise Shubael (xxiv. 20).

Vers. 18-20. One house from Izhar, four from Hebron, and two from Uzziel; in all, eleven from Kohath. Jesiah should be Isshiah, as in xxiv. 25.

21-23. *The houses of Merari.*

Ver. 22. *Their brethren*, that is, their cousins or kinsmen.

Ver. 23. *Mahli.* The nephew we often find named after the uncle. As there are four houses from Merari, we have twenty-four in all of the sons of Levi.

24-32. *General regulations concerning the Levites. Twenty years.* Younger men from twenty years and upwards are now admitted among the attendants in the courts of the Lord's house. Two reasons are assigned for this.

Ver. 25. *First*, Jerusalem was the chosen city for the stated national service. There would be no more moving from place to place.

Ver. 26. *Secondly*, the carrying of the tabernacle would be no more necessary.

Ver. 27. *By the last words of David.* At the close of his life these new arrangements were made.

Ver. 28. *Their office*, stand, or station, was at the hands of the sons of Aaron. While the services were of a higher nature, they were more numerous and varied than formerly. In the primitive simplicity of the wilderness, the worshipper was wont to kill the victim, flay and cut it in pieces, and wash the inwards and legs. But now all these services were performed by the Levites or the Nethinim (ix. 2). Other offices were performed *in the courts*, and in the chambers, and in the purifying of all holy things.

Ver. 29. They prepared the shewbread and the various kinds of oblation or meat-offering (Lev. ii., vi. 14). *Measure and size*; rather, rate or portion and measure.

Ver. 30. The morning and evening song of praise was performed by the four thousand that were set apart for singing and playing on instruments of music (ver. 5).

Ver. 31. *And to offer*; more exactly, and for all offering. It belonged to the priests alone to sprinkle the blood, to trim the fire on the altar, and to lay the parts of the victim on the fire (Lev. i.). It fell to the other Levites to do everything that was preparatory or

CHAP. XXIII. 32-XXIV. 5.—*Twenty-four Classes of Priests and of Levites.*

incidental to these priestly acts. This refers particularly to the attendants of the priests in the performance of their functions.

Ver. 32. The Levites have the charge of the tent of meeting, of the holy apparatus, and of the duties required by the priests, so that everything may be fit, orderly, and ready for the special functions of the priests (Num. xviii. 2-5). This includes the four thousand doorkeepers or porters (ver. 5). The officers and judges are not noticed here, because they were out of the range of the strictly religious service.

1. Enumerate the classes of the Levites.
2. Give the successive enlargements of the range of age for the service of the Levites, and the reasons for them.
3. Where are the 'officers' first named?
4. What prophet alludes to David as an inventor of musical instruments?
5. How many houses or clans of Levites under each son of Levi, and in all?
6. What are the chief parts of the priest's office?
7. What part did the worshipper take in the sacrifice at first, and by whom was this afterwards discharged?
8. What were the other duties devolving on the Levites?
9. Who assisted them in the menial or servile parts of their work?
10. How many were singers, and how many doorkeepers?

## CHAPTER XXIV.

## THE TWENTY-FOUR CLASSES OF PRIESTS AND OF LEVITES.

THIS chapter contains the twenty-four classes of priests, vers. 1-19; and the classes of Levites, who attended them in the performance of their sacerdotal functions, vers. 20-31.

1-6. Introduction to the list. The sons of Aaron are given in Ex. vi. 23.

Ver. 2. The death of these young men is narrated in Lev. x. That they were childless is stated in Num. iii. 4.

Ver. 3. *Both Zadok; rather, and Zadok.* David distributed the priests with the aid of Zadok and Ahimelech. He gave the order and superintended the process. But Zadok and Ahimelech performed the work. Ahimelech was the son of that Abiathar that escaped to David from the sword of Saul (xviii. 16; 1 Sam. xxii. 20; 2 Sam. viii. 17). *Their office, charge or muster.*

Ver. 4. *Chief men, heads of classes or divisions. And thus they were divided;* rather, 'and they,' David and his assistants, 'divided them, to the sons of Eleazar,' etc.

Ver. 5. *And thus they were divided;* rather, 'and they divided them.' *One sort with another,* 'these,' sons of Eleazar, 'with those,' sons of Ithamar. *Princes of holiness, or, princes of the sanctuary, and princes of God* are titles belonging to the same persons. The one is merely the complement of the other. The former occurs in Isa.

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 CHAP. XXIV. 6-23.—*The Twenty-four Classes of Priests and of Levites.*


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xliii. 28; the latter is expressed in the name Israel (Gen. xxxii. 28). They characterize the chiefs of the several classes of priests.

Ver. 6. Shemaiah, if not the same that is so named in xv. 8, is otherwise unknown. *Wrote them* in a list in the order in which they were drawn. *The princes*, of the state. *Chief of the fathers*, chief fathers of the priests, whose order of service was to be determined. *One principal house*, one house. *And one taken*; rather, 'and next taken.' *Taken, taken*, means distributively or alternately taken. That two of Eleazar were drawn for every one of Ithamar, as Bertheau thinks, is not improbable. It was a matter merely of order, and therefore not very important.

7-19. **The allotted order.** Of the names in this list, some occur elsewhere, and others not. *Came forth*, as in Josh. xvi. 1. Joiarib and Jedaiah (Ezra ii. 36) are mentioned together in ix. 10, and both belong to Eleazar. From Joiarib sprang the Maccabees (1 Macc. ii. 1).

Ver. 10. From Abijah came Zacharias, father of John the Baptist (Luke i. 5).

Ver. 12. If the Jachin of ix. 10 be the same as Jakim, being here the twelfth, he belongs on Bertheau's hypothesis to Ithamar.

Ver. 14. The name Immer appears in ix. 12; but there it belongs to the distant ancestor of Adaiiah.

Ver. 17. If Jachin in ix. 10 be the Jachin here, he still belongs to Ithamar.

Ver. 19. *The orderings*, the charge or muster, as in ver. 3. *Their manner*, rule or custom. *Under*, by the hand of Aaron. *As the Lord God of Israel commanded.* This is the constant phrase in the law of Moses (Ex. xxxix. 42; Lev. xxvii. 34; Num. xxxvi. 13; Deut. xxxiv. 9). The high priest and the heads of the twenty-four classes are supposed to be represented by the twenty-five men at the door of the temple facing towards the east in Ezek. viii. 16.

20-31. **The distribution of the other Levites.** *The rest*, of the 2400 Levites, who were to preside over the work of the house of the Lord (xxiii. 4). The priests were included in the number; and when these have been treated of, the attendants upon them are the remainder. *Of the sons of Amram.* The whole of these attendants appear to have belonged to the Kohathites and Merarites. The Gershonites were to be found, at least as heads of houses, only among the officers, judges, and singers. *Shubael*; in xxiii. 16, Shebuel. Offspring his sons Jehdeiah forms a distinct draft.

Ver. 21. Rehabiah was the son of Eliezer. Among his very many sons (xxiii. 17), Isshiah became head of a draft. Thus there were four drafts from Moses.

Ver. 22. *Shelomoth*; in xxiii. 18, Shelomith. Of his descendants, Jahath formed a second draft. These are two drafts from Izhar.

Ver. 23. The supplements in the English accord with xxiii. 19, though the Sept. here agrees with the Hebrew text. It is possible,

CHAP. XXIV. 24-31.—*The Twenty-four Classes of Priests and of Levites.*

however, that the sons of Jeriah stand here simply for their father, who was the first, Amariah the second, etc. Our author is very brief in unimportant matters. There are four drafts from Hebron.

Vers. 24, 25. Among the sons of Micah, Shamir or Shamur became a head; and among the sons of Isshiah (xxiii. 20), Zechariah. There were thus four drafts from Uzziel. Hence there were in all fourteen drafts from the four sons of Kohath.

Vers. 26-30. The Merarites. Jaaziah was a descendant of Merari, who became head of a draft. We hear nothing of him elsewhere. This verse is a summary of the family of Merari, adapted to the number of drafts particularized in the following verses. The abrupt entrance of Jaaziah is quite in the manner of our author (ii. 7, iii. 21, iv. 3, v. 4).

Ver. 27. *The sons of Merari.* These are reckoned to Merari as distinct from the drafts traced to his two well-known sons. Instead of the one son mentioned in the previous verse, four sons or descendants are here assigned to Jaaziah, who were heads of drafts. These with Jaaziah himself make five. There is no reason for supposing this passage to be an interpolation, except its difficulty and unexpectedness to us. But this is rather an argument in favour of its genuineness.

Vers. 28, 29. Eleazar founded no draft. But Kish and Jerahmeel were heads of two drafts.

Ver. 30. Mushi gave rise to three drafts. Thus there were ten drafts of Merarites and fourteen of Kohathites, making in all twenty-four drafts corresponding to the twenty-four divisions of priests.

Ver. 31. These were arranged by lot to match the courses of their brethren, the sons of Aaron, in the presence of the same presidents. The last clause should run thus, 'the fathers, the chief over against his lesser brother.' This seems to intimate that in the preceding enumeration the heads of drafts are branches of the pedigree at different removes from the parent stem.

1. *How many courses of priests, and how many drafts of the other Levites?*
2. *Who were Zadok and Ahimelech?*
3. *Where else do we meet with the phrase 'Princes of holiness'?*
4. *What remarkable family sprang from Jojarib?*
5. *What conspicuous person from Abijah?*
6. *What prophet seems to refer to the high priest and the heads of the twenty-four courses?*
7. *Who are 'the rest of the sons of Levi'?*
8. *Why do the Gershonites not appear among 'the rest'?*
9. *How many drafts of 'the rest' descended from Moses?*
10. *What argument may be offered in favour of the genuineness of the passage about Jaaziah?*

## CHAPTER XXV.

## THE CHORISTERS.

THIS chapter relates to the choristers. It contains an account of the families of the three chiefs of song, vers. 1-8; and a list of the choirs in the order in which their lots came out, vers. 9-31.

1-8. *The families of song. The captains.* The princes of the host for service are the chiefs who preside over the order of worship in the temple, not the officers of the army. The word host is often applied to the routine of Levitical worship (Num. iv. 23, viii. 23). *Separated*, distributed the choristers. Asaph, Heman, and Jeduthun (Ethan) belong respectively to Gershon, Kohath, and Merari (vi. 33-47), all of whom are therefore represented among the singers. *Who prophesy*, the prophets or revealers of the Divine will in song. The harps and lutes give the note; the cymbals regulate the time. The former are the ordinary instruments of music. The lute includes the stringed instruments that differ from the harp (xiii. 8). It has the shape of a skin-bottle, or of the old Greek delta. It had therefore generally a neck, and resembled the guitar. The solid part of the harp, on the other hand, was a bow or angle of wood, across which the strings were stretched. *Workmen, performers*, who took part in the service of songs.

Ver. 2. Four sons of Asaph are here named. Asarelah is otherwise Jesharelah (ver. 14). *Under the hand*, the direction of Asaph. *Who prophesied*. Asaph was himself an inspired poet, and composed a part of the twelve psalms that are inscribed 'for Asaph' (Ps. l., lxxiii.-lxxxiii.)—that is, for the band of song that was under the charge of Asaph, and continued to bear his name.

Ver. 3. Jeduthun is another name for Ethan, the Merarite master of song (vi. 44). Of his six sons, only five are named here. The Sept., however, supplies Shimei after Jeshaiiah, which appears from ver. 17 to be correct. *Who prophesied*. Though Jeduthun occurs in the titles of Ps. xxxix., lxii., lxxvii., yet it does not appear that he was the author of any of the three. The prophesying refers simply to the singing of inspired songs, while he accompanied himself on the harp. *To thank and praise*. These words are very familiar in the Psalms.

Vers. 4, 5. Of the sons of Heman, Uzziel appears in ver. 18 as Azareal, as we have Uziah and Azariah; and Shebuel appears in ver. 20 by the variant Shubael. *The king's seer*. This title is given also to Jeduthun (2 Chron. xxxv. 15), as it was to Gad (xxi. 9). The term seer is ancient (1 Sam. ix. 9), but it kept its ground in the language. *In the words*, the matters that concern God. *To lift up the horn* is to exalt to honour and power. The phrase is often used with regard to the blessing of God (1 Sam. ii. 1, 10; Ps. lxxv. 10, lxxxix. 17, xcii. 11). Heman was exalted by receiving fourteen sons and three daughters from the Lord.

Ver. 6. *All these.* This refers to Heman. The statement is similar to that made concerning each of the other two masters of song. *According.* There should be a full stop before this clause, and it should run thus: 'At the king's hands were Asaph, Jeduthun, and Heman;' or, under the direction of the king, of Asaph, of Jeduthun, and of Heman.

Ver. 7. *With their brethren,* their fellows in the same choir. Every choir with its leader consisted of 12, and therefore the 24 choirs contained 288 choristers.

Ver. 8. *Ward against ward;* rather, 'for the ward (or charge), for as well the small as the great, the teacher with the scholar.' The 288 were the teachers, and the remainder of the 4000 were the scholars. This would give at least twelve scholars for every teacher.

9-31. *The list of choir leaders. For Asaph to Joseph.* Joseph was the second son of Asaph. His sons and his brethren, and the number of his choir are omitted, while they are mentioned in all the others. This omission may have occurred in copying. But whether so or not, it is plain that he must have had a choir of like number with the rest.

Ver. 11. Izri is the same as Zeri, ver. 3. Some other slight variations occur in the names. 'The series is so determined by the lot, that the four sons of Asaph hold the first, third, fifth, and seventh places; the six sons of Jeduthun the second, fourth, eighth, tenth, twelfth, and fourteenth places' (Keil). The remaining places, of course, fall to the sons of Heman. It appears, therefore, that Asaph first alternated with Jeduthun, then the latter with Heman, and that the lot determined which son of each should precede the others.

1. *How many were the choirs?*
2. *What is meant here by the captains of the host?*
3. *What other name had Jeduthun?*
4. *What is meant here by prophesying?*
5. *How does the psalter or lute differ from the harp?*
6. *What is the meaning of a psalm of or for Asaph?*
7. *Was Jeduthun a composer of psalms?*
8. *What is meant here by lifting up the horn?*
9. *How many in every choir?*
10. *How many scholars apparently to every teacher?*
11. *How far apparently were the places determined by lot?*

## CHAPTER XXVI.

### THE PORTERS AND THE OFFICERS AND JUDGES.

1-19. *The porters.* These belong to the Korhites and the Merarites. *The Korhites;* compare on ix. 17-19. *Meshelemiah,* called Shelemiah in ver. 14, seems to be identical with Shallum mentioned in ix. 19. *Asaph* is here a variant for Abiasaph (Ex. vi. 24).

Vers. 2, 3. The sons of Meshelemiah, the sons and grandsons of Obed-edom, and the sons of Hosah make twenty-five in all. But if

CHAP. XXVI. 4-18.—*The Porters.*

Shemaiah be left out, as represented by his sons, we shall have twenty-four.

Vers. 4, 5. Obed-edom was a Kohathite of Gath-rimmon (xv. 18, 24, xvi. 38). God blessed him, among other reasons, because he took charge of the ark when David was terrified by the breach upon Uzza (xiii.). Hence he had a large family of eight sons.

Vers. 6, 7. The sons of Shemaiah are mentioned, because they became rulers of houses. *Whose brethren.* These appear to be Elihu and Semachiah, who were distinguished among their brethren.

Vers. 8, 9. The grandsons are here reckoned with the sons. All the Korhites amounted to eighty.

Vers. 10, 11. The sons of Hosah (xvi. 38). *The chief*, over the Merarite porters. His father saw in him some eminent qualifications for this position. The porters here enumerated are in all ninety-three. At a later period there were 212 porters (ix. 22).

12-19. *The arrangement of the porters.* Among these, who are already enumerated. *The chief men*, the ninety-three under whom the remainder of the 4000 (xxiii. 5) were distributed.

Ver. 13. The order or rank seems to have been invariably determined by lot. The four chiefs cast lots for the sides of the sacred enclosure.

Ver. 14. Zechariah had a chief place on a par with his father. This was owing partly to his being a first-born son, and partly to his wisdom in counsel. Shelemiah was on the east, Zechariah on the north.

Ver. 15. On the south was the house of Asuppim or *gatherings*. The word in the beginning of the next verse, rendered 'to Shuppim,' should be placed at the end of this verse. It may mean 'for stores,' from a root meaning to *cut* or *place*. This was therefore a house in which certain things were collected, though we cannot tell what they were.

Ver. 16. On the west side is the gate Shallecheth. This word means *casting out*; and hence Thenius and others call this the refuse gate. *The causeway of the going up*; rather, the causeway that goeth up, rising up from the valley of the cheese-makers. *Ward against*, or with, *ward*.

Vers. 17, 18. The disposition of the companies. *Eastward*. Six Levites under Shelemiah, with their companies, kept the east gate during the whole day and night. *Northward*, under Zechariah. *Southward*, under Obed-edom. *Four a day*, or for the day. The keepers on the north and south appear to have held the ward only during the day, the gates being closed during the night. *Two two*, two succeeding two at the collecting house.

Ver. 18. On the west, under Hosah, there seem to have been two gates. *At Parbar*, at the suburb or separate place. The roots *parar* and *barar* coalesce here; they signify to separate. The place so called appears to be the fore-city (*προάστειον*, Joseph. *Ant.* xv. 11, 5), which was separated from the city proper by the first wall, and lay to

CHAP. XXVI. 19-26.—*The Officers and Judges.*

the west of the temple court (Caspari, *Life of Christ*, p. 265). On this side six were constantly on guard—four at the causeway mentioned above, and two at Parbar. Hence it follows that the two gates opened, the one on the causeway leading across the valley to the upper city, the other on a street belonging to the fore-city. How often the twenty-four warders were relieved during the day we are not informed.

Ver. 19. *Kore* here ought to be Korah. The porters belonged to the Kohathites and Merarites, to the exclusion of the Gershonites. We are not informed how the 4000 porters were distributed under twenty-five chiefs or the ninety-three captains.

20-32. **The officers and judges** (xxiii. 4). The number of these was 6000.

Vers. 20-28. The grand treasurers. *Ahijah*. As we find in the following verses the names of the treasurers, we can scarcely take the original word here as the proper name of a treasurer-general over them both. As a common noun, if it is to stand in its present form, it must mean a brotherhood or body of brothers to the other Levites. As this noun, however, occurs nowhere else, we may suppose an *m* dropped at the end to be restored, and then we shall have the Sept. reading, 'their brethren,' which is certainly the meaning in any case. There were two treasures, one for the house of God for the maintenance of its officers and services, and one for the things consecrated for the building of the temple.

Vers. 21, 22. *The sons of Laadan* (xxiii. 8). This periphrastic verse is shorter in one or more copies. *Jehieli* is the Jehielite. Jehiel gives name to the family, which accordingly includes his two brothers (xxiii. 8). Two of this family were the grand treasurers for the house of the Lord, under whom many of the Gershonites may have been employed.

Ver. 23. *Of or for* the four houses of the Kohathites. This verse appears to be prefatory to the remainder of the chapter.

34-28. **The Amramites**. *Shebuel* (xxiii. 16) is ruler of the treasures, that is, as Zöckler conceives, lord high treasurer over both departments of the sacred revenue. This is favoured by the absence of any specification of the treasures here. Yet this may result from the brevity of the narrative; and such a treasurer-general would naturally be named before all his subordinates.

Ver. 25. *And his brethren*, cousins or kinsmen. The pedigree of Shelomith (Shelomoth) is here briefly traced from Eliezer, son of Gershom.

Ver. 26. *Which*; rather, *this*. This Shelomith is to be distinguished from the son of Shimei (xxiii. 9) and the son of Izhar (xxiii. 18). He and his kinsmen were over the second branch of the sacred treasury. The great dedicators of treasure for the building of the temple were David, the chief fathers, and the captains of the host (xxviii., xix.).



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 CHAP. XXVI. 27-32.—*The Officers and Judges.*


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Ver. 27. *To maintain* is here to build and keep in repair the house of the Lord, which involved the erection of the temple in place of the tabernacle.

Ver. 28. We learn from this verse the curious fact that Samuel, Saul, Abner, and Joab had dedicated treasures which were to be applied to the above general purpose. David originated the special project which issued in the erection of the temple.

29-32. **The officers and judges**, ver. 29. *The Izharites*. These were under Chenaniah. *The outward business over Israel* is indicated by the titles here given, officers and judges (xxiii. 4). The judges administered the law; the officers collected the revenue. Under the latter head would fall the collection and distribution of the tithe. All this was civil or outward business, in contrast with the sacred functions of public worship.

Vers. 30-32. *The Hebronites*. Of these, 1700 were 'officers,' or over the charge of Israel west of the Jordan. The business of the Lord and the service of the king are the religious and civil matters of the people.

Ver. 31. Jeriah (xxiii. 19, xxiv. 23) is the chief of outward business on the east of Jordan. The arrangement is renewed in the last year of David's reign. Jazer was a Levitical city assigned to the Merarites (vi. 81), with whom Jeriah and his kinsmen resided.

Ver. 32. From this paragraph it appears that the Hebronites furnished 4400 of the 6000 officers and judges. The remainder were supplied by the Gershonites, Amramites, and Izharites. The Uzzielites, who were not otherwise occupied, must have served under the Hebronites. The curious fact comes out in all the arrangements, that office was hereditary. The heads of the different departments are named after the heads of the families employed in them. All that David seems to have done was to restore and regulate a system that had been organized at the first settlement of the nation. In this respect it presents a striking contrast to our modern customs.

1. *What was the full number of the porters?*
2. *Who were the four grand chiefs over them?*
3. *How many divisions of the porters?*
4. *How many chiefs of all ranks?*
5. *How were the grand chiefs arranged?*
6. *How many divisions under each?*
7. *What is the meaning of Asuppim?*
8. *What of Shallecheth?*
9. *What is the probable meaning and connection of 'To Shuppim'?*
10. *What the probable meaning of Parbar?*
11. *To what families did the treasurers belong?*
12. *To what the officers and judges?*
13. *What difference in these arrangements between ancient and modern customs?*

## CHAPTER XXVII.

## OFFICERS OF STATE.

THIS chapter contains the captains of the monthly divisions of the army, vers. 1-15; the princes of the tribes, vers. 16-24; the stewards of the treasures and other possessions of the king, vers. 25-31; and the ministers of state, vers. 32-34.

1-15. *The captains of divisions. And the sons of Israel.* After treating of the Levites and their distribution, the author comes to the whole people and the military and civil arrangements that subsist among them. *The chief fathers* include the princes of the tribes and the chief officers of state. *The captains* are subordinate to the commanders of the monthly divisions. This verse is therefore a general heading to the whole chapter.

Vers. 2, 3. The first course. *Jeshobeam* (xi. 11; 2 Sam. xxiii. 8) is here called the son of Zabdiel, who is therefore the Hachmonite of xi. 11. He is of the family of Perez (ii. 4), and therefore of the tribe of Judah. He was the chief of David's mighty men.

Ver. 4. The second course was under Dodai or Dodo. He was probably the son of Eleazar, one of David's three mighty men, and named after his grandfather Dodo (xi. 12). Being an Ahohite, he was of the tribe of Benjamin (viii. 4). Mikloth, if the same with him who bears this name in viii. 32 and ix. 37, was also a Benjamite. He was the second in command.

Vers. 5, 6. The third course. *Benaiah* (xi. 22-24; 2 Sam. xxiii. 23) was son of Jehoiada the priest (xii. 27), and therefore head of the Aaronites. Ammizabad his son was his second on account of his advanced age.

Ver. 7. The fourth course. *Asahel* (xi. 26; 2 Sam. ii. 18-23) was slain by Abner and succeeded by his son Zebadiah. He was of the tribe of Judah.

Ver. 8. The fifth course. *Shamhuth*—in xi. 27, Shammoth; in 2 Sam. xxiii. 11, Shammah—is a native of Harod and a descendant of Zerah, son of Judah.

Ver. 9. The sixth course. *Ira* (xi. 28) was of Tekoa, belonging to Judah.

Ver. 10. The seventh captain was Helez (xi. 27), of the tribe of Ephraim.

Ver. 11. The eighth was Sibbecai (xi. 29), a Zarhite of the tribe of Judah.

Ver. 12. The ninth, Abiezer (xi. 28), of the tribe of Benjamin.

Ver. 13. The tenth, Maharai (xi. 30), was of the tribe of Judah.

Ver. 14. The eleventh, Benaiah (xi. 31), was of Ephraim.

Ver. 15. The twelfth, Heldai, sprang from Othniel (Josh. xv. 17), belonging to Judah. Of the twelve captains, seven appear to belong to Judah, two to Benjamin, one to Levi, and two to Ephraim,

16-24. **The princes of the tribes.** This is a civil institution in contrast with the military one. *Zichri*. Whether this be the same as Zechariah in v. 7, we cannot tell.

Ver. 17. Two princes are assigned to Levi. *Hashabiah*. It is uncertain whether this be the Hebronite of xxvi. 30, or another of the same name. *Zadok*. The prince for civil purposes and the high priest do not necessarily coincide.

Ver. 18. *Elihu* is either the seventh son of Jesse omitted in ii. 15, or a variant for Eliab, which appears here in the Sept. *Michael*. This name occurs among the descendants of Issachar (vii. 3).

Ver. 19. Zebulun is not found in the pedigrees of the tribes in ii.-viii.

Ver. 21. *Abner*. This may be Abner the cousin of Saul (1 Sam. xiv. 50).

Ver. 22. Dan is also omitted in the pedigrees of the tribes. We have here thirteen princes, and yet Gad and Asher are omitted. The number is made up by giving two for Levi, one for the Levites, and one for the priests; and three for Joseph, one for Ephraim, and one for each half tribe of Manasseh. This seems to have been the state of things at the close of David's reign.

Ver. 23. David did not take a census of those under twenty for the reason here assigned (Gen. xv. 5). The people were continually receiving accessions by birth, and hence the number cannot be said to be completed.

Ver. 24. But even the numeration above twenty years was displeasing to God. The actual number of the people that were alive at a given time was not the sum of the Lord's people, which in the Divine estimate included those that were gone before as well as those that were to follow after. Besides, they were not all Israel who were of Israel. The pride indicated by such numeration was punished by a pestilence suddenly and seriously diminishing the number of the people (xxi.; 2 Sam. xxiv.). *The Chronicles* were the daily or yearly records of the transactions of the kingdom.

25-31. **The stewards of the royal possessions.** The king's treasures are here those in his own palace. *Azmaveth* may be different from Azmaveth in xi. 33. *The storehouses* or stores in other places. The revenue of the king consisted largely of the produce of the royal domains.

Ver. 27. *The Ramathite*, of Ramah in Benjamin. *Shiphmite*, a native, perhaps, not of Shepham (Num. xxxiv. 10), but of Siphmoth (1 Sam. xxx. 28), a region of vines in the south of Judah.

Ver. 28. *The sycamore*, or the sycamine (Sept.), the black mulberry of Egypt, proverbially abundant in Palestine (1 Kings x. 27). *The low plain*, or Shephelah, a tract extending from Joppa to Gaza. *The Gederite*, of Geder or Gederah in the lowlands (Josh. xv. 36).

Ver. 29. *Sharon* lay from Cæsarea to Joppa. *The valleys* among the hills of Judah, falling into the Jordan and the Salt Sea.

CHAP. XXVII. 30—XXVIII. 3.—*Instructions to Solomon.*

Ver. 30. *The Ishmaelite*, and thereby well fitted to take charge of camels. *The Meronothite* recurs in Nehemiah; but the place is not precisely known.

Ver. 31. *The Hagrites* (v. 10) were a tribe in the north of Arabia.

32-34. **The ministers of the courts.** *David's uncle*, after whom David's nephew (xx. 7) was called. From his age he should be wise. He was also a man of learning. Jehiel the Hachmonite was probably of the same tribe with David.

Ver. 33. For Ahithophel and Hushai, see 2 Sam. xv. 12, 37, xvi. 16.

Ver. 34. Jehoiada, the son of Benaiah, is named after his grandfather. Abiathar is the son of Ahimelech, who was slain by Saul (1 Sam. xxii.). Joab (ii. 16) was commander-in-chief.

1. *What are the chief topics of this chapter?*
2. *What proportion did the sum of the monthly divisions bear to the males over twenty years?*
3. *To what tribes did the several captains belong?*
4. *How many civil princes are enumerated?*
5. *To what tribes are no princes assigned?*
6. *Who was Elihu?*
7. *Why was no census taken of those under twenty years?*
8. *What are the Chronicles of David?*
9. *In what did David's possessions consist?*
10. *Where was Sharon?*
11. *What is meant by the sycamore?*

## CHAPTER XXVIII.

## PUBLIC INSTRUCTIONS TO SOLOMON.

THIS chapter and the following contain the last words of David. They give directions to Solomon concerning the building of the temple. This contains the address to the people and to Solomon, vers. 1-10; and the plan of the temple, vers. 11-21.

1-10. **Address of David to the people and to Solomon.** He convenes a general assembly of the representatives of the people. The princes of the tribes (xxvii. 16-22); the principal and subordinate officers of the army (xxvii. 1-15); the stewards of the royal revenues (xxvii. 25-31); and the other nobles of the land.

Ver. 2. *My brethren.* He was the kinsman of his people. *A house of rest* (Ps. cxxxii. 8, 14), in contrast with the tabernacle, which moved from place to place in the wilderness, and with the ark after it was taken by the Philistines. *Made ready*, settled everything.

Ver. 3. The struggles in which David was engaged, first with the house of Saul, and next with foreign enemies, prevented him from undertaking the building at first, and unfitted him at last for this peaceful and holy work (xxii. 8; 1 Kings v. 3).

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 CHAP. XXVIII. 4-21.—*Public Instructions to Solomon.*


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Ver. 4. *Judah to be the ruler.* This is indicated in v. 2, and Gen. xlix. 8-10. *Liked me.* We have the story in 1 Sam. xvi.

Ver. 5. It is here carefully acknowledged that the kingdom of Israel belongs to the Lord.

Vers. 6, 7. The promise here cherished in memory is recorded in 2 Sam. vii.

Ver. 8. Grounded on this promise is a double charge, first to the people and then to Solomon. Keeping and seeking the commandments of the Lord is at once the test and the security of His people.

Vers. 9, 10. The charge to Solomon is very touching and of perpetual interest. 'The God of thy father;' 'a perfect heart and a willing mind;' 'the Lord searcheth the heart,'—these are eternal principles of truth and duty, as potent now as ever. The special point of duty is then urged in the tenth verse.

11-21. *The plan of the temple.* *The pattern,* or working plan, as in Ex. xxv. 40. *The porch* before the sanctuary (2 Chron. iii. 4). *The houses,* the holy and most holy places. *The treasuries* appear to have been partly in the three-storied side buildings or wings of the temple (1 Kings vi. 5). *The upper chambers* over the most holy place (2 Chron. iii. 9). *The inner parlours* are supposed to be the porch and the holy place. The place of the mercy-seat is the holy of holies.

Ver. 12. *By the Spirit.* The literal rendering, 'all that was in the Spirit with him,' favours the reference of the Spirit to the Spirit of the Lord which was with him. If the spirit of David himself had been meant, 'his spirit' would have been the natural expression. This interpretation agrees with ver. 19. *The courts* (2 Chron. iv. 9), the court of the priests and the great court. *The chambers round about* the four sides of the court. The treasures are here divided as in xxvi. 20.

Ver. 13. All these were included in the Divine communication which David had received.

Vers. 15-18. The articles to be made of gold. *The candlesticks* in the temple were ten (2 Chron. iv. 7). The silver candlesticks were for uses not specified. *The tables* were also ten. The silver tables were for minor purposes. *Bowls* for sprinkling (2 Chron. iv. 11). *Cups* for libations (Ex. xxv. 29). *Basons,* covered vessels, tankards; only elsewhere in Ezra i. 10, viii. 27. The altar of incense was a framework of wood overlaid with gold. *The chariot of the cherubim,* or the chariot, the cherubim. The two cherubs on the mercy-seat constitute in themselves the chariot in which the Lord sits.

Ver. 19. *The hand of the Lord upon me* (2 Kings iii. 15), indicates an inspiration from the Lord, which enabled David to put in writing the plan of all these things. This, and nothing less, is the import of the verse.

Vers. 20, 21. The aged king now reiterates his exhortation to

CHAP. XXIX. 1-4.—*Last Acts of David the King.*

Solomon, promising him the never-failing help of the Lord his God, and the co-operation of the courses of the priests and Levites already arranged, of the willing men of skill, and of the princes and all the people. *Wholly at thy commandment*; literally, 'for all thy words,' which may have the meaning given.

1. *How does David designate the representatives of the people in his address?*
2. *Where else is the house of rest mentioned?*
3. *Enumerate the principal wars in which David was engaged.*
4. *Give the proofs that Judah was to be the ruling tribe.*
5. *To whom was the plan of the temple due?*
6. *How many courts of the temple?*
7. *What were the several uses of the bowls, cups, and basons?*
8. *On whom was Solomon to rely for aid in the building of the temple?*

## CHAPTER XXIX.

## LAST ACTS OF DAVID THE KING.

IN this chapter we have the contributions of the princes to the building of the temple, vers. 1-9; the thanksgiving of David, vers. 10-19; the conclusion of the assembly, vers. 20-25; and the close of the reign of David, vers. 26-30.

1-9. **The contributions of the princes.** Vers. 1-5. First, the exhortation and the example of David. *All the congregation*, which was convened in the previous chapter. *Whom alone.* There were several older than Solomon (iii. 1-5). *Young.* According to Josephus (*Ant.* viii. 7, 8), he was fourteen years old when he began to reign. He could not have been more than twenty. *The palace* or castle (*Birah*). The word occurs here for the first time, and is applied only in this chapter to the temple buildings, probably on account of the wall and fort by which they were defended.

Ver. 2. *Glistening stones*, dark and glancing, such as the ruby (*nephek*, connected with *puk*). *Of divers colours*, as agate.

Ver. 3. *Set my affection.* True religion touches not only the conscience, but the affections.

Ver. 4. *Ophir.* This land received its name from Ophir, a son of Joktan, the patriarch of the original Arabs. His first settlement, at all events, was in Arabia. It is a question whether the gold-producing Ophir was in South Arabia, or in some more remote land, and in the latter case, whether it was in Africa or India. It is certain that Arabs crossed into Africa, and colonized Kush or Æthiopia; but it is not clear that Shemites settled in India, or penetrated, as colonists, beyond the Persian Gulf. It appears most likely that the primitive Ophir was in the south of Arabia, trading with India for algum-wood, and such animals as were natives of it, and at the same time with the coast of Africa for its peculiar commodities. But it is

CHAP. XXIX. 5-21.—*Last Acts of David the King.*

not improbable that a colony from Ophir may have at length been formed on the coast of Africa. At the rate of £5475 for a talent of gold and £342 for a talent of silver, the gold and silver here amount to nearly nineteen millions sterling. *To overlay.* The ground was perhaps plated with silver, the figuration with gold.

Ver. 5. *Who is willing?* A willing offering is expected in every sacred undertaking (Ex. xxv. 2). *Consecrate his service,* in the original simply 'fill his hand;' as the priest when he made his first offering to the Lord (Lev. viii. 27).

Vers. 6-9. The offerings of the princes. The rulers of the king's work are those who presided over the royal domains (xxvii. 25-31).

Ver. 7. *Drams.* The *adarcon* (Ezra viii. 27) is generally presumed to be the *darik*, a Persian coin, and the same as the *darkemon* (Ezra ii. 69; Neh. vii. 70), variously valued at 12s. 6d. and 25s. This is somewhat doubtful. The princes alone present coins of this name. The coin was doubtless foreign, probably Assyrian or Babylonian. From Babylon it may have passed to the Persians. Brass or copper seems to have been scarcer of old than now.

Ver. 8. *By the hand,* under the hand of Jehiel (xxvi. 22), the treasurer of the house of the Lord.

10-19. *The thanksgiving of David.* *Our father* here refers to Israel, as is plain from the similar phrase in ver. 18, though the Sept. refers it to God.

Ver. 11. To this Rev. v. 12 may be compared.

Ver. 12. *Power and might,* physical and moral power.

Ver. 14. *Be able,* retain strength.

Ver. 16. *Strangers,* in a habitation which is not their own, and from which they pass away. Such is the earth to the children of mortality (Heb. xiii. 14). Hence there is no abiding or continuance.

Ver. 17. *Triest the heart.* This is a final appeal of David. He goes beyond all this outward store to the inward uprightness of heart with which it was offered, as that in which the Lord has pleasure.

Ver. 18. *Keep this,* uprightness of goodwill. *In the imagination of the thoughts of the heart* (Gen. vi. 5), a very ancient phrase. David was very familiar with the books of Moses; and his thanksgiving is full of its cherished phrases.

Ver. 19. *A perfect heart.* Solomon means perfect, and therefore peaceful. *Thy commandments,* laws binding the conscience; *testimonies,* the testifying of the character of God; *statutes,* enactments written for the instruction of the people.

20-25. *Conclusion of the assembly.* *Worshipped,* prostrated themselves, fell on their knees with their foreheads to the ground. *The Lord and the king,* with the respect due to each.

Ver. 21. *Sacrifices,* peace-offerings, sacrifices of communion (Lev. vii. 11), in which the reconciled people held communion with God

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 CHAP. XXIX. 22-30.—*Last Acts of David the King.*


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and with one another. *Burnt-offerings*, representing the great propitiation.

Ver. 22. *Eat and drink*, in the fellowship of their peace-offerings. *The second time.* Hence we learn that the anointing of Solomon at Gihon recorded in 1 Kings i. preceded this last solemn act. *And Zadok* to be priest, to the exclusion of Abiathar (1 Kings i. 7, ii. 27), who followed Adonijah.

Ver. 23. *And prospered* (xxii. 13), being unopposed by any rival, after he was anointed, or any hostile power from abroad.

Ver. 24. *Submitted*; literally, gave the hand under.

Ver. 25. The grandeur of Solomon is ascribed to the source of all true greatness.

26-30. *Close of David's reign.*

Ver. 27. *Seven years.* In 2 Sam. v. 5, more minutely seven and a half years; but in 1 Kings ii. 11 as here.

Ver. 28. *Full of days.* David, according to Josephus, was seventy years old when he died (2 Sam. v. 4). This was the full time of human life (Ps. xc. 10).

Ver. 29. We know no more of these books than what is here stated.

Ver. 30. This verse arranges the narrative under the heads of his private life, his civil career, and his military enterprises. It will be observed that the writer, in accordance with his design of signaling the religious aspect of the chosen people, has omitted from the history of David his persecution by Saul, his sin against Uriah the Hittite, the incest of Amnon, and the attempts of Absalom and Adonijah upon the throne, and at the same time has enlarged the narrative by the detail of the arrangements of worship, and of the preparations for the building of the temple.

1. *Why is the word palace used here for the temple?*
2. *What gave persuasive force to the exhortations of David?*
3. *What was the situation of Ophir?*
4. *What renders an offering acceptable to God?*
5. *What emotion accompanies a free-will offering?*
6. *What acknowledgment is to be made to God in giving?*
7. *What does God regard beyond the mere gift?*
8. *Is respect for the king inconsistent with reverence for God?*
9. *What are meant by sacrifices as distinguished from burnt-offerings?*
10. *How was David full of days?*
11. *What are the main things omitted and added in this account of David's life?*



# THE SECOND BOOK OF CHRONICLES.

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## PART III.—REIGN OF SOLOMON.

### CHAPTER I.

#### THE SOLEMN SACRIFICE AND THE WEALTH OF SOLOMON.

THE reign of Solomon is comprised in nine chapters of this book, corresponding to 1 Kings i.—xi., and forms the third part of the whole work. The first chapter contains the solemn sacrifice at Gibeon, vers. 1–6; the vision of Solomon, vers. 7–12; and his riches, vers. 13–17.

1–6. **The solemn sacrifice at Gibeon** (1 Kings ii. 12, iii. 4). The first verse is a heading to the record of Solomon's glory.

Ver. 2. *All Israel* is represented by the following classes. *The chief of the fathers* are the natural heads of a primitive people.

Ver. 3. *The high place* at Gibeon. The tabernacle was removed from Shiloh, in consequence of the inroads of the Philistines, to Nob (1 Sam. xxi. 1); and thence, after the destruction of Nob by Saul (1 Sam. xxii. 9), to Gibeon. This high place was consecrated to the worship of the true God.

Ver. 4. In 1 Chron. xiii. and xv. the account of this is given.

Ver. 5. *The brazen altar* (Ex. xxxviii. 1; Num. xvi. 39). This was therefore the legitimate place of worship by sacrifice. *He put*. The more probable reading is 'was there.' *Sought unto it*; rather, sought Him, the Lord.

Ver. 6. The thousand burnt-offerings attest the magnificence of the sovereign.

7–12. **The vision of Solomon at Gibeon** (1 Kings iii. 5–15).

Vers. 8–10. Solomon's prayer. He acknowledges the goodness of the Lord, and asks for wisdom to govern so great a people.

Ver. 10. *Wisdom and knowledge*. Wisdom is the faculty of applying knowledge aright. Solomon may have remembered the paternal prayer, 1 Chron. xxii. 12. *Go out and come in* (Num. xxvii. 17), do all the parts of the kingly office.

Vers. 11, 12. The answer of God. *Riches and wealth*. The latter refers to stores of commodities ready for use. This was a chief branch of ancient wealth. He that asks for the highest things, finds all other things coming to him in due measure (Matt. vi. 33). Solomon asked wisdom to rule the people of God. This came far short of the highest wisdom. In 1 Kings iii. 14, length of days also is promised, but with a condition.

CHAP. I. 13-II. 3.—*Solomon's Treaty with Hiram of Tyre.*

13-17. Solomon's riches (1 Kings x. 26-29). *From his journey to.* This gives the sense ; but the original was probably *from* and not *to*.

Ver. 15. *And gold.* This does not appear in 1 Kings x. 27. *Sycamore trees*, or sycamines; see in 1 Chron. xxvii. 28. *In the vale*, the lowland (*shephelah*).

Ver. 16. *And linen yarn.* This rendering seems to be a conjecture of the Chaldean paraphrast. The Vulg. has 'from Coa;' but nothing is known of such a place. The original word (*mikve*) means influx, and thence import (*mabo*), the contrast of export (*shayon*, Sept. 1 Kings x. 28); in which case the verse would run thus: 'And the export of horses for Solomon was from Egypt; and the import which the king's merchants took was an import in price,' that is, in money. It was more convenient for Solomon to send cash than commodities in exchange for the chariots and horses.

Ver. 17. If the silver piece be the shekel, the chariot would cost about £70, and the horse about £17. The Hittites here are the Tyrians or the Phœnicians in general. *By their means.* By the hand of these traders of Solomon were all the neighbouring potentates in Phœnicia and Syria supplied with horses. This vast trading enterprise indicates the wealth of Solomon.

1. *How many chapters of this book are taken up with the life of Solomon?*
2. *How much of 1 Kings is covered by this?*
3. *What classes of men were included under 'all Israel'?*
4. *What occasioned the removal of the tabernacle to Gibeon?*
5. *What may have led Solomon to ask for wisdom and knowledge?*
6. *What was the condition on which length of days was promised to him?*
7. *What is the possible meaning or reading of the word rendered 'linen yarn'?*
8. *Who were the Hittites here mentioned?*

## CHAPTER II.

## SOLOMON'S TREATY WITH HIRAM OF TYRE.

THIS chapter contains the purpose of Solomon to build the temple, vers. 1, 2; his message to Hiram, vers. 3-10; the reply of Hiram, vers. 11-16; and the distribution of Solomon's serfs, vers. 17, 18. It corresponds with 1 Kings v.

1-2. Solomon's resolve to build. *Determined;* literally, said, gave orders to build. *The name*, the Lord Himself as made known by His name. *A house for his kingdom*, a royal palace.

Ver. 2. The number of labourers indicates the grandeur of the work.

3-10. Solomon's message to Hiram (1 Kings v. 1-6). *Hiram;* in Kings, Hiram, a variety of spelling. Hiram, according to 1 Kings v. 1, had sent a message of congratulation to Solomon. *Send him cedars* (1 Chron. xiv. 1). *Even so.* The real consequent of the sentence is the following part of the message.

CHAP. II. 4-14.—*Solomon's Treaty with Hiram of Tyre.*

Ver. 4. *I build*, am about to build. *To burn*. This explains the dedicating of it to him. The leading parts of the temple worship are here enumerated. Incense sets forth prayer; the continual shew-bread, communion with God; the burnt-offering, propitiation for sin (Ex. xxx. 7; Num. xxviii.; Lev. xxiii.). *For ever*. Perpetuity is a mark of the worship of God.

Ver. 5. *Above all gods*. This scarcely comes up to the first commandment.

Ver. 6. *But who is able*, as in 1 Chron. xxix. 14. *Seeing*. Here Solomon rises to the sublime heights of truth.

Ver. 7. *Send me now*. This is the proper consequent of the opening clause. *A wise man* to design and superintend all work in metals and other materials (Ex. xxv. 4). *With the wise men*. David had been establishing and fostering the various arts here enumerated in Jerusalem and Judah (1 Chron. xxii. 15).

Ver. 8. *Fir*; some say, cypress. *Algum* or *almug* (1 Kings x. 11). The finest specimens of this wood (ix. 10) came to him by sea from Ophir. But it seems that the tree grew also in Lebanon. It is supposed to be the sandal or santal wood of Malabar. It must at all events be common to these two regions.

Ver. 9. *Wonderful great*, great and wonderful.

Ver. 10. *Beaten*. The original word (*makkoth*) describes the wheat as prepared for use as food by being pounded or crushed. Though not parallel with the word 'food' (*makkoleth*) in 1 Kings v. 11, which refers to another occasion, yet the Sept. (*εις βρώματα*) favours this reading. The cor=homer contained about twenty-two pecks, though some make it thirty-two. The bath or ephah was a tenth of the homer. This verse states the provisions for the hewers of wood, and is therefore different from 1 Kings v. 11, which gives the allowance granted to Hiram for his own household. This message of Solomon is not declared to be in writing, which will account for the substance of it only being given in the two reports here and in 1 Kings v. 11.

11-16. *Hiram's reply in writing* (1 Kings v. 8, 9). The passage in Kings is not in writing.

Ver. 12. *The Lord, God of Israel*. Hiram has no scruple about acknowledging the God of Israel as the Self-existent, that made heaven and earth. There was a community of speech between the two sovereigns, and Hiram may have accepted the primitive Hebrew term as applicable to the one God, whom he worshipped simply under another title.

Ver. 13. *Of Hiram my father's*; rather, in Hiram my father, that is, my well-beloved master-worker. He is called also the father of Solomon (iv. 16), as Joseph was a father to Pharaoh (Gen. xlv. 8).

Ver. 14. His mother was of the daughters of Dan, though her father was of Naphtali (1 Kings vii. 14). He was skilled not only in

CHAP. II. 16—III. 4.—*The Building of the Temple.*

all that Solomon specified, but also in stone and in wood and in fine linen.

Ver. 16. *Joppa* in the Greek, *Japho* in the original, now *Jaffa*, the nearest port to Jerusalem.

17, 18. **The distribution of the serfs** (viii. 7, 8). This has been partly anticipated in ver. 2. The numbering by David is referred to in 1 Chron. xxii. 2. The overseers were to the workers nearly as one to forty-one. In 1 Kings v. 13–16, mention is made of a levy of 30,000 men out of all Israel, and 3300 rulers over the people. Here strangers only, not Israelites, are mentioned; and to the 3300 overseers are added 300 higher officers over them, making in all 3600. *A work* should be one word, a-work.

1. *What is meant by 'the name of the LORD'?*
2. *Explain the difference between the 3300 overseers in 1 Kings v. 16 and the 3600 here.*
3. *What were the chief parts of the temple worship?*
4. *What was signified by incense, the shew-bread, and the burnt-offering?*
5. *What was the algum, and where usually obtained?*
6. *Give two explanations of the word rendered 'beaten.'*
7. *How much was a cor?*
8. *What is meant by 'Hiram my father'?*
9. *What is the modern name of Joppa?*
10. *Who are the 'strangers'?*

## CHAPTER III.

## THE BUILDING OF THE TEMPLE.

IN two chapters is narrated the building of the temple. These correspond with 1 Kings vi., vii. The present chapter contains the place and time, vers. 1, 2; the holy house with its porch, vers. 3–7; the most holy house, with its cherubim and vail, vers. 8–14; and the pillars, with their ornaments, vers. 15–17.

1, 2. **The place and time of building.** *Mount Moriah* (Gen. xxii. 2), from which was named the land of Moriah. *Where the Lord.* The subject is here rightly supplied in the English Version. *Had prepared*, or fixed. *Ornan*, a variation of *Araunah* (2 Sam. xxiv. 18; 1 Chron. xxi.).

Ver. 2. *In the second day.* This is not mentioned in Kings. *In the fourth year*, about 1012 B.C.

3–7. **The holy house, with its porch.** *Now these*, referring to the measures afterwards given, *were the foundation* of Solomon. *The first measure*, the ancient cubit, which was a handbreadth longer than the later (Ezek. xliiii. 13), seven handbreadths instead of six. The dimensions are given here as in Kings.

Ver. 4. *And the porch*, which was in length as the breadth of the house, and ten cubits in breadth (1 Kings vi. 3). *A hundred and twenty.* By the change of one letter (*he* into *tau*), and the rearrange-

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 CHAP. III. 5-15.—*The Building of the Temple.*


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ment of the four letters in the original, 'an hundred and' would become 'cubits;' which agrees with A of the Sept., and with the Syr. and Arab. It is natural that the porch should be lower than the house, which was thirty cubits high.

Ver. 5. *The greater house.* The holy place was double the area of the holy of holies. *Ceiled.* From 1 Kings vi. 15, it appears that the walls were lined with cedar and the floor with fir, the ceiling only remained to be covered with fir and overlaid with gold. *Fir.* Some take this to be the cypress. It is, however, a wide-spreading tree (Ezek. xxxi. 9). *Palm.* From John xii. 13 and Rev. vii. 9 it is evident that the palm was a symbol of joy, victory, and triumph. *Chains,* probably garlands representing flowers, the emblems of bloom and beauty.

Ver. 6. *Garnished,* as in the margin, covered. *Precious stones* (1 Chron. xxix. 2). It is probable that there were pilasters in the walls, in which stones of various kinds may have been visible. *Parvaim.* This occurs only here. Some take it for Sepharvaim, some for Ophir; some render it eastern land, and some two hills. It probably lay in the south of Arabia.

Ver. 7. *Doors.* These were of fir (1 Kings vi. 34).

8-14. *The most holy house, with the cherubim and the veil.*

Ver. 9. *The upper chambers.* As the holy of holies was twenty cubits high and the whole building thirty, there was a chamber or set of chambers above it (1 Chron. xxviii. 11).

Vers. 10-13. *The cherubim. Of image work,* sculptured. The original word is only here.

Vers. 11-13. Their position is here quaintly but plainly described. They stood on the floor, occupying each a space ten cubits in height and in width (1 Kings vi. 23).

Ver. 14. The veil corresponds with that in Ex. xxvi. 31. From 1 Kings vi. 31 it appears that between the holy and the most holy place there was a partition wall, in which was a folding door. Over this was stretched the veil.

15-17. *The two pillars. High;* in the margin, long. As the height of these pillars was eighteen cubits (1 Kings vii. 15; 2 Kings xxv. 17; Jer. lii. 21), the length here refers to the distance of the one from the other. They appear to have stood on a line with the front of the porch. The wings, including the thickness of the temple wall, would project on each side seven and a half cubits—five for the chamber, and two and a half for the walls (1 Kings vi. 6). The breadth of the temple and of the two wings would thus be thirty-five cubits; and the two pillars would range with both the front line of the porch and the outward line of the wings, and give a proper finish to the whole front. The brevity of the author leads him to omit the height of the pillars, and to define their position in an obscure manner. Including their chapters, they were at least as high as the porch, and the ornament of

CHAP. III. 16-IV. 2.—*The Appurtenances of the Temple.*

these chapters seems to have matched that of the porch (1 Kings vii. 19).

Ver. 16. *As in the oracle*, in the manner of the oracle. In the brevity of the author he says that chains were made in the oracle, and also put upon the chapters. The front of the oracle must have had a similar chain work, which appears to be alluded to in 1 Kings vi. 21 and ver. 5. As the lily work on the chapters was also in the porch (1 Kings vii. 19), so the chain work was also in the oracle. There was therefore a correspondence of ornament in the fronts of the oracle within and the porch without. There were two chains on each head, and 100 pomegranates on each chain (iv. 13).

Ver. 17. In the position above described, these pillars were really before the temple, and very conspicuous to the beholder approaching to its front. *Jachin, he will establish. Boaz, not, in him strong*, but simply, *strength*. The Sept. gives for the two *κατόρθωσις* and *ισχύς*. These names intimate that the Lord is the source of stability and strength to His people.

1. *What ancient event was connected with Mount Moriah?*
2. *At what date was the building of the temple begun?*
3. *How many handbreadths in the ancient cubit?*
4. *What was the length, breadth, and height of the porch?*
5. *Where were 'the upper chambers'?*
6. *What was the height of the two pillars?*
7. *What was the length of the distance between them?*
8. *What was the breadth of the temple, that of the wings, and the thickness of the walls on each side?*
9. *Where were the pillars placed?*
10. *What ornament was common to the front of the most holy place, and that of the porch?*
11. *What do the names of the pillars signify?*

## CHAPTER IV.

## THE APPURTENANCES OF THE TEMPLE.

THIS chapter contains the account of the holy furniture of the temple and the court, vers. 1-10; the brazen works of Hiram, vers. 11-18; and the golden vessels of the sanctuary, vers. 19-22. This is in part parallel with 1 Kings vii.

1-10. **The furniture of the temple court.** The altar of burnt-offering was overlaid with brass. As it was ten cubits, and therefore at least fifteen feet high, it must have been provided with a stair or slope either in its very structure or at its side, by which the priest might ascend to perform his functions. Its construction is not mentioned in Kings. It symbolizes propitiation.

Vers. 2-5. The molten sea (1 Kings vii. 23-26). From the dimensions of its basin, and its elevation upon twelve oxen, it also must have been reached by a stair or slope. It is the symbol of sanctification.

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 CHAP. IV. 3-19.—*The Appurtenances of the Temple.*


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Ver. 3. *Under it*; in Kings, under the brim of it. *Oxen*. The true reading appears to be knops, colocyths, or flower-buds, as in 1 Kings vii. 24. The word *oxen* seems to have come in by mistake from the next verse.

Ver. 4. As the vessel was about forty-eight feet in circumference, the oxen must have been of full size. The lip of this vast basin would be about twelve feet from the ground.

Ver. 5. The handbreadth was four fingers. *Received and held*, it was capable of holding. *Bath*, probably about four and a half gallons. *Three thousand*. From a calculation of the contents of the vessel, it appears that this should be two thousand, as in Kings.

Ver. 6. The ten lavers. *Ten* is the symbol of completeness. In 1 Kings vii. 27-38 the ten bases on which the lavers stood are described in eleven verses, and the lavers themselves in one. They were placed in the court, five on the south and five on the north side. In them they washed the parts of the offerings.

Ver. 7. The ten candlesticks are not mentioned in Kings. They were placed within the temple, five on each side.

Ver. 8. The ten tables are also wanting in Kings. The basons of gold are tankards for making libations.

Ver. 9. The court of the priests is called in 2 Kings vi. 36, the inner court. The great court, though implied, is not mentioned there. It was open to the people.

Ver. 10. The sea was placed between the brazen altar and the porch, a little to the south (1 Kings vii. 39), where the laver before the tabernacle (Ex. xxx. 18) formerly stood.

11-18. *The works in brass by Hiram*. *The pots* are the buckets for carrying the ashes from the altar; *the shovels*, for lifting them from the altar; *the basons*, for receiving and pouring the blood on the altar.

Vers. 12-16. The various pieces of work (1 Kings vii. 40-47). The pommels or bowls (1 Kings vii. 41) were balls on the top of the chapters to make a proper finish, when they had nothing to support. The wreath gave relief to the globes or balls on the capitals.

Ver. 14. The bases are now mentioned for the first time.

Ver. 16. The basons of 1 Kings vii. 45 may be included in 'all their instruments.' *Hiram his father*, or master-workman, as in ii. 13.

Ver. 17. *The clay ground*, the thick clay of the ground. *Succoth* lay beyond Jordan south of the Jabbok. *Zeredathah* is in 1 Kings vii. 46, Zarthan. This lay on the west of Jordan, farther south. The soil to the north of it is said to be marly.

19-22. *The golden vessels for the sanctuary* (1 Kings vii. 48-51). *And the tables*. In Kings it is 'the table.' It may be that the one row containing six of the twelve cakes (Lev. xxiv. 5, 6), was placed on the inmost table northwards, and the other on the corresponding table on the south side.

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 CHAP. IV. 20-V. 6.—*The Removal of the Ark to the Temple.*


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Ver. 20. It may be also that the candlesticks that were next the oracle were in like manner usually lighted.

Ver. 21. For the flowers, lamps, and tongs, see on Ex. xxv. 31-39. *Perfect gold* perhaps means solid gold.

Ver. 22. *Spoons*, or trays for the incense. *Censers*, or snuff-dishes. *The entry* of the house appears to be the door frame, while the *doors* are the door leaves. These, as has been stated before, were overlaid with gold.

1. *How many courts in the ancient temple?*
2. *How was the brazen altar ascended?*
3. *What is symbolized by the molten sea?*
4. *In ver. 3 what is to be read for oxen?*
5. *How much was a bath?*
6. *Why were the lavers, candlesticks, and tables ten?*
7. *What was the position of the molten sea?*
8. *What were the pommels?*
9. *How many of the tables were probably used at once?*
10. *What are meant by the spoons and the censers?*
11. *How does the entry differ from the door?*

## CHAPTER V.

## THE REMOVAL OF THE ARK TO THE TEMPLE.

THE removal of the ark (vers. 1-10) is followed by a manifestation of the glory of God (vers. 11-14). Parallel to this is 1 Kings viii. 1-11. The building began in the fourth year of Solomon (1 Kings vi. 1), was finished in seven years, and fitted up and furnished in thirteen years more (1 Kings ix. 1, 2).

1-10. The removal of the ark from the tabernacle to the temple. This closes the account of the two previous chapters (1 Kings vii. 51). This was at length done in the twenty-fourth year of Solomon's reign.

Vers. 2, 3. The assembly of the elders. *In the feast of tabernacles*, which began on the fifteenth of Ethanim (perpetual), the seventh month. This was the closing festival of the sacred year.

Ver. 4. It was the office of the Levites, and in particular of the Kohathites (Num. iv. 15), to bear the ark. In 1 Kings viii. 3 the priests are said to bear the ark.

Ver. 5. The *tent of meeting* appears to mean the tabernacle at Gibeon, which was consecrated to the Lord, and was properly called by this name. We are not informed what was done with the tent of David or the tabernacle at Gibeon. In Num. iv. we learn what was to be borne by each of the three families of Levites. *The priests and the Levites*. The conjunction is rightly supplied here, as it stands in the Sept. and in 1 Kings viii. 4.

Ver. 6. *Sacrificed*, by the agency of the priests.



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 CHAP. V. 7-VI. 2.—*Solomon's Address and Prayer.*


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Ver. 7. *The cherubim* (iii. 10), which stood at the western wall of the oracle.

Ver. 9. *They drew out*; rather, the staves projected (intrans. as in Ex. xx. 12), so that their ends were seen in the oracle, but not without. *Unto this day*. The Chronist here copies the old record, as it was written before him.

Ver. 10. Hence we learn that the two tables of the law, which Moses placed in the ark (Deut. x. 5), were in existence in the time of Solomon.

11-14. **Manifestation of the glory of the Lord.** *All the priests*. On this solemn occasion the priests of all the twenty-four courses who were present took part in the ceremony, without regard to the ordinary succession of the courses.

Ver. 12. In like manner all the twenty-four choirs were combined into one grand choir, headed by Asaph, Heman, and Jeduthun. *White linen*, the symbol of purity. *Cymbals*, regulating the time; *lutes and harps*, accompanying the song of praise (1 Chron. xv.). The trumpets belonged to the priests (Num. x. 8), and the sounding of them usually constituted a distinct part of the ceremony. *Even the house*. The Sept. has 'of the glory.' At least it should be 'of the house.'

Ver. 13. *As one*. The performance of the trumpets, cymbals, lutes, and harps, along with the singing, was so arranged as to form one whole. The song has the usual refrain (1 Chron. xvi. 34; Ps. cxxxvi.). *A cloud*, as at the erection of the tabernacle (Ex. xl. 34).

Ver. 14. As in Ex. xl. 35.

1. *What time was occupied in building the temple?*
2. *What in fitting up and furnishing it?*
3. *In what year of Solomon does the temple appear to have been dedicated?*
4. *When was the feast of Tabernacles?*
5. *Who were the proper bearers of the sacred things?*
6. *What is meant by the tabernacle of the congregation?*
7. *How many choirs of the singers were there?*
8. *To whom did the blowing of the trumpets belong?*
9. *What former instance was there of a cloud filling the holy place?*

## CHAPTER VI.

## SOLOMON'S ADDRESS AND PRAYER.

ADDRESS (vers. 1-11) and prayer (vers. 12-42) of Solomon at the dedication of the temple. These are found in the remainder of 1 Kings viii.

1-11. **Solomon's address to the people** (1 Kings viii. 12-21). *Then*, when he saw the cloud filling the house of God. *The Lord hath said* (Ex. xix. 9, xxiv. 16). He veils His glory in the cloud.

Ver. 2. He knew now by the cloud that God was dwelling in the

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 CHAP. VI. 3-21.—*Solomon's Address and Prayer.*


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house. *For ever*, constantly, not moving from place to place as in the tabernacle.

Ver. 3-11. His address. *The congregation*, consisting of men, women, and children, as far as they were present.

Ver. 4. *Which he spake*, in 2 Sam. vii.

Ver. 5. *I chose no city*. He at length chose the threshing-floor of Araunah (2 Sam. xxiv. 18) on Mount Moriah to be his constant dwelling-place. He also chose David (1 Sam. xvi.) to be a prince of his people. These are types of heaven and its King.

Vers. 10, 11. The promise is fulfilled.

12-42. *The prayer of Solomon*. *Before the altar*, eastward of it, with his face to the temple as the spokesman of the people.

Ver. 13. On a platform about five feet high, he would be visible to the people. His posture in prayer is plainly described.

Ver. 14. This is the longest prayer in Scripture; it can be repeated in seven or eight minutes. It is very comprehensive in its topics and systematic in its arrangements. It opens with a preface, vers. 14, 15. Then follow three petitions—first, to perpetuate the line of David, ver. 16; second, to have regard to the place where His name is put, vers. 17-20; third, to hear the prayer addressed to Him in this place, ver. 21. This last petition is then urged in seven different cases—(1) the man wronged by his neighbour, vers. 22, 23; (2) the people worsted by the enemy, vers. 24, 25; (3) suffering from drought, vers. 26, 27; (4) visited by death or any other calamity, vers. 28-31; (5) the stranger coming to pray, vers. 32, 33; (6) the people going to war with the Divine permission, vers. 34, 35; (7) the people in captivity, vers. 36-39. It is then closed in vers. 40-42.

Vers. 14, 15. The preface. This is a very solemn address to God as the keeper of covenant, especially with David.

Ver. 16. The first petition. To keep covenant with David by perpetuating his line. This was promised in 2 Sam. vii. It had a special interest for Solomon.

Vers. 17-20. The second petition. To have respect unto the house in which He had now put His name. *Thy word* (1 Chron. xvii. 9-12). The reference to the house is not explicit in this verse; but it comes out in the following verses.

Ver. 18. Solomon had some conception of the condescension and at the same time of the majesty of God. He by no means limits Him to this house.

Ver. 19. *The prayer of Thy servant*, which comes out in the next verse.

Ver. 20. He prays Him to have respect unto the place where He meets with His people (Ex. xxix. 43).

Ver. 21. The third petition. To hear in heaven the supplications made in this place. The centre and core of all worship is prayer. This is the great thought of Solomon. He now proceeds to enumerate seven cases of prayer under this head.

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 CHAP. VI. 22-42.—*Solomon's Address and Prayer.*


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Vers. 22, 23. Case first. If a man wrong his neighbour and take an oath of self-purgation, the petition is that the heart-searching Judge will hear and requite the way of the wicked and do justice to the righteous (Ex. xxii. 7; Lev. vi. 2-5).

Vers. 24, 25. Second. Defensive war, in which the people are worsted on account of their ungodliness (Lev. xxvi. 17; Deut. xxviii. 25). If they repent and make supplication, the petition is that they may be heard and delivered.

Vers. 26, 27. Third. There is a cessation of rain, because they have sinned against the Lord (Lev. xxvi. 19; Deut. xxviii. 23). Then if they in penitence pray towards this place, let them be mercifully answered.

Vers. 28-31. Fourth. If any other plague come upon them (Lev. xxvi. 19 f.; Deut. xxviii. 59 f.), then if they pray with a penitent heart at this house, let them be heard and delivered. The royal suppliant here indicates one great end of forgiveness and acceptance, namely, that they may fear Thee, to walk in Thy ways (Ps. cxxx. 4).

Vers. 32, 33. Fifth. Let the stranger, who comes and prays at this house, be heard. The spirit of the Old Testament was catholic. There was always a welcome for any one of all the nations of men who should draw nigh to God. The end of this invitation is broadly stated, that all people of the earth may know Thy name, and fear Thee, as *Thy people Israel*. The rights and privileges of all the redeemed were to be equal.

Vers. 34, 35. Sixth. This is the case of aggressive war undertaken by commission from Heaven. If they from afar pray toward this place, let their cause be maintained.

Vers. 36-39. Seventh. Captives of war on account of national sin. If they bethink themselves and turn and pray and confess their sins with all their heart, then let them be heard and forgiven. This case is much more fully expressed in 1 Kings viii. 46-53. This is a foreboding of the future, like some of the other cases.

Vers. 40-42. The conclusion. This is wanting in Kings. The spokesman of the people returns to the third great petition he had made. *Thy resting-place*, that thou mayest rest, after the wanderings of the past in the wilderness, and even in the Land of Promise. *The ark of Thy strength* (Ps. cxxxii. 8-10). The ark is a figure of the atonement, in which the strength of God for salvation is wonderfully displayed. *The mercies of David*, the mercies shown to him, and to be shown to all who have like faith in God. There is a wonderful grandeur of thought, force of moral truth, and beauty of arrangement in this inspired prayer. It is a noble appeal to the long-suffering mercy of God, and it displays a catholicity of spirit which glorifies the justice of God.

1. *Of what is Jerusalem a type?*
2. *What was the attitude of Solomon in prayer?*

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 CHAP. VII. 1-11.—*The Answer of God to Solomon's Prayer.*


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3. *What was the height of his pulpit?*
4. *What are the component parts of his prayer?*
5. *How many distinct topics of prayer?*
6. *Into how many petitions is the last topic expanded?*
7. *What proves the catholicity of this prayer?*
8. *What prophetic element appears in it?*
9. *What striking conception of God does it contain?*
10. *What is meant by the phrase, 'ark of thy strength'?*

## CHAPTER VII.

## THE ANSWER OF GOD TO SOLOMON'S PRAYER.

THIS chapter records the acceptance of the dedicated temple by fire from Heaven, vers. 1-10; and the answer given by the Lord to Solomon, vers. 11-22. Parallel is 1 Kings viii. 62-ix. 9.

1-10. **The acceptance of the temple by fire.** This is not mentioned in Kings. *Made an end of praying.* This indicates that the fire from heaven was a response to the prayer of Solomon and an acceptance of the temple as the house of God. It corresponds to the like event at the consecration of the tabernacle (Lev. ix. 24).

Ver. 3. The people bowed in adoration, thanking the Lord in the wonted formula (1 Chron. xvi. 34). *The pavement* was a tessellated work.

Vers. 4, 5. These sacrifices were peace-offerings, which were dressed and eaten by the priests and the people in sacred communion before the Lord. This accounts for the vast number of them.

Ver. 6. The priests stood at their charge. A part of the Levites were employed in praise, as in v. 12. *By their ministry*, by their hands (1 Chron. xxiii. 5).

Ver. 7. The middle of the court had to be sanctified, because the blood of all the sacrifices had to be poured out and the fat burned, while the burnt-offerings were wholly consumed by fire; for all which even the large brazen altar was not sufficient.

Ver. 8. This is the feast of tabernacles (Lev. xxiii. 34). *The entering in of Hamath* is the way into the land of Hamath through the valley of the Lebanon. Hamath the town is Epiphaneia on the Orontes. *The river of Egypt*, the Sihor, which separated Egypt from Palestine. The two previous feasts are the Passover and the Pentecost (Ex. xxiii. 15, 16).

Ver. 9. *A solemn assembly*, the close of the festival. According to 1 Kings viii. 65, they kept the dedication seven days, and the feast of tabernacles the next seven days.

Ver. 10. The feast closed on the twenty-second of the month, and on the twenty-third the people were sent home rejoicing.

11-22. **The answer to Solomon's prayer** (1 Kings ix. 1-9). The eleventh verse is a summing up of the labours of Solomon. The house of the Lord was seven years in building. But the court, the

CHAP. VII. 12-VIII. 4.—*Acts of Solomon.*

pillars, and all the external and internal fittings and appurtenances of it, began to be constructed probably after the building was finished. The builders, who were released from the work of the Lord's house, were free to betake themselves to the erection of the royal palace and other public buildings. At the end of thirteen years (1 Kings vii. 1) the temple finishings and requisites were all completed, and everything was ready for the consecration. This explains the statement which is here made at the end of the dedication.

Vers. 12-22. Here is the explicit answer of the Lord to Solomon.

Vers. 12-15. These verses contain the answer to the third petition (vii. 21). *A house of sacrifice*, in contrast with synagogue, in which was no sacrifice.

Ver. 16. This is the answer to the second petition (vii. 17-20).

Vers. 17-22. These verses refer to the first petition, which concerns the line of David. 'If thou wilt walk before me as David, then will I stablish thy throne' and line.

Vers. 19-22. The other alternative is now put before Solomon. 'If ye turn away . . . and serve other gods, then I will pluck them,' the people of Israel. 'This house' will I cast out of my sight. This whole passage stands out in high relief, when illuminated by the light of history.

1. *What was the practical response to the prayer of dedication?*
2. *What is usually meant by sacrifices in Scripture?*
3. *What is the Greek name of Hamath, and where was it situated?*
4. *What are the great feasts of the year, and when do they occur?*
5. *What is meant by the 'solemn assembly' here?*
6. *What are the parts of the verbal answer to Solomon's prayer?*
7. *How are they arranged in reference to the petitions of Solomon?*
8. *What distinguishes the temple from the synagogue?*

## CHAPTER VIII.

## ACTS OF SOLOMON.

THE buildings, vers. 1-6; serfs, vers. 7-10; worship, vers. 11-16; and navigation, vers. 17, 18, of Solomon (1 Kings ix. 10-28).

1-6. **The buildings of Solomon** (1 Kings ix. 10-19). The house of the Lord was built in seven years, the royal palace and other buildings in thirteen.

Ver. 2. *Which Hiram restored.* From 1 Kings ix. we learn that Solomon presented Hiram with twenty cities in Galilee. These, not being acceptable to Hiram, he appears to have returned to Solomon, who repaired and colonised them.

Ver. 3. *Hamath-zobah*, a portion of the land of Hamath bordering on Zobah. Zobah was identified in Jewish tradition with Helbon (Aleppo), the territory north-east of Hamath extending to the Phrat.

Ver. 4. *Tadmor* is Palmyra (palm-city), the splendid ruins of which

CHAP. VIII. 5-18.—*Acts of Solomon.*

remain to this day. The sway of Solomon extended to the great river.

Ver. 5. The two Beth-horons in the territory of Ephraim are of early notoriety (1 Chron. vii. 24), having been fortified by Sherah the daughter of Ephraim.

Ver. 6. Baalath (Josh. xix. 44) belonged to the tribe of Dan. It is here classed with the cities of store, chariots, and horsemen. In Jerusalem is mentioned Millo (1 Kings ix. 15), a structure whose foundations filled the hollow at the south-west corner of the temple hill. In Lebanon were built forts and store-cities for the defence of the border (xvi. 4). Other cities are mentioned in Kings.

7-10. *The serfs of Solomon* (1 Kings ix. 20-23). These serfs were employed in the vast building operations which Solomon carried on. They included all the people that were not of Israel (Judg. iii. 1-7). *Until this day.* This the Chronist copies from his source.

Ver. 9. The sons of Israel were employed, not as serfs for labour, but as soldiers and officers. *Chiefs of his captains*, or captains of his knights.

Ver. 10. The chief of the officers or overseers counted here are only for the Israelites, and not for the serfs, and therefore amount to 250 (ii. 18; 1 Kings ix. 23).

11-16. *His regulations concerning worship* (1 Kings ix. 24, 25). The Pharaoh whose daughter Solomon married, was probably Psusennes, the last of the twenty-first dynasty. [But cp. Smith's *Dict.* art. 'Pharaoh.'] The city of David was the eastern hill, south of the temple site (Caspary, *Geogr. Life of Christ*, App.). As she still adhered to the gods of Egypt, she is transferred to a house built for herself (1 Kings vii. 8) in the upper city; because the old Zion derived a sanctity from having been the site of the tabernacle, which was on the same ridge with the temple mount.

Vers. 12, 13. The Chronist is careful to inform us that Solomon continued to observe all the ordinances of the house of God which he had built.

Ver. 14. He also arranged the courses of the priests, and the three classes of Levites, according to the regulations in 1 Chron. xxiv.-xxvi.

Ver. 15. Provision is made for the management of the several treasures mentioned in 1 Chron. xxvi. 20-32.

Ver. 16. The summing up. *Was prepared*; rather, settled, completed. *Was perfected*, not only built, but furnished and consecrated.

17, 18. *The navigation of Solomon* (1 Kings ix. 26-28). *Esion-geber*, a haven beside Eloth, on the north-east point of the gulf of Akaba. *Eloth* or *Elath* derives its name probably from a wood in the neighbourhood; it was the *Ælana* of the Greeks, and from it the gulf of Akaba was named the *Ælanitic Gulf*.

Ver. 18. Solomon made his navy by receiving ships as models,

CHAP. IX. 1-10.—*The Glory of Solomon.*

materials for building, carpenters, and seamen from Hiram, who probably had ships lying in the ports of the Red Sea. His own servants went with the Phœnicians on the voyage. Ophir, son of Joktan (Gen. x. 29), gave name to the land of Ophir, which was at least originally in the south of Arabia, though some look for it in India or Ceylon. The 450 talents of gold (in Kings, 420) may have been the result of many voyages to this land.

1. *What were the other buildings of Solomon beside the temple?*
2. *What is meant by Solomon's building the cities restored by Hiram?*
3. *Where was Zobah?*
4. *Who before Solomon fortified the two Beth-horon?*
5. *Where was Baalath?*
6. *What was Millo?*
7. *How many chiefs of officers mentioned in Kings, and what explains the difference from the number here?*
8. *Whence did Hiram probably send his ships to Solomon?*
9. *Where was Ophir, and who gave name to it?*

## CHAPTER IX.

## THE GLORY OF SOLOMON.

THIS chapter records the visit of the Queen of Sheba to Solomon, vers. 1-12; the glory of Solomon, vers. 13-28; and the close of his reign, vers. 29-31. The first two sections correspond with 1 Kings x., and the last with 1 Kings xi. 41-43.

1-12. *The visit of the Queen of Sheba.* Sheba was in the south of Arabia Felix. The queen may have heard of the glory of Solomon through the traders to Ophir. *Hard questions*, riddles, enigmas, that try the quickness and keenness of the mind. The Arabs were famous for their riddles.

Vers. 3, 4. *The sitting* in council of his chief officers. *The attendance*, standing of his attendants. *The ascent* or stair by which he went up to the house of God. This appears to be more suitable than 'the burnt-offerings which he offered at the house of God,' as the Sept. renders both here and in 1 Kings x. 5. *No more spirit in her.* She was breathless with amazement.

Vers. 5-8. The saying of the queen. *Thine acts*, thy affairs.

Ver. 8. *Blessed be the Lord thy God.* She is quite frank in acknowledging the reality and the glory of the God of Solomon. But she does not adopt Him as her own God or as the only true God (ii. 12).

Ver. 9. The gifts of the queen are enormous, when we consider that the talent of gold was worth about £5476 at £4 the ounce. This mode of giving must be very much a matter of business.

Ver. 10. Accordingly we have a mercantile transaction appended in this verse. *Algum* or almug trees, as they are called in Kings, are supposed to be the santal wood of Malabar. And this is made an

argument for Ophir belonging to India. But the almug was also found in Lebanon (ii. 8); and even if these almugs came from India, they may have been purchased by Solomon's factors in the marts of Ophir. Besides, the almug is said by Kimchi to be the bukkum, Brazil wood or Sapan, which is found in Ethiopia as well as India (Keil on 1 Kings ix. 26-28).

Ver. 11. *Terraces*, raised walks or corridors protected by a balustrade consisting of a rail and its supporting balusters. All the parts of this structure, but especially the balusters, it would be very suitable to make of this wood. Harps and lutes required a fine resonant wood. *None such seen.* But there might be ordinary kinds of almug wood as well as of spice (ver. 9). This was the last sight which attracted the attention of the Queen of Sheba.

Ver. 12. *All her desire*, in the way of bounty. *Beside that which she had brought.* For all this an equivalent was returned. This is only differently expressed in 1 Kings x. 13. She then departed to her own country.

13-28. *The glory of Solomon* (1 Kings x. 14-28). This weight of gold at £5476 for the talent amounts to an enormous sum.

Ver. 14. This did not include the taxes paid by merchants, nor the tribute coming from the kings of Arabia and the governors of the country. The latter are probably the governors of the subject territory beyond the limits of Israel proper.

Vers. 15, 16. *Targets* are large shields, covering the whole man. They were made of wickerwork or wood, and usually covered with leather. But these were covered with a plating of gold. The shekel weighed about 9 dwt. 3 gr. But the word shekel does not appear in the original either here or in Kings. And the beka or half shekel may be supplied. The two passages will thus harmonize throughout. For the maneh or pound contains 100 bekas. The gold of one target thus weighs more than eleven pounds Troy.

Ver. 16. The plating of the shield weighs half that of the target. The house of the forest of Lebanon is described in 1 Kings vii. 2-5 as a part of the royal palace. It was so called because its material was chiefly cedar, and its structure resembled a forest. It appears to have been a government house, employed in the business of the state, and serving as an armoury for these state targets and shields.

Vers. 17-19. *The throne. Of ivory*, adorned or inlaid with ivory. Overlaid in all other parts with refined gold.

Ver. 18. *Stays*, arms on each side of the seat. *Two lions.* The lion is the symbol of royal power.

Ver. 19. The number alludes to the twelve tribes of Israel. Some other details are given in Kings.

Ver. 20. It appears that the house of the forest of Lebanon was furnished with vessels of gold. This points to its use as a place of social resort.



CHAP. IX. 21-31.—*The Glory of Solomon.*

Ver. 21. *Went to Tarshish.* This is sufficient to prove that ships of Tarshish mean ships trading with Tarshish. Tarshish has left its mark in Tartessus, a river, town, and district in the south of Spain. The sway of the Phœnicians extended over the opposite coast of Africa also; and this region may have come under the name of Tarshish in its widest range. The commodities mentioned may have been obtained at several ports of call. They were all to be found in Africa. The voyage appears to have occupied three years. It is still a question with some whether the ancients knew the passage round Africa from the Red Sea. The affirmative best satisfies the notices of the trade to Tarshish in Scripture.

Vers. 22-24. The surpassing glory of Solomon in wealth and wisdom. *All the kings of the earth* within the range of his influence. The source of his wisdom was God. *Every man his present.* This appears to be a tribute of respect for his wisdom. But it was rendered year by year.

Ver. 25. *Four thousand.* This, and not 40,000 (1 Kings iv. 26), is the correct number.

Ver. 26. The extent of his sway was from the Phrat to the border of Egypt. Hamath, Zobah, and Tadmor were under tribute. These territories reached to the Phrat (Gen. xv. 18; 1 Kings iv. 21).

Vers. 27, 28. See on i. 15, 16.

29-31. The close of Solomon's reign (1 Kings xi. 41-43). Nathan and Ahijah (1 Kings xi. 29) must have given the earlier part of his life; Iddo (xii. 15), the later. *Against*, or concerning Jeroboam. This may apply to Ahijah (1 Kings xi. 29, xiv. 4) as well as Iddo. The Chronist omits the blemishes that marked the character and administration of Solomon, and leaves the impression that notwithstanding these he continued to be a follower of the Lord unto the end of his career. This is in harmony with his design to note the progress of the kingdom of God in its religious aspect.

1. *Where was Sheba?*
2. *What is meant by the sitting of Solomon's servants?*
3. *What opinions are held about the alghum trees?*
4. *What are meant by 'terraces'?*
5. *How were targets distinguished from shields?*
6. *Who were the weighers of the country?*
7. *What is probably understood after the numbers representing the weight of gold in each target?*
8. *What was the house of the forest of Lebanon?*
9. *What are the stays of the throne?*
10. *Where was Tarshish?*
11. *How was the three years' voyage made to it?*
12. *Where in Scripture is the full extent of the Promised Land mentioned?*

## PART IV.—THE KINGDOM OF JUDAH.

## CHAPTER X.

## THE REVOLT OF THE TEN TRIBES.

HERE begins the fourth part of the book of Chronicles, extending from the division of the kingdom to the decree of Cyrus, authorizing the return of the exiles, and confining itself to the affairs of the kingdom of Judah. The present chapter includes the proposal of the people to Rehoboam, vers. 1-5; the counsel given to him, vers. 6-11; and the answer that provokes the revolt, vers. 12-19. This corresponds to I Kings xii. 1-19.

**1-5. The proposal of the people.** Shechem appears first in the history of Jacob (Gen. xxxiv.). It was the old place of assembly for all Israel in the time of Joshua, who was himself an Ephraimite (Josh. xxiv. 1). It was in the territory of Ephraim. The people met there rather than in Jerusalem, because they had a condition to propose to Rehoboam before accepting him as king. *All Israel* means here the representatives of the whole nation.

Ver. 2. Jeroboam was an Ephraimite, and had been appointed by Solomon to take charge of the civil administration of the house of Joseph (I Kings xi. 28), of which Ephraim was the chief branch. In I Kings xi. 29-40 is recorded the occasion of his flight to Egypt.

Ver. 3. He returned at the call of the people to be their leader and spokesman on this occasion.

Ver. 4. The proposal of the people is briefly and plainly stated. The style and pomp of Solomon had rendered the burden of taxation great. The vast building operations and the enormous establishment of the court were a constant and grievous drain upon the resources of the nation. The proposal to lighten the burden met with universal concurrence, and was reasonable in itself.

Ver. 5. The first answer of Rehoboam is at least prudent.

**6-11. The counsel given to the king.** The counsel of the old men should have met with more consideration from Rehoboam, who was now forty-one years of age.

Vers. 8, 9. Yet it was not acceptable; for he proceeds to consult younger advisers.

Vers. 10, 11. These inexperienced young men give an advice more flattering to his vanity and agreeable to the haughtiness and presumption of his temper.

**12-19. The final answer of Rehoboam.** This impels the people to revolt. He answered them roughly, according to the suggestion of the young men.

Ver. 15. It is here added that the cause was of God. It is the manner of Scripture to rise above the secondary causes of things, and

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 CHAP. X. 16-XI. 4.—*Proceedings of Rehoboam.*


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trace every event up to the primary cause in the will of God, especially in the field of moral conduct. The 'cause' is here the turn of events, which was in fact the revolt of the people from Rehoboam. This was from God, as he had already indicated in his message to Solomon himself (1 Kings xi. 13), and in his words to Jeroboam (1 Kings xi. 31-39). And now the action of Rehoboam determines the issue. The Chronist here, as elsewhere, refers to events which he has not himself recorded.

Ver. 16. The people break out into open revolt, and having expressed their thoughts in a few pithy and pointed words, depart to their tents.

Ver. 17. The tribe of Judah, to which the family of David belonged, were not prepared for this extreme step.

Ver. 18. Hadoram is in Kings, Adoram, apparently the same as Adoniram (1 Kings iv. 6). The sending of the collector of the revenue appears to have increased the exasperation of the people, who stoned him to death. Rehoboam now hastened back to Jerusalem.

Ver. 19. *Unto this day* is retained from the original document, as in Kings.

1. *What are the topics of the four parts of Chronicles?*
2. *Where does Shechem first become known?*
3. *Why did the people meet there on this occasion?*
4. *What is the antecedent history of Jeroboam?*
5. *Why was heavy taxation necessary in Solomon's time?*
6. *What is meant by 'the cause' in this chapter?*
7. *What shows that the writer of Chronicles presumes the books of Kings to be known?*
8. *Why did Judah still cling to Rehoboam?*

## CHAPTER XI.

## PROCEEDINGS OF REHOBOAM.

REHOBOAM is restrained from going to war to recover the ten tribes, vers. 1-4; fortifies many towns, vers. 5-12; receives accessions of the priests, Levites, and God-fearing people from the kingdom of Jeroboam, vers. 13-17; and takes many wives and concubines, vers. 18-23. The first of these paragraphs corresponds with 1 Kings xii. 21-24; the others are peculiar to the present writer.

1-4. *Rehoboam restrained from war.* Joab gave the sum of the men of Judah fit to bear arms as 500,000 (2 Sam. xxiv. 9) in the time of David. The present levy is about a third of that number.

Vers. 2-4. The Lord interferes to prevent this unnatural war, assigning as the reason, 'This thing is done of me.' The message is addressed to all Israel in Judah and Benjamin, as well as to Rehoboam. This may have contributed to the readiness with which it was obeyed. We see here that Benjamin adhered to Judah.

CHAP. XI. 5-21.—*Proceedings of Rehoboam.*

5-12. **Fortifying of towns.** Judah is here the southern kingdom, named from its dominant tribe. Rehoboam fortifies the south and west against Egypt.

Ver. 6. *Bethlehem*, the city of David, south of Jerusalem. *Etam* (1 Chron. iv. 32) was near Bethlehem. *Tekoa*, two hours south-east from Bethlehem.

Ver. 7. *Beth-zur*, now Beit-sur (Josh. xv. 58). *Socho*, now Sumeikeh, three and a half hours south-west of Jerusalem. *Adullam*. See on Josh. xv. 35.

Ver. 8. *Gath* belonged to the Philistines; but this may be Gath-rimmon (Josh. xix. 45), a town belonging to Dan. *Mareshak*, now Marash, south of Eleutheropolis (Josh. xv. 44). *Ziph*, south-east of Hebron.

Ver. 9. *Adoraim*, Adora or Dora, now Dura, west of Hebron (Josh. xv. 24). *Lachish*, now Um-Lakish, on the road from Hebron to Gaza. *Azekah* (Josh. x. 10), not far from Socho.

Ver. 10. *Zorah* (1 Chron. ii. 53) and Ajalon, now Jalo, belonged to Dan. *Hebron*, or Kiriath-arba, now El-khalil.

Ver. 11. These fifteen towns he fortified, manned, and provisioned.

13-17. **Accessions came to Rehoboam.** *Resorted to him*, because they would not minister to the calves of Jeroboam, who appointed priests who were not of the tribe of Levi (1 Kings xii. 31).

Ver. 14. *Their suburbs* are the pasture grounds for their cattle round the cities assigned to them (2 Chron. vi. 55). They had no part in the northern kingdom when Jeroboam cast them off.

Ver. 15. *The high places* in Bethel and Dan. *Devils* (Lev. xvii. 7), hairy ones, he-goats, like the Pan of Egypt and the satyrs of Greece and Rome. The calves are noticed in 1 Kings xii. 28.

Ver. 17. *Strengthened*. The priests, Levites, and pious people were a great source of strength, as long as he walked in the way of David and Solomon. The change in his walk is notified in the next chapter.

18-23. Rehoboam takes many wives and concubines. This was directly opposed to Deut. xvii. 17. *Took him*. 'To wife' should be placed here. *Daughter of Jerimoth*—not son, as in the text—is found in some copies and in the Sept. *Jerimoth* does not appear among the sons of David (1 Chron. iii. 1-8), unless this be a by-name of Ithream. But he had doubtless other sons besides those that are named. *And Abihail* should be, 'and of Abihail.' The mother as well as the father of Mahalath is given, no doubt because they were both descended from Jesse.

Ver. 20. *Daughter*, grand-daughter of Absalom by his daughter Tamar, who was married to Uriel (xiii. 2). *Abijah* was his successor.

Ver. 21. *Threescore concubines*, thirty according to Josephus (*Ant.* viii. 10, 1).

CHAP. XI. 22-XII. 7.—*Invasion of Shishak.*

Ver. 22. This was contrary to Deut. xii. 15-17.

Ver. 23. *Desired*, sought, asked. From the connection some suppose that the wives were sought for his sons. By a slight alteration of the original, it would be, 'he took for them wives.' But as it stands, the Sept. understands it of himself.

1. *How much of this chapter is found in Kings?*
2. *What proportion does the number of the levy of Rehoboam bear to that of the census of Judah by Joab?*
3. *To what did Rehoboam betake himself when forbidden to attack Jeroboam?*
4. *How many towns did he fortify, and against what foe?*
5. *What effect had the policy of Rehoboam on some of his subjects?*
6. *What were the devils for whom Jeroboam made priests?*
7. *What two precepts of the law did Rehoboam violate?*
8. *Who was the mother of his first wife?*
9. *In what sense was Maachah the daughter of Absalom?*
10. *What explanation is proposed of the statement, 'And he desired many wives'?*

## CHAPTER XII.

## INVASION OF SHISHAK.

THIS chapter contains the invasion of Shishak, vers. 1-12; and the close of Rehoboam's reign, vers. 13-16. This corresponds to 1 Kings xiv. 21-31.

1-12. **The invasion of Shishak** (1 Kings xiv. 25-28). After Rehoboam grew strong, he became secure and forsook God. According to Kings, Judah, led by the king, did evil in the sight of the Lord, built high places, made statues and stocks, and followed sodomy, a vile form of carnal lust.

Ver. 2. *Shishak*, Sheshonk or Sesonchis, the first king of the twenty-second dynasty of Manetho, the friend and protector of Jeroboam, who celebrated this campaign and the submission of Rehoboam in a relief still extant at Karnak, which corroborates the present narrative.

Ver. 3. The numbers are not given in Kings. *Lubim*, the Libyans west of Egypt. *Sukkithim*. These are called in the Sept. Troglodytes, cave-dwellers in the hills along the Red Sea. But their name might be derived from the booths in which they dwelt. *Ethiopians*, Kushites, south of Egypt. This dynasty began with a wide sway.

Ver. 4. *The fenced cities*, which Rehoboam had been at so much pains to fortify (xi. 5-12).

Vers. 5-8. Shemaiah's message is not in Kings. Shemaiah appeared before in xi. 2. *Left you* should be 'forsaken you' (vii. 19-22).

Ver. 7. The Lord always regards repentance (1 Kings xxi. 27-29; Jonah ii. 5-9). *Some deliverance*. This is better than *deliverance in a little time*.

CHAP. XII. 8—XIII. 3.—*Reign of Abijah.*

Ver. 8. The deliverance is partial, leaving them tributary to Shishak.

Ver. 9. The treasures are distinguished into sacred and civil. The shields (xi. 15, 16) were of great value.

Ver. 10. *The guard*, the runners who kept guard at the palace gate.

Ver. 12. *Things went well*; rather, there were good things, some good purposes and practices, to which the Lord had regard.

13–16. *Close of Rehoboam's reign* (1 Kings xiv. 21, 22, 29–31). Rehoboam was therefore born one year before Solomon came to the throne. There is no good reason to question this number. *Naamah*, probably a daughter of Nahash (1 Chron. xix. 1).

Ver. 15. The words of Shemaiah and of Iddo (xi. 29) are not otherwise known. *Concerning genealogies*; literally, to make a register, to preserve the genealogy of the house of David. The *wars* are the hostile feelings and dealings which continued during the reign of Rehoboam.

1. *How long did Rehoboam serve the Lord?*
2. *What modes of sin did he practise?*
3. *Who was Shishak?*
4. *What moved him to invade Judah?*
5. *What record has he left of this campaign?*
6. *Who were the Sukkiim?*
7. *Mention other instances of the Lord's regarding repentance even though evanescent.*
8. *What was the age of Rehoboam?*

## CHAPTER XIII.

## REIGN OF ABIJAH.

THIS chapter includes the opening of the war of Abijah with Jeroboam, vers. 1–3; the address of Abijah to the enemy, vers. 4–12; his victory and his end, vers. 13–22. Parallel to this chapter is 1 Kings xv. 1–8.

1–3. *The opening of the war.* *Abijah*, Abijam in Kings.

Ver. 2. *Michaiah*, a variation of Maachah (xi. 22). She was daughter of Uriel and Tamar, daughter of Absalom. Hence she is called the daughter, that is, the grand-daughter, of Absalom.

Ver. 3. In the return made by Joab to David (2 Sam. xxiv. 9), there were in Israel 800,000 valiant men that drew sword, and in Judah 500,000. The latter return was probably the most complete, though Benjamin was not counted (1 Chron. xxi. 6). In the course of the war, the strength of each kingdom appears to have been brought into the field. In the case of Rehoboam, the Lord prohibited the war. Here He does not interfere, partly because He is wont to teach by a single lesson, and partly because the circumstances were different. Abijah's heart, according to Kings, was not perfect with the Lord his God. Yet there were good things in him; and he certainly

CHAP. XIII. 4-19.—*Reign of Abijah.*

acknowledged the Lord to be his God. The idolatry of Jeroboam had now become flagrant.

4-12. **Address of Abijah.** *Zemaraim*, on the range of Mount Ephraim, has not yet been identified. The address has many good points with some special pleading.

Ver. 5. A covenant of salt is irrevocable (Lev. ii. 13; Num. xviii. 19), salt being an emblem of perpetuity. This was in substance true (2 Sam vii.).

Ver. 6. This statement is also well founded.

Ver. 7. *There are*, there were gathered unto him. *Children of Belial*, those who are animated by malice, malignants. *Belial* means *no profit*, the opposite of good. Some of Jeroboam's followers deserved this character. *Young*. Rehoboam was then forty-one years of age. He was open to flattery, ignorant, and inexperienced; but he was not otherwise young nor tender-hearted.

Ver. 8. Here Abijah is stronger. The enemy were proud of their numbers, which was a weakness. With them were the golden calves made by Jeroboam, which was an immeasurable weakness.

Ver. 9. Another strong point for Abijah. They cast out the priests of God, and made men of any tribe priests. The young bullock and seven rams were part of the offering for consecration (Ex. xxix. 1, 35). To consecrate himself is to fill the hand with the materials of office. Yet such a one is a priest of no gods.

Vers. 10-12. The contrast on the side of Judah. The Lord was their God. They had not forsaken Him, and their priests were sons of Aaron.

Ver. 11. They had the daily sacrifice and all its accompaniments.

Ver. 12. God was their captain (Josh. v. 14). The closing admonition is just, and must have made a deep impression on the hearers.

13-20. **The victory of Abijah.** Jeroboam was an adept in the art of war. Though superior in numbers, he lays an ambush behind Judah.

Ver. 14. Judah seeing the situation, made his appeal unto the Lord.

Ver. 15. The shout of confidence in God rose to heaven, and victory followed in the providence of God.

Ver. 17. The routed army was destroyed. The division of their troops increased the carnage. Many perished in the mountain passes. There fell of Israel 500,000 men! More than the whole host of Judah! Men stand aghast at the magnitude of the number. In the copying of ancient documents the numbers are occasionally changed. But it is an undeniable fact that the numbers slain were greater in ancient than in modern battles.

Ver. 18. The moral of this narrative is here made prominent by the historian.

Ver. 19. Bethel was the chief seat of the idolatry of Jeroboam. *Jeshanah* is otherwise unknown. *Ephrain*, rather Ephron, is men-

CHAP. XIII. 20—XIV. 8.—*Asa opposes Idolatry and defeats Zerah.*

tioned by Josephus (*Wars*, iv. 9, 9), and some suppose it identical with the Ephraim of John xi. 54.

Ver. 20. The blow was so great that Jeroboam did not recover in Abijah's time. He died in the second year of Asa (1 Kings xv. 25). The stroke of God that brought him to his grave, may have been the message of Abijah the prophet concerning his son and his house and his kingdom (1 Kings xiv. 10, 12, 15).

21, 22. **The end of Abijah.** In contrast with Jeroboam, he waxed mighty. Like his father Rehoboam, he had many wives, which is contrary to the precept in Deut. xvii. 17.

Ver. 22. The *story of Iddo* is the midrash or memoir, which was extant in the time of the Chronist, or the original from which he drew his information.

1. *Who was Michaiah?*
2. *What were the returns for Israel and Judah in the census of Joab?*
3. *What are the good points in the address of Abijah?*
4. *What points do not fully stand examination?*
5. *What were the chief parts of the stated service?*
6. *What is the right orthography of Ephraim here?*
7. *When did Jeroboam die?*
8. *What is meant by the story of Iddo?*

## CHAPTER XIV.

## ASA OPPOSES IDOLATRY AND DEFEATS ZERAH.

ASA labours to suppress idolatry and defend his kingdom, vers. 1-8; and gains the victory over Zerah the Kushite, vers. 9-15. There is a parallel to the first paragraph in 1 Kings xv. 8-12, 14, 15.

1-8. **Asa represses idolatry.** The land was quiet ten years on account of the victory of his father over Jeroboam.

Ver. 3. *The strange gods* are those of foreign origin. *The images* are stone statues of Baal to be broken. *The groves* were trunks or stocks of trees to be hewn down, dedicated to Ashtoreth or Astarte, the Venus of the Phœnicians.

Ver. 5. *The images* here were the sun images of Baal, who in the confusion of the heathen mind was identified with the sun.

Vers. 6-8. He defends the kingdom. He fortified cities like his grandfather Rehoboam (xi. 5).

Ver. 7. What constitutes the fortifying of a city is here stated. *Sought the Lord.* This is the true defence of a kingdom (Zech. ii. 5), without which all other means are ineffectual (Isa. xxvi. 1).

Ver. 8. The target was a larger shield (ix. 15). Benjamin was a warlike tribe (Gen. xlix. 27; Judg. xx.), among whom were archers and slingers (Judg. xx. 16; 1 Chron. viii. 40). This accounts for the large number of their troops. Benjamin continued to adhere to David.



CHAP. XIV. 9-XV. 1.—*Religious Reform of Asa.*

9-15. **Asa's victory over Zerah.** *The Ethiopian.* The nation was so called by the Greeks because their faces were burned or blackened by the sun. The country south of Egypt was easy of access from Arabia, and so was colonized by Kush. Zerah has been supposed to be Osorchon or Usarken, the second king of the twenty-second dynasty of Egypt. But it is plain that he is a sovereign of Kush, who in the reign of Takeloth, about 944 B.C., invaded Egypt and penetrated into Asia. A million of men is an enormous host; but ancient sovereigns were followed by most of their subjects capable of bearing arms, who were attracted by the hope of plunder. Xerxes assembled nearly three millions for the invasion of Greece. Darius Codomannus had 1,040,000 men at Arbela. *Mareshah* in Judah, between Hebron and Ashdod (xi. 8).

Ver. 11. Asa feels the inferiority of his numbers, and is the more induced to cry to the Lord for help. His prayer is full of faith.

Ver. 12. The Lord smote the Kushites by the agency of Asa and his host.

Ver. 13. Gerar was three hours and a half south of Gaza on the way to Egypt. The spoil of such an army must have been prodigious.

Ver. 14. The cities belonged of old to the kingdom of Abimelech (Gen. xx.). The brook Besor flows through this region; and when there is water, there follow fertility and food for man and beast. Hence the abundance of spoil.

Ver. 15. The tents were for the nomads who tended the cattle. The Besor and the Sihor, which was the boundary of Egypt, watered the country and made it rich in sheep and camels.

1. *What are the 'images' and the 'groves'?*
2. *What mean the 'images' in ver. 5?*
3. *What is included in fortifying a city?*
4. *For what were the Benjamites celebrated?*
5. *What is the meaning of Ethiopian?*
6. *Where is Kush?*
7. *Who was Zerah?*
8. *Is the number of his host incredible?*
9. *Where was Gerar?*
10. *What rendered the adjacent country fertile?*

## CHAPTER XV

## RELIGIOUS REFORM OF ASA.

THE chapter embraces the prophetic warning from Azariah, vers. 1-7; Asa's reform of worship, vers. 8-11; and renewal of covenant with the Lord, vers. 12-19. The three verses concerning the queen-mother and the dedicated things have a parallel in 1 Kings xv. 13-15.

1-7. **The warning from Azariah.** This prophet is not mentioned elsewhere. The Spirit of God, coming upon a prophet, illuminates him and speaks by him.

Ver. 2. *To meet Asa*, as he was returning from his victory. The great principle of the Divine government is here stated. One great aim of the Chronist is to illustrate and enforce this principle by the light of history.

Vers. 3-6. If this passage were, as some suppose, a prediction, it would be conditional on the apostasy of Asa and his people. But this is not the condition to be supposed in the present case, and the passage does not correspond throughout with such condition. It is therefore to be taken as a historical exhibition of the law of providence announced in ver. 2. Many days have been to Israel without the true God. There were occasions during the whole period from their settlement to the days of Asa, in which they had forsaken the true God, the priest had forgotten his teaching (Lev. x. 11; Deut. xxxiii. 10), and the written law was neglected; but especially has this been the case since the separation into two kingdoms.

Ver. 4. *In their trouble*, which was usually subjection to a foreign yoke, they sought the Lord, and he sent them a deliverer. During the times of the judges there was a constant round of backsliding, bondage, repentance, and deliverance.

Ver. 5. This is a picture of the time of bondage. No peace for him that went out or came in; no freedom of intercourse for the ordinary business of life. The highways were unoccupied (Judg. v. 6). Under Midian they made them dens in the mountains and caves. When they sowed, the invader seized the crop and left them no sustenance (Judg. vi. 2-6). Under the Philistines they were not permitted to have a smith among them, lest they should make them swords or spears (1 Sam. xiii. 19).

Ver. 6. The external oppressor was not the only calamity. They dashed themselves one against another. The civil war of Abimelech (Judg. ix.), the conflict between Jephthah and the men of Ephraim (Judg. xii.), and the exterminating feud of all Israel with Benjamin (Judg. xix., xx.), attest the truth of this statement. The revolt of the ten tribes was the climax of this internal contention.

Ver. 7. This is the moral of the past. *Be ye strong* in resolve and action. *Reward* will follow. This admonition was much to the point.

8-19. *Asa's reform of worship and renewal of covenant.* *Of Oded*, or from Oded, the verb having two objects in the original. Oded concurred with his son in this message. The Sept., however, and the Syriac have *Azariah* here. The measures of this sovereign are both judicious and decisive. He pursues his reform not only in his own kingdom, but also in the cities which his father had taken from Jeroboam, and he himself had no doubt to hold or retake. The altar before the porch is the altar of burnt-offering.

Ver. 9. In this gathering are to be noted the strangers that fell to him from the northern kingdom, when they saw that the Lord was with him.

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 CHAP. XV. 10-XVI. 1.—*Remainder of the Reign of Asa.*


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Ver. 10. About the sixth of the third month was the feast of Weeks.

Ver. 11. These were chiefly peace-offerings, of which the people partook in token of communion with the Lord and with one another (Lev. vii. 11-21).

**12-15. The covenant.**

Ver. 13. This was to seek the Lord and cut off idolaters (Deut. xvii. 2-6).

Ver. 15. The oath is taken with every demonstration of solemn and joyful emotion. It is added that the Lord was found of them and gave them rest.

Ver. 16. Maachah was the grandmother of Asa (xiii. 2), and held the honoured place of queen-mother, like the Sultana Walide of the East. Her rank is withdrawn and her idol destroyed. *An idol in a grove* is properly, a horror to Asherah, otherwise called Ashtoreth.

Ver. 17. The high places were hills on which sacrifice was offered, which was not to be done without special authority, as Jerusalem was the chosen place of sacrificial worship. Israel was in great part beyond the jurisdiction of Asa.

Ver. 18. These were for the ornamenting and repairing of the temple and all its appurtenances.

Ver. 19. *No more war*; rather, no war. As Baasha died in the twenty-sixth year of Asa (1 Kings xvi. 8), it appears from ver. 10, and from chap. xvi. 1, 9, that the date here ought to be, not the thirty-fifth, but the twenty-fifth year of Asa. This allows a period of repose after the reform of Asa.

1. *What is implied in the Spirit of God coming upon Azariah?*
2. *What great principle of Divine government is illustrated in Chronicles?*
3. *In what times has Israel been without the true God?*
4. *How does it appear that the priests were to teach?*
5. *What great external vexations came upon the people in their apostasy?*
6. *What internal troubles befell them?*
7. *What was the tenor of this new covenant?*
8. *Who was Maachah?*
9. *How long was war suspended after the defeat of Zerah?*

## CHAPTER XVI.

### REMAINDER OF THE REIGN OF ASA.

ASA'S war with Baasha, vers. 1-6; his transgression rebuked, vers. 7-10; and his end, 11-14. The first and last paragraphs have a parallel in 1 Kings xv. 16-24.

1-6. *Asa's war with Baasha.* *In the six and thirtieth year.* This must be a slip of the pen for the twenty-sixth. For Baasha died in the twenty-sixth year of Asa (1 Kings xvi. 8). This affair with Baasha can only be called a war in the sense of a state of hostility. *Built*, that is, fortified Ramah.

CHAP. XVI. 2-14.—*Remainder of the Reign of Asa.*

Ver. 2. *Benhadad*, in the Assyrian monuments *Benhidri*, which agrees with the Sept. here (*Adēp, Ader*). This is simply an orthographical variation. Damascus in the original here is *Darmesek*, a variety of form.

Ver. 3. *Between my father*. There is no other notice of this except in the parallel passages.

Ver. 4. *Ijon* is a city of *Naphtali*. The colonization of Dan is recorded in *Judg. xviii*. *Abel-maim* is *Abel-beth-maachah* in *Kings*, situate at the foot of the Lebanon. *The store cities of Naphtali* stand here instead of 'all Cinneroth and all the land of *Naphtali*,' in *1 Kings xv. 20*. Both statements are no doubt true, and merely supplement each other.

Ver. 5. *Let his work cease*. For this in *Kings* is, 'and dwelt in *Tirzah*.' This is a hint that he had intended to reside in *Ramah*.

Ver. 6. It appears that there was no actual engagement with the troops of *Baasha*.

7-10. *Asa rebuked*. *Hanani* is not otherwise known except as the father of *Jehu* the prophet (*xix. 2*). It is a double folly, moral as well as intellectual, to rely on man and not on God. And there was a double loss from this folly—the loss of victory not only over *Baasha*, but over *Benhadad*.

Ver. 8. *Asa* must have been thoroughly confounded when reminded of this fact.

Ver. 9. This is a striking description of the providence of God causing all things to work for the man whose heart is perfect toward Him. Folly in the double sense has been the cause of all the trouble in the world. Wars from the twenty-fifth year of his reign (see ver. 1).

Ver. 10. No man is so angry as the man that is in the wrong. *Prison-house*; rather, house of the stocks, a sort of torture for crime. *Oppressed*; wronged, treated with violence.

11-14. *Asa's end*. *The book of the Kings*, a public record of civil events.

Ver. 12. To the 'wars' is now added a disease in his feet [*gout?*], which became very grievous. Here, again, he leans on man, not on God.

Ver. 14. *His own sepulchres*, which he had dug for himself. *The bed*, which was as like life as possible, and indicated a belief in a future state. *And divers kinds* compounded by art. *Burning*, of spices. Such pomp was common in the East.

1. *In what year was the war with Baasha?*
2. *What stands in the Sept. for Benhadad?*
3. *What was the origin of the Dan here mentioned?*
4. *What were the faults in Asa's conduct?*
5. *Is anything known of the seer who reproved him?*
6. *What is meant by the prison-house?*
7. *What was customary in the East at the funerals of the great?*

## CHAPTER XVII.

## JEHOSHAPHAT BEGINS TO REIGN WELL.

JEHOSHAPHAT takes measures for the defence of his kingdom, vers. 1-9; and in consequence grows in power, vers. 10-19. This chapter is peculiar to the writer of Chronicles.

1-9. *Jehoshaphat's measures for defence.* The hostility against the northern kingdom continued at the beginning of his reign.

Ver. 2. *Garrisons*, military posts. Compare xv. 8.

Ver. 3. *David his father.* The Sept. omits David. If it be retained, *the first ways* mean the ancient ways. *Baalim*, the false gods of the surrounding tribes.

Ver. 4. *Israel* here means the northern kingdom.

Ver. 5. *Presents.* The precarious nature of the tribute or revenue is indicated by this term.

Vers. 6-9. Moral measures of defence. *His heart was lifted up.* He was encouraged and resolved to follow the Lord. He took away the high places and Asherim or stocks sacred to Ashtoreth.

Ver. 7. These princes are otherwise unknown. *To teach* (xv. 3) indicates a recurrence to the primary custom of the Jewish state (Lev. x. 11). It is the duty of the parents to teach the children (Deut. iv. 9), and by parity of reason of the princes with the priests and Levites to teach the people.

Ver. 8. These Levites and priests (Deut. xxxiii. 10) are otherwise unknown.

Ver. 9. The text-book from which they taught was the law, which was therefore still extant. The king was bound to have a copy of it (Deut. xvii. 18). *Went about.* These teachers had a circuit which they followed.

10-19. The consequent increase of his power. *The fear of the Lord* restrained the neighbouring powers from war.

Ver. 11. The tributaries continued their allegiance. The Philistines and Arabians had in part yielded submission to Asa.

Ver. 13. *Business*, involving the men employed in it and the work in which they were engaged.

Vers. 14-19. The muster of the troops. The enormous number of 780,000 men able to bear arms in Judah and 380,000 in Benjamin, making 1,160,000 men in all, may be due to the following causes:— 1. Every man fit to bear arms is enumerated; 2. Judah at this time included Simeon, part of Dan, and the auxiliaries from the Philistines and Arabs who were tributary, and Benjamin included the cities of Ephraim that were annexed to the southern kingdom; and, 3. Many had, on religious grounds, attached themselves to the kingdom of Judah (xv. 9). Hence there are three captains or marshals in Judah—one for Judah, one for Dan and the Philistines, and one for Simeon

CHAP. XVII. 16—XVIII. 5.—*Jehoshaphat in Alliance with Ahab.*

and the Arabs ; and two in Benjamin—one for Benjamin proper, and one for the annexed part of Ephraim.

Ver. 16. Amasiah is described as a volunteer in the service of the Lord, and had under his command, no doubt, a body of volunteers from the north.

Ver. 17. The Benjamites bore their proper armour (xiv. 8).

Ver. 19. These officers were in attendance on the king, while others were in command of garrisons throughout the country. Most of the men here enumerated were in the time of peace pursuing their ordinary civil callings.

1. *Why was it necessary to put the kingdom in a state of defence?*
2. *What are garrisons here?*
3. *What is meant by the first ways of David his father?*
4. *What are meant here by presents?*
5. *What were Jehoshaphat's moral measures of defence?*
6. *What were the groves?*
7. *Who were officially bound to teach?*
8. *What was the duty of the princes with regard to teaching?*
9. *What do we learn here with regard to the book of the law?*
10. *What effect had the king's measures on his prosperity?*
11. *For what reasons was a great increase of Judah to be expected at this time?*
12. *Why were there three chiefs in Judah and two in Benjamin?*

## CHAPTER XVIII.

## JEHOSHAPHAT IN ALLIANCE WITH AHAB.

THIS chapter contains Jehoshaphat's alliance with Ahab, vers. 1-3; his suggestion to consult a prophet of the Lord concerning the war with Ramoth-gilead, vers. 4-11; the answer of Micaiah, vers. 12-27; and the result of the battle, vers. 28-34. With this chapter corresponds 1 Kings xxii. 1-35.

1-3. *Jehoshaphat's alliance with Ahab. Joined affinity.* As he had riches and glory in abundance, he was under no temptation to take this step. Yet he gave his son Joram in marriage to Athaliah, daughter of Ahab and Jezebel (xxi. 6).

Ver. 2. *After certain years*, at the least eleven years after the affinity was formed. As Ahaziah son of Joram of Judah was twenty-two years old in the twelfth year of the reign of Joram of Israel (2 Kings viii. 25, 26), he must have been born ten years before the death of Ahab. The affinity therefore took place at latest in the eleventh year of Ahab's reign. Samaria had been chosen as the capital by Omri (1 Kings xvi. 24). Ramoth-gilead (heights of Gilead) was in the territory of Gad (1 Chron. vi. 80).

4-11. *Jehoshaphat suggests that a prophet of the Lord be consulted.* While acknowledging his alliance with Ahab, he wishes to obey God.

Ver. 5. Ahab complied with the reasonable suggestion. His 400 prophets of the calves encouraged the king in his project,

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 CHAP. XVIII. 6-33.—*Jehoshaphat in Alliance with Ahab.*


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Ver. 6. Jehoshaphat wishes to hear a prophet of the Lord. This implies that the 400 were not proper representatives of the true God (1 Kings xii. 26-33).

Ver. 7. This Micaiah is known only from this incident.

Vers. 8-11. While Micaiah is sent for, Zedekiah encourages the king. *One of his officers*, a eunuch or chamberlain.

Ver. 9. The scene is presented to us in a highly graphic form. *A void place*, an area or court at the gate of Samaria, the place of reception and of judgment in the East.

Ver. 10. *Horns of iron*. The horn is a symbol of power, and the material intimates that it is irresistible.

12-17. *Micaiah comes*. His fixed resolve is to speak as the Lord commands.

Ver. 14. The answer of Micaiah is the ironical echo of the 400 other prophets, as King Ahab understands.

Ver. 16. A vision of the event presents itself to Micaiah, which he announces.

18-27. *Micaiah explains the state of things. I saw*. The vision before the prophetic eye is a representation of the providence of God, in which the whole course of events is regulated by the Divine purpose.

Ver. 20. The spirit represents therefore the spirit that was in the false prophets, which, as well as every other influence, was wholly under the control of the Governor of the universe. This control is exercised by command, direction, or permission, according to the nature of the case.

Ver. 23. Zedekiah is provoked to violence by the announcement of Micaiah, and insinuates that the Spirit did not speak by him.

Ver. 24. The event is to be the answer to this insinuation.

Ver. 28. Micaiah calmly replies to the unjust sentence of the king, and makes his appeal to all people concerned. This had reference to Jehoshaphat as well as others who should witness the result.

28-34. *The issue of the war*. Notwithstanding the announcement of Micaiah, Jehoshaphat follows Ahab to the field. He could hardly avoid it, when Ahab chose to take the risk.

Ver. 29. Ahab disguises himself to escape the danger, and leaves Jehoshaphat to appear in his royal attire.

Ver. 30. The order of the king of Aram shows the prudence of the course pursued by Ahab.

Ver. 31. Jehoshaphat was the only king apparent in the field. He *cried out*, whether to his followers or to the enemy is not stated. But they discovered that he was not the object of their search, and so the Lord delivered him.

Ver. 33. *At a venture*, in his simplicity, without aiming at any one in particular. *Between the joints and the harness*, between the pendent part of the mail and that which covered the breast. *Wounded, made sick*.

CHAP. XVIII. 34—XIX. II.—*Jehoshaphat pursues his Reform.*

Ver. 34. The death of the king left the people without a leader, and it is added in *Kings*, that the order went forth, 'Every man to his city, and every man to his country.'

1. *In what year of Ahab's reign did the affinity take place?*
2. *When did Samaria become the capital of the northern kingdom?*
3. *What is to be understood by a void place?*
4. *Where was Ramoth-gilead?*
5. *What does the horn symbolize?*
6. *What is the import of Micaiah's vision?*
7. *Explain the phrase 'at a venture.'*
8. *What is the meaning of 'between the joints and the harness'?*

## CHAPTER XIX.

## JEHOSHAPHAT PURSUES HIS REFORM.

JEHOSHAPHAT is rebuked by Jehu, vers. 1-3; and takes further measures in reform, vers. 4-11. This chapter has no parallel in *Kings*.

1-3. **The rebuke.** *In peace* (xviii. 16), without being pursued, captured, or slain.

Ver. 2. Hanani is probably the prophet who was sent to Asa (xvi. 7). *Wrath*, in the defeat and flight from the field of battle, and it may be in the invasion of his kingdom which was about to take place.

Ver. 3. The groves are stocks of trees, representing Ashtoreth (xiv. 3).

4-11. **Farther reforms.** This is a beautiful picture of his renewed activity in the cause of God.

Ver. 4. Religious reform. The extent of the field shows that he still held some parts of Ephraim.

Vers. 5-7. Judicial reform in the cities of Judah. His address to the judges is wise and just.

Vers. 8-11. Reform of the supreme tribunal at Jerusalem (Ex. xviii. 19, 26; Deut. xvii. 8-13). The Levites, the priests, and the chief of the fathers take part in this court. *Returned* should probably be 'dwelt' in Jerusalem, which involves no change in the letters of the original.

Ver. 9. *A perfect heart*, the singleness of a good intent.

Ver. 10. *Your brethren that dwell in their cities*, coming to Jerusalem as appellants. *Between blood and blood*, in cases of life and death. *Between law*, the ruling principle; *com mandments*, precepts in particular; *statutes*, written laws; *judgments*, precedents for like cases. *Warn*, advise in these matters.

Ver. 11. *Amariah*. It is probable that this is the one mentioned in 1 Chron. vi. 11, though this line does not consist only of high priests. *Zebadiah* is otherwise unknown. The sacred and civil affairs were under the charge of these men. *Officers*, superintending managers (Ex. v. 10). *Deal courageously*, take courage and do. *The good*, i.e. the good judge.



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 CHAP. XX. I-II.—*Jehoshaphat's Measures lead to a Prosperous Issue.*


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1. *How did Jehoshaphat return in peace?*
2. *In what way did wrath come upon him?*
3. *Was Iianani mentioned on any previous occasion?*
4. *What were the reforms of Jehoshaphat?*
5. *What was the peculiarity of the tribunal at Jerusalem?*
6. *Distinguish law, commandments, statutes, and judgments?*
7. *Is Amariah mentioned before?*
8. *What are officers?*

## CHAPTER XX.

## JEHOSHAPHAT'S MEASURES LEAD TO A PROSPEROUS ISSUE.

THIS chapter records the invasion of Judah by the Moabites, Ammonites, and others, vers. 1, 2; the fast and supplication of the king and people, vers. 3-13; the answer by Jahaziel, vers. 14-19; the victory over the enemy, vers. 20-30; and the close of Jehoshaphat's reign, vers. 31-37. Only the last paragraph is found in Kings.

1, 2. **The alarm of war.** The Moabites had been defeated in a great battle by Joram of Israel in conjunction with Jehoshaphat and the king of Edom (2 Kings iii.). Hence, no doubt, this war of retaliation. The Ammonites, who dwelt farther to the east, were often in hostility with Israel. The *other besides the Ammonites* are in the Sept. some of the Minæi, for which the original may have been the Meunim or inhabitants of Maon, a town near Petra.

Ver. 2. *On this side Syria*, from Aram, or rather from Edom, the letters *r* and *d* being very like in the Hebrew character. Edom was south-east of Judah, from which these troops might readily come to Engedi on the west shore of the Salt Sea. Hazazon-tamar ('division of the palm'), west of the Salt Sea.

3-13. **The fast with the supplication of Jehoshaphat.** *Set himself*, set his face. *A fast*, by royal proclamation.

Ver. 5. *The new court* (iv. 9) is the outer court, which was open to the public, the inner court being that of the priests, which was anciently the only one.

Vers. 6-12. **The supplication.** This opens with an appeal to the omnipotence of God, the God of heaven, the Ruler of the nations, and the Possessor of power and might, before whom nothing can stand.

Ver. 7. Then an appeal to His choice of Israel to be His people, to whom He gave this land from which they are not to be expelled. *Abraham thy friend*, Isa. xli. 8; Jas. ii. 23; here for the first time.

Vers. 8, 9. Thirdly, an appeal to His promise (vii. 12-16) to hear His people when they pray to Him at this sanctuary which they have built.

Vers. 10, 11. Then follows a special plea against the invaders, whom the Lord would not let Israel invade when they came out of Egypt (Deut. ii. 4, 9, 19), and yet they now come to cast Israel out of His land. Mount Seir refers to the Meunites in ver. 1.

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 CHAP. XX. 12-35.—*Jehoshaphat's Measures lead to a Prosperous Issue.*


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Ver. 12. After this comes the petition to God to judge them. This is a well reasoned prayer.

Ver. 13. The whole congregation, men, women, and children, join in the prayer. *The little* or tripping ones are the wives and children (Ex. xii. 37).

14-19. *The answer to the prayer.* This is immediate, like that to Daniel (ix.). Jahaziel is traced to Mattaniah or Nethaniah, son of Asaph (1 Chron. xxv. 2). This prophet is parallel with Amariah (1 Chron. vi. 11).

Ver. 15. The answer is first, the battle is the Lord's.

Ver. 16. Next, the order. *The cliff*, the rise or ascent of Ziz or Haziz, El Husasah, to the north of Engedi.

Ver. 17. Lastly, the direction to stand still and see the salvation of the Lord.

Vers. 18, 19. This is followed by the acknowledgments of the king and the people, and the thankful song of praise from the Kohathites in general, and from the Korhites, a branch of them, in particular.

20-23. *The march and the issue.* They started early from Jerusalem. Tekoa is south of Jerusalem, from which a wady descends to the Salt Sea. The king exhorts the people to trust in the Lord.

Ver. 21. *Singers*, men to sing unto the Lord, and to praise in the beauty of holiness (1 Chron. xvi. 29). *Praise*; rather, thank ye the Lord, as in Ps. cvi. and cxxxvi.

Vers. 22, 23. The issue. *Ambushments*, men in ambush; from what quarter they came is not stated. But it is not unlikely that they were from Edom, through whose territory the foe had come. A panic ensued. Ammon and Moab attacked the Seirites, whom they regarded as traitors. And when they had made an end of them, they fell on one another.

24-30. *The thanksgiving and triumph.* Judah beheld the enemy slain. *None escaped*, remained to dispute the field.

Ver. 25. For 'the dead bodies' should probably be garments, as in the Sept., by a slight change of the letters.

Ver. 26. On the fourth day they blessed the Lord in the valley of Berachah ('blessing'), the present wady Bereikat, west of Tekoa, on the road from Jerusalem to Hebron.

Ver. 28. *With lutes and harps* of the Levites, and trumpets of the priests.

Vers. 29, 30. A salutary dread fell on the surrounding kingdoms.

31-37. *The close of Jehoshaphat's reign* (1 Kings xxii. 41-50). Of Azubah nothing more is on record.

Ver. 34. The words of Jehu are not elsewhere noticed. *Who is mentioned*; rather, which are entered in the book of the Kings of Israel, which appears to be the same as the Chronicles of the Kings of Judah mentioned in Kings.

Ver. 35. The alliance with Ahaziah does not meet with approval. *Who*, Ahaziah.

CHAP. XX. 36-XXI. 12.—*Reign of Jehoram.*

Vers. 36, 37. The ships to go to Tarshish are accordingly doomed to destruction by the voice of Eliezer. After this Jehoshaphat withdrew from the alliance (1 Kings xxii. 49).

1. *What is the probable reading instead of 'other besides the Ammonites'?*
2. *What instead of 'on this side Syria'?*
3. *Where was Hazazon-tamar?*
4. *What is the new court?*
5. *What are the three grounds of appeal in the prayer of the king?*
6. *Where else is Abraham called the friend of God?*
7. *What are the parts of the answer to the prayer?*
8. *What is apparently to be read in ver. 25 for 'the dead bodies'?*
9. *What in ver. 34 for 'who is mentioned'?*

## CHAPTER XXI.

## REIGN OF JEHORAM.

To this chapter corresponds 2 Kings viii. 16-24. It contains Jehoshaphat's family arrangements, vers. 1-4; the conduct of Jehoram, vers. 5-11; the writing from Elijah, vers. 12-15; and the end of his reign, vers. 16-20.

1-4. **Jehoshaphat's family arrangements.** After the record of his death, and of the accession of Jehoram, mention is made of his six sons.

Ver. 3. To these he gave portions, and placed them in fenced cities in Judah. *The first-born*, as in Deut. xxi. 15-17.

Ver. 4. His brothers and some of the princes probably adhered to the worship of the true God (ver. 13), and were for this reason suspected of disloyalty (Judg. ix. 5). Ambition and jealousy, however may have been his chief incentives.

5-11. **Conduct of Jehoram as a sovereign.** *Eight years.* According to 1 Kings viii. 16, he began to reign in the fifth year of Joram of Israel, and therefore in the twenty-second year of Jehoshaphat. Four of his eight years coincided nearly with the last four years of his father's reign, and after his father's death he reigned four years.

Ver. 6. *The daughter of Ahab*, Athaliah, called the daughter (2 Kings viii. 26), that is, the grand-daughter, of Omri.

Ver. 7. The promise of David is sure (2 Sam. vii.).

Ver. 8. The flourishing power of Jehoshaphat (xvii. 11) was gradually dwindling away.

Ver. 9. Compassed by Edom, he fought his way out, and escaped (2 Kings viii. 21).

Ver. 10. Libnah at the same time became attached to the Philistines (xvii. 11), who had no doubt asserted their independence. The Chronist marks the moral reason of these reverses.

Ver. 11. *To commit fornication.* This means or includes following other gods. *Compelled* (Deut. xiii. 5), drove away, perverted.

12-15. **The writing from Elijah.** This prophet was distinct, as

CHAP. XXI. 13-XXII. 1.—*Reign of Ahaziah—Usurpation of Athaliah.*

Cajetan concluded, from the Tishbite in time, place, and circumstance. He lived in the reign of Jehoram; the Tishbite was translated in the lifetime of his father (2 Kings iii. 11). He acted in Judah; the Tishbite had his sphere of action in the northern kingdom. He wrote a prophecy; the Tishbite was engaged in speaking and acting. His description as 'the prophet' is quite common, and his name is the same in letters as Elihu, and therefore not unusual. A writing from a prophet is nothing strange (1 Chron. xxviii. 19; Jer. xxxvi.).

Ver. 13. *Better than thyself*, not idolaters, as thou art.

Ver. 14. *Plague*, stroke; the invasion of the Philistines and Arabs, as in ver. 16.

Ver. 15. A grievous diarrhœa and dysentery.

16-20. The fulfilment of the prediction. The tributaries of Jehoshaphat (xvii. 11) revolt. The Arabs that were near the Kushites were in the south of the peninsula. This shows how far the sway of Jehoshaphat had extended.

Ver. 17. *Brake into it*, penetrated as far as the camp where were the king, his treasures, and his family, except his youngest son (xxii. 1). Only the king and his immediate retinue seem to have escaped from the invaders. 'The king's house' appears to mean the temporary abode which he occupied in the camp (xxii. 1).

Vers. 18, 19. His incurable malady cut him off in two years. The prophetic writing therefore appears to have come a year or two after his father's death. There was no burning for him (xvi. 14), as he was not honoured by his subjects.

Ver. 20. He reigned about four years in conjunction with his father, and four years alone. He departed without being honoured or regretted, as his predecessors were.

1. *Why did Jehoram slay some of the princes as well as his own brothers?*
2. *How long did he reign as sole sovereign?*
3. *Why was his wife called the daughter of Omri?*
4. *What tributaries revolted from him?*
5. *In ver. 11 what does fornication imply?*
6. *What distinguishes this Elijah from the Tishbite?*
7. *What was the disease of Jehoram?*
8. *What in this chapter shows the great extent of Jehoshaphat's dominions?*
9. *In ver. 17 what is meant by the king's house?*

## CHAPTER XXII.

## REIGN OF AHAZIAH—USURPATION OF ATHALIAH.

IN this chapter we have the reign of Ahaziah, vers. 1-6; his end, vers. 7-9; and the usurpation of Athaliah, vers. 10-12. This has its parallel in 2 Kings viii. 24-29, ix. 27, and xi. 1-3.

1-6. *Reign of Ahaziah* (2 Kings viii. 26-29). Ahaziah is called Jehoahaz in xxi. 17, a name with the same components in the inverse order (held by the Lord). *The band of men*, see xxi. 17.

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 CHAP. XXII. 2-11.—Reign of Ahaziah—Usurpation of Athaliah.
 

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Ver. 2. *Forty and two* is an error of transcription for twenty and two (2 Kings viii. 26), as Jehoram his father was not more than forty at his death (xxi. 20). *The daughter*, grand-daughter of Omri (2 Kings viii. 18), who is named as the founder of the family.

Vers. 3, 4. His mother and her house counselled him to his destruction.

Ver. 5. The rise of Hazael of Aram is recorded in 2 Kings viii. 7-15. Ramoth-gilead was the old object of contention (xviii.). The *he* in Arammim should be *aleph*; it has led the Sept. to render 'archers' (τοξόται).

Ver. 6. Jezreel was a town of Issachar in the great plain of Jezreel or Esdraelon (in Greek), the valley of the Kishon, celebrated for fertility. *Because of*, or simply as in 2 Kings viii. 29, 'of' the wounds. *Ramah* is Ramoth-gilead, near which was the field of battle. *Azariah*, a variant or a slip of the pen for Ahaziah.

7-9. **Death of Ahaziah.** *The destruction*, the treading down. The Chronist traces the hand of God in the punishment of Ahaziah. *Against*, rather 'to meet.' *Jehu* comes into view in 2 Kings ix. *The son*, the grandson of Nimshi (2 Kings ix. 2).

Ver. 8. *Sons of the brethren of Ahaziah* are simply his kindred, amounting to forty-two persons (2 Kings x. 14).

Ver. 9. *For he was hid*; rather, 'and he was about to hide in Samaria.' He was making his way to that city, where his friends were (2 Kings x. 12, 13). But he was turned aside by his pursuers, who bringing him to Jehu mortally wounded him, so that though he escaped in his chariot, he died at Megiddo (2 Kings ix. 27). *And they*, his servants (2 Kings ix. 28), buried him in his sepulchre with his fathers at Jerusalem, not for his own sake, but because he was the son, that is, grandson of Jehoshaphat. There was no one left of the royal house able to assume the sovereignty.

10-12. **Athaliah's usurpation.** *Destroyed*, in 2 Kings xi. 1, a more usual word is found in the original. *All the seed royal*, who might aspire to the throne. She herself was excluded by law from the sovereignty (Deut. xvii. 15).

Ver. 11. *Jehoshabeath*, a variation of Jehosheba (2 Kings xi. 2). *Daughter of the king*, Jehoram, and sister of Ahaziah. *Joash* was therefore her nephew. Jehoiada is supposed not to be the high priest, because his name is not in the line from Aaron to Jozadak (1 Chron. vi.). But this is not a line of high priests, but only of the ancestors of Jozadak the high priest, some of whom were and others were not high priests. His actions and his affinity with the royal house are strongly in favour of his being high priest, and there is nothing against it.

1. *What is the relation of the two forms of Ahaziah's name?*
2. *What should be read for forty-two years as the age of Ahaziah?*
3. *Why is Omri mentioned as the father of Athaliah?*

CHAP. XXIII. 1-9.—*Joash made King.*

4. *How does the Sept. render the word here translated Syrians?*
5. *What is the Greek form for Jezreel?*
6. *In ver. 6 what is meant by Ramah?*
7. *And for what does Azariah stand?*
8. *What rendering is preferable to the phrase 'he was hid'?*

## CHAPTER XXIII.

## JOASH MADE KING.

IN this chapter Joash is made king, vers. 1-11; Athaliah slain, vers. 12-15; and the restoration completed, vers. 16-21. This is parallel with 2 Kings xi. 4-21.

1-11. **Joash made king.** The captains of hundreds were centurions of the royal guards, who were loyal to the legitimate heir to the crown. The officers named are not otherwise known. The covenant here is the agreement to restore the king.

Ver. 2. The Levites and chief fathers have a right to take part in this work.

Ver. 3. *All the congregation*, all that were assembled to represent the people. The covenant contains the terms on which the parties agree to be king and subjects. *The king's son.* The monarchy is hereditary, according to 2 Sam. vii., and limited by the covenant.

Vers. 4, 5. *You that enter on the Sabbath*, that is, as he explains, the priests and Levites who go in by course to perform their functions. All these were to be divided into three parts. One-third shall take their stand at the doors by the gate behind the guard (2 Kings xi. 6), another at the king's house (2 Kings xi. 5), and another at the gate Jesod or Sur. The guard appears to be in the outer court, the gate by which they enter it being behind them. The private entry from the king's house is kept by the second third, that Athaliah may not intrude. The gate of the foundation or recess seems to have been at the corner of the temple area that was formed by a foundation or substructure, where the ravine ran between Moriah and the southern hill. Thus the courses that went in were to guard the three ways into the outer court.

Ver. 6. The course that was to come out on the Sabbath (2 Kings xi. 7) in two parts was to guard the inner court, allowing none to enter but priests and Levites. All the people are to remain in the outer courts or court.

Ver. 7. The Levites with arms are to be with the king at his entrance and exit.

Ver. 8. *All Judah* here includes the captains of hundreds in 2 Kings xi. 9. Jehoiada dismissed not the courses, but employed those within to keep the gates of the inner court, and those about to come in to keep those of the outer court.

Ver. 9. The captains of hundreds have their proper functions as

well as the Levites, and are provided with weapons, the shields being those taken by David from the servants of Hadadzezer (2 Sam. viii. 7).

Ver. 10. *All the people*, those who were not priests or Levites. They were placed on the south and north sides, leaving an interval for the king and his attendants.

Ver. 11. *The testimony* is the book of the law, according to which he was to walk and rule (Deut. xvii. 18).

12-15. *Athaliah slain*. She is permitted to enter the outer court, but without a guard.

Ver. 13. *His pillar*, the platform on which he was elevated in view of the people, being a child of seven years. *Treason* or conspiracy.

Ver. 14. *Brought out* is in 2 Kings xi. 15 'commanded.' This may be a variety in the mode of narration or an error of transcription, as the original forms are very like. The ranges are usually explained of the ranks of soldiers, but probably mean the precincts of the courts (*septa templi*, Vulg.).

Ver. 15. *Laid hands on her*, according to the Sept. 'gave her space.' But this is doubtful. When she had passed the horse gate, they slew her.

16-21. *The restoration completed*. The covenant to be the Lord's people is ratified. Jehoiada represented the Lord (2 Kings xi. 17).

Ver. 17. In pursuance of this, the temple of Baal is destroyed.

Vers. 18, 19. The arrangements of the priests and Levites, including the singers and porters, are restored.

Ver. 20. The king is escorted to his palace by the grandees of the people. The *high gate* was the chief gate of the outer court, and is called in 2 Kings xi. 19 the gate of the guard, because the guard from the king's palace entered thereby.

1. *Who were the captains of hundreds?*
2. *What covenants were made on this occasion?*
3. *What kind of monarchy existed among the Jews?*
4. *Where were the incoming courses stationed?*
5. *What was the gate of the foundation?*
6. *What part was assigned to the course that was to come out?*
7. *What is meant by 'all Judah'?*
8. *What is the function of the captains of hundreds?*
9. *What is the testimony?*
10. *What were the ranges?*
11. *What was the high gate?*

## CHAPTER XXIV.

### REIGN OF JOASH.

JOASH takes an interest in religion under the guidance of Jehoiada, vers. 1-14; forsakes the God of his fathers when Jehoiada is taken away, vers. 15-22; is distressed by the Syrians, and put to death by his servants, vers. 23-27. Parallel to this is 2 Kings xii.

CHAP. XXIV. 1-22.—*Reign of Joash.*

1-14. **Joash zealous for God under the influence of Jehoiada.** Of his mother we know nothing more. Under the guidance of Jehoiada, his conduct is good.

Ver. 4. *To repair*, renew. It was neglected by Athaliah.

Ver. 5. *To repair*, strengthen. The Levites hastened it not; perhaps the funds accruing were not more than sufficient for the expense of the public service.

Ver. 6. *The collection* is the tax or assessment of Moses (Ex. xxx. 12-16, xxxviii. 25, 26), which was half a shekel from every one that was numbered for the service of the tent of meeting (Num. i. 50).

Ver. 7. The sons of Athaliah include Ahaziah and his brothers, who were devoted to idolatry. *Wicked*, active in wickedness. *Bestow upon Baalim*. This note is peculiar to the Chronist.

Ver. 10. *Made an end* by filling the chest.

Ver. 11. *The king's office* or charge. Day by day, whenever the chest was full.

Ver. 12. *Such as did the work*, undertook to have it done. *The service of the house*, its repair.

Ver. 13. *The work was perfected*, amendment or progress of the work took place. *In his state*, its measure, proportion.

Ver. 14. *And when they had finished it*, not till then (2 Kings xii. 13). *Vessels to minister and to offer*. The offering was peculiar to the priests.

15-22. When Jehoiada died, Joash followed after other gods. This paragraph is wanting in Kings. *Full of days*. This is applied only to Abraham, Isaac, Job, David, and Jehoiada. All the others except David were older than Jehoiada (2 Sam. v. 4). He must have been a hundred years of age when he placed Joash on the throne.

Ver. 17. The king was flattered by their obeisance. As he was twenty-three years on the throne before the temple was repaired (2 Kings xii. 6), it is probable he had now reigned about thirty years, and was about thirty-six years of age.

Ver. 18. *Groves*, stocks of trees representing the moon goddess (xiv. 3). Joash in some degree complied with their proceedings.

Ver. 19. *Prophets*. Their names do not appear in Scripture.

Ver. 20. *Came upon*, clothed (1 Chron. xii. 18). *The son*, the son of Berechiah, and therefore grandson of Jehoiada (Matt. xxiii. 35). This agrees both with the great age of Jehoiada and the phraseology of Scripture. His father had apparently died before his grandfather. *Stood above*, being in the court of the priests, which was higher than the outer court. *And do not prosper*. This is the constant theme of the Chronist himself.

Ver. 21. Stoning is the punishment appointed for idolaters (Lev. xx. 2). *In the court*, between the temple and the altar (Matt. xxiii. 35).

Ver. 22. King Joash himself was the author of this murder. The judicial priest pronounces the doom of heaven on the act.



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 CHAP. XXIV. 23-XXV. 8.—*Reign of Amaziah.*


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23-27. Joash is distressed by Aram, and slain by his servants. *At the end*, in the spring, when the campaign usually commenced (2 Sam. xi. 1). *The host of Aram*, Aram of Damascus. Hazael the king had already subdued the northern kingdom (2 Kings xiii. 3). *The princes* were in this case the flagrant transgressors.

Ver. 24. *A small company*. This agrees with the fact that Aram-damascus was alone concerned. *A very great host* (Lev. xxvi. 8, 17, 25; Deut. xxviii. 25). The judgment upon Joash includes the wounds he received in the battle.

Ver. 25. *In great diseases*, probably with great wounds. *The sons*. Joash seems to have slain more than one descendant of Jehoiada.

Ver. 26. *Zabad*, perhaps originally Zachar, as the letters are of like form, is in Kings, Jozachar. *Shimrith*, in Kings, Shomer. It is singular that the mothers only are named.

Ver. 27. *The burden* was the tribute imposed upon him by Hazael, including the payment by which he was induced to go away from Jerusalem (2 Kings xii. 18). *The repairing*, founding. *The story* is the memoir contained in the annals of the state.

1. *Why did the Levites not hasten the fund for repairing the temple?*
2. *What was the collection laid upon Israel by Moses?*
3. *What are meant by 'such as did the work'?*
4. *What was done with the surplus after the repair was finished?*
5. *To whom was the phrase 'full of days' applied?*
6. *How long was Joash on the throne before the temple was repaired?*
7. *Whose son was Zechariah?*
8. *In what court was he slain?*

## CHAPTER XXV.

## REIGN OF AMAZIAH.

THIS chapter contains Amaziah's character, vers. 1-4; his victory over Edom, vers. 5-13; his idolatry, vers. 14-16; his war with Joash of Israel, vers. 17-24; and his end, vers. 25-28. Parallel to this is 2 Kings xiv. 1-20.

1-4. *Amaziah's character.*

Ver. 2. *Not with a perfect*, or single heart; as it is in Kings, not like his ancestor David, but like his father Joash.

Ver. 4. *Did* as it is written in Deut. xxiv. 16. This is an instance of his doing that which was right in the sight of the Lord.

5-13. *His victory over Edom*. *Found them* 300,000, instead of the 160,000 in the time of Jehoshaphat, or the 580,000 in the time of Asa.

Ver. 7. *Israel* is here defined to be all the children of Ephraim, who was the chief tribe in the northern kingdom. The adherents of Ephraim are included.

Ver. 8. The English Version here agrees with the original. 'But (if thou wilt take thy own way) go *thou* alone without thy God, do. Be brave for the war; it will be of no avail.'

Ver. 9. Here we have simply the question and answer of prudence. *Army, troops hired from Israel.*

Ver. 10. *In great anger, in the heat of anger.*

Ver. 11. The valley of Salt lay south of the Salt Sea, where the Seirites dwelt. Seir was associated with Edom (Gen. xxxvi. 18).

Ver. 12. *The rock*, probably that of Sela, the capital of Edom. From 2 Kings xiv. 7, it appears that he took Sela and changed its name to Joktheel.

Ver. 13. *The soldiers of the army* or sons of the troops are the mercenaries from Israel. *The cities of Judah.* They appear to have been all in the territory formerly belonging to Ephraim. The northern king seems to have sent them back to attack these cities. *Smote three thousand of them*, of the men of these cities.

14-16. *His idolatry.* This is not in Kings. *The gods of the sons of Seir*, with whom he had the conflict.

Ver. 16. *Art thou made?* Have we made thee? *Why shouldst thou be smitten?* Why should they smite thee?

17-24. *His war with Joash of Israel.* *See one another in the face*, encounter one another in battle (2 Sam. ii. 13).

Ver. 18. *The thistle* or thorn. *A wild beast.* This is meant to show the insignificance of the thistle.

Ver. 19. *Thou sayest, talkest.*

Ver. 20. *It was from God* to abandon them because of their idolatry.

Ver. 21. *Bethshemesh*, on the border of Dan and the Philistines.

Ver. 23. *The corner gate*; literally, the gate of the turning (wall), at the north-west corner of the wall.

Ver. 24. *Obed-edom* is either put for the chief of the porters, or is a descendant of the former chief in David's time. *The hostages*, sons of pledges.

25-28. *His end.* Ver. 27. *After the time.* The conspiracy was long after this occurrence, which is therefore introduced as the remote cause which produced it. *Lachish* was in the lowlands of Judah.

Ver. 28. *The city of Judah*, for which in Kings we find the city of David. The former is perhaps a slip of the transcriber.

1. *Whom did Amaziah resemble in character?*
2. *What law did he observe with regard to the murderers of his father?*
3. *Where was the Valley of Salt?*
4. *What is meant by the rock?*
5. *Where were the cities attacked by the mercenaries?*
6. *Wherein lay the folly of Amaziah's idolatry?*
7. *What was the relation of Joash to Jehu?*
8. *Where was Beth-shemesh?*
9. *What was the corner gate?*
10. *What is meant by the city of Judah?*

## CHAPTER XXVI.

## REIGN OF UZZIAH.

UZZIAH'S character, vers. 1-5; his achievements, vers. 6-15; his presumption, vers. 16-21; and his end, vers. 22, 23. There is a parallel to this in 2 Kings xiv. 21, 22, xv. 1-7.

1-5. **Uzziah's character.** He is called Azariah ('help from Jehovah') in Kings, and his name (Azriyahu) is said to be in the tablets of Tiglath-pileser. Uzziah ('strength from Jehovah') is the usual form in Chronicles and in the prophets.

Ver. 2. *Built*, fortified. *Eloth* or Elath, at the head of the Gulf of Akaba (viii. 17). He completed the reduction of Edom, begun by his father.

Ver. 3. *Jecoliah* or Jekiliah.

Ver. 5. *Sought*, was in the habit of seeking. This Zechariah is not otherwise known. *The visions.* For this the Sept. has 'the fear,' by a variation in the text. The Chronist marks as usual the connection between godliness and prosperity.

6-15. **His achievements.** This is not in Kings. *Jabneh*, now Jebna, on the coast. The dismantling of these cities and the building of cities among the Philistines is a restoration of the state of things in the times of Jehoshaphat (xvii. 11).

Ver. 7. Gur-baal is not known. The Meunites are the inhabitants of Maon (xxii. 1).

Ver. 8. The Ammonites were north-east of Moab. *The entrance* on the border of Egypt is the point opposite to Ammon. *His name*, his influence.

Ver. 9. *The corner gate* is mentioned in xxv. 23. The valley gate is supposed to be the Jaffa gate on the west, but may be, as Caspari holds, a south gate over the valley of Hinnom, or even the gate at the valley of Tyropœon. *The turning* is said to be at the south-east corner of the temple area.

Ver. 10. *The desert* of Judah, west of the Salt Sea. *The low country*, Shephelah, was near the Mediterranean. *The plain* is supposed to be in the territory of Reuben. *Carmel* either lies in the south of Judah (Josh. xv. 55) or means the fruitful field.

Ver. 11. *Jeiel*, or Jeuel, and Maaseiah are officers under Haniah. *Their account*, their muster.

Ver. 12. These 2600 chief men were over the army.

Ver. 13. The number of troops does not much exceed that in the time of Amaziah (xxv. 5).

Ver. 14. The different weapons suit different classes of men.

Ver. 15. *Engines*, machines for discharging missiles. These were the balista for stones and the catapult for arrows or darts.

16-21. **His presumption** (2 Kings xv. 5). Only the priests were to

CHAP. XXVI. 17—XXVII. 9.—*Reign of Jotham.*

enter the holy place (Num. xviii. 7). Uzziah presumed to act as neighbouring sovereigns were wont to do.

Ver. 17. Azariah cannot be identified with any name in the line of Jozadak (1 Chron. vi. 4-15).

Ver. 18. The priests asserted their right and withstood the king.

Ver. 19. This was the punishment of Miriam for rebelling against Moses (Num. xii.), and of Gehazi for taking a present from Naaman (2 Kings v. 27).

Ver. 20. The priests now proceed to thrust him out as unclean; and he himself hastens away.

Ver. 21. *A several house*, a house of separation. The leper was not permitted to dwell in a house with others (Lev. xiii. 46). As he could not perform his regal duties, Jotham was appointed regent.

22, 23. *His end.* Isaiah the prophet took part in composing the records of the kingdom.

## CHAPTER XXVII.

## REIGN OF JOTHAM.

JOTHAM'S character, vers. 1, 2; actions, vers. 3-6; and death, vers. 7-9. Parallel to this is 2 Kings xv. 32-38.

1, 2. *Jotham's character.* He was better than his father in so far as he did not intrude into the temple. The corrupt doings of the people are indicated in the statement of Kings, that offerings were still made in the high places.

3-6. *His acts.* He was a great builder. *The high gate* (xxiii. 20). This led from the palace to the outer court of the temple. It was loftier in structure than the others. Ophel ('swell,' 'hill') was an elevation in the hill south of the temple mount.

Ver. 4. *Castles* (xviii. 12), forts. These were in situations not suitable for cities, yet needing defence.

Ver. 5. The Ammonites were restless under the yoke (xxvi. 8), and required to be reconquered. They now paid tribute at least three years. This points to the reverse from the invasion of Rezin and Pekah (2 Kings xv. 37), which probably released the Ammonites from their subjection.

Ver. 6. The Chronist reiterates his great moral lesson.

7-9. *His death.* His wars included the struggle with Ephraim and Aram combined, to which our author does not otherwise refer.

1. *What are the varieties of Uzziah's name?*
2. *What has the Sept. for the visions of God?*
3. *What countries did Uzziah reconquer?*
4. *Where is the valley gate said to have been?*
5. *What is meant by the plains?*
6. *Where was Carmel?*
7. *What machines discharge stones and darts?*

CHAP. XXVIII. 1-15.—*Reign of Ahaz.*

8. *What other persons were punished with leprosy?*
9. *For what was Jotham remarkable?*
10. *What war of his is not specified by the writer of Chronicles?*

## CHAPTER XXVIII.

## REIGN OF AHAZ.

THE idolatry of Ahaz and its consequence, vers. 1-8; the captives of Judah released, vers. 9-15; other calamities of Ahaz and his end, vers. 16-27. Parallel to this is 2 Kings xvi.

1-8. *Idolatry of Ahaz and its consequence.* Ahaz appears in the Assyrian monuments as Jahukhazi=Jehoahaz. *Twenty years.* In some copies of the Sept. we find twenty-five years.

Ver. 2. *Molten images.* This is a return to the superstition of the northern kingdom.

Ver. 3. The valley of Ben-hinnom was south of Jerusalem. Who Hinnom was is not known. *Burnt his children* (see on Lev. xviii. 21). Though the Rabbis held passing through the fire to be merely a kind of lustration, yet we can scarcely doubt that Ahaz here practised the more horrid rite of giving some of his children to be burned in the worship of Moloch.

Vers. 5-8. The moral consequence of his idolatry. Rezin of Aram seems to have acted separately, though in concert with Pekah. *Carried away*; literally, took a great capture of them. The capture and the bringing to Damascus are distinct. The second conflict is with Pekah. Hence we perceive the intensity of the struggle (see in Isa. vii.-ix.).

Ver. 7. The king's son, the mayor of the palace, and the vicegerent of the king, are slain in this conflict.

Ver. 8. If the 200,000 be men of the sword, the total force slain and captive amounts to 320,000, somewhat less than the whole military strength of the kingdom in the time of Uzziah (xxvi. 13).

9-15. *The captives released.* This is wanting in Kings. Oded was a prophet of the Lord in Samaria, where also Elijah the Tishbite, Elisha, and other prophets pursued their vocation. *Went out*, like Azariah, son of Oded (xv. 2), who may have been an ancestor of his. *Reacheth*, sin on earth crieth unto heaven (Gen. xviii. 21), where God heareth.

Ver. 10. *Ye purpose*, say in your heart.

Ver. 12. The appeal of Oded is effectual. These noble chiefs are not otherwise known.

Ver. 13. *Our trespass*, our failing to do what was right, and thence our guilt.

Ver. 15. This is a beautiful picture of primeval charity. *Expressed by name*, appointed for this task. *Fericho* was a border city of Benjamin, famous in old times for its palms.

CHAP. XXVIII. 16-XXIX.—*Hezekiah begins to reign.*

16-27. Other calamities and end of Ahaz. *At that time*, after the disastrous war with Ephraim and Aram. *The kings*. This indicates that Ahaz had to do with more than one sovereign, either in succession or conjunction; which latter is not unusual in the East (xxx. 6, xxxii. 4). But the Sept. and other versions have the singular here, and this may be correct.

Vers. 17, 18. These verses assign the reasons for sending to Asshur. *The Edomites*, who were reduced by Amaziah and Uzziah.

Ver. 18. The Philistines were tributary to the same monarchs. *Beth-shemesh* (1 Chron. vi. 44) and *Ajalon* (1 Chron. vi. 54) were on the border. *Gederoth* was in the lowland. *Socho* (xi. 7) was near the Philistines. *Timnah* (Josh. xv. 10) and *Gimzo* bordered on Dan. *Dwelt there*. They did not make a raid, but held possession of the places conquered.

Ver. 19. *Made Judah naked*, or made him unruly or refractory.

Ver. 20. *Tiglath-pileser* (see on 1 Chron. v. 6). He seized a considerable part of Pekah's kingdom (2 Kings xv. 29). He also took Damascus and slew Rezin (2 Kings xvi. 9). But he merely made a tributary of Ahab. The Assyrian monuments testify to this.

Ver. 21. *Took away a portion out of*, spoiled. But the spoliation was of no avail.

Ver. 22. Affliction either chastens or hardens, according to the disposition of the subject.

Ver. 23. The Chronist gives the reasoning of Ahaz without comment, as he had said before (ver. 5) that the Lord had forsaken him on account of his idolatry.

Ver. 24. The work of demolition is more particularly described in 2 Kings xvi. 17, in conjunction with the preceding verses narrating the construction of an altar after the model of one seen at Damascus.

Ver. 27. His burial is not honourable.

1. *What is the name of Ahaz on the Assyrian monuments?*
2. *Where was the valley of Hinnom?*
3. *Whose worship was introduced there?*
4. *What prophet writes of the conflict with Rezin and Pekah?*
5. *What prophets had their sphere in the northern kingdom?*
6. *What tributaries rebelled against Ahaz?*
7. *What other version is proposed for 'he made Judah naked'?*
8. *How was it that Tiglath-pileser did not really help Ahaz?*
9. *What particular altar was erected by order of Ahaz?*

## CHAPTER XXIX.

## HEZEKIAH BEGINS TO REIGN.

HEZEKIAH'S address, vers. 1-11; the cleansing of the temple, vers. 12-19; its re-consecration, vers. 20-30; and the thank-offerings consequent thereupon, vers. 31-36. Corresponding with this and the two following chapters is only 2 Kings xviii. 1-6.

CHAP. XXIX. 1-24.—*Hezekiah begins to reign.*

1-11. **Hezekiah's address.** Zechariah may be the prophet mentioned in xxvi. 5. Hezekiah's mother had some influence in forming his character.

Ver. 3. He began his reform at once, in the first month of the year.

Ver. 4. *The east street*, an area east of the temple.

Ver. 5. Self-sanctification fits them to sanctify the house of God. The filthiness is the stain of idolatry, so far as it appeared in the holy place.

Ver. 6. Our fathers were Ahaz and his generation.

Ver. 7. These were the acts of Ahaz (xxviii. 24).

Ver. 8. This was seen in the invasions of Hazael and Pekah, of the Edomites and the Philistines, and of Tiglath-pileser in the reign of Ahaz.

Ver. 9. Many at the time were captives among their conquerors and oppressors.

Ver. 10. The purpose of Hezekiah.

Ver. 11. *Negligent, remiss.* This agrees better with the context than 'deceived.' *Burn incense*; more generally, make any fire-offering.

12-19. **The temple cleansed.** The overseers of the work were taken two from each of the families of Levites, two from the descendants of Elizaphan (Ex. vi. 22), who was chief of the Kohathites in the time of Moses (Num. iii. 30), and two from each family of the three chiefs of song. Some of these names have occurred before, but not the persons.

Ver. 15. The words of the Lord are contained in the law (Ex. xix. 22; Lev. xi. 44).

Ver. 16. The priests only entered the house of the Lord. Kidron ran east of the temple mount.

Ver. 17. The Passover was slain on the fourteenth of this month. There is no reason to doubt that it was celebrated at the legal time by some.

Ver. 18. The articles which had not been removed are reported to have been cleansed.

Ver. 19. The vessels which Ahaz had removed (xxviii. 24) are restored and sanctified.

20-30. **The temple consecrated by the renewal of the sacrifices.** The chief citizens are to take part in this renovation.

Ver. 21. Seven is the number of covenant. It is conspicuous in this great offering for the kingdom, the sanctuary, and the nation.

Ver. 22. The burnt-offering. The distinct and emphatic act here is the sprinkling of the blood upon the altar. The blood expiates.

Ver. 23. The sin-offering. The laying on of the hands denoted the laying of their sins on them as the typical substitute for themselves.

Ver. 24. *Made reconciliation*, made expiation for sin. The blood of the sin-offering (Lev. iv.) is added to that of the burnt-offering for all Israel.

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 CHAP. XXIX. 25-XXX. I.—*Hezekiah's keeping of the Passover.*


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Ver. 25. The choirs of the Levites, according to the order of David and Gad and Nathan (1 Chron. xvi. 4, xxi., xxiii. 5, xxix. 29), raised the song of praise.

Ver. 27. The burnt-offering was burnt as a whole on the altar; but only the fat of the sin-offering (Lev. iv. 19). The former was the propitiation (Lev. i. 9). This was therefore the crowning point of the offering, and with it began the song of the Lord, the clang of the trumpets, and the music of the harps and lutes.

Vers. 28-30. The song of praise in the words of David and Asaph brought the solemn service to a close.

**31-36. The thank-offerings.** *Consecrated yourselves* by filling your hands with the offerings. These sacrifices were peace-offerings, in which the people communed with the Lord and with one another (Lev. viii. 11-21). The burnt-offerings were holocausts, and purely propitiatory.

Ver. 33. These are the thank-offerings, which were eaten before the Lord.

Ver. 34. The flaying of the victims was not properly a priestly function. It was performed at first by the worshippers (Lev. i. 6), afterwards by the Levites, and on public occasions like the present by the priests.

Ver. 35. The burnt-offerings and the fat of the other offerings (Lev. iii. 3-5) were burnt on the altar by the priests. The libations are prescribed in Num. xv. This completed the restoration of the sacrificial worship.

Ver. 36. The preparation of the heart is from the Lord.

1. *Who was the father-in-law of Hezekiah?*
2. *What should precede the sanctification of the house of God?*
3. *What captivity was meant by Hezekiah?*
4. *Who were appointed to cleanse the temple?*
5. *What prevented the Passover being kept at the proper time this year?*
6. *In what way was the temple consecrated anew?*
7. *For what kind of sacrifice were the several groups of seven victims presented?*
8. *What was done with the victims in the burnt-offering, the sin-offering, and the peace-offering?*
9. *How did the people consecrate themselves?*
10. *By whom were the victims flayed?*
11. *In what part of Scripture are the libations prescribed?*

## CHAPTER XXX.

## HEZEKIAH'S KEEPING OF THE PASSOVER.

THE preparations for the Passover, vers. 1-12; the celebration, vers. 13-22; and the second seven days of solemn festival, vers. 23-27.

1-12. **Preparations for the Passover.** *Sent* messengers. Besides the message to all Israel, he sent special letters to Ephraim and Manasseh,



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 CHAP. XXX. 2-22.—*Hezekiah's keeping of the Passover.*


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the tribes of Joseph, and leaders of the northern kingdom. Hoshea, their king, was at this time probably a prisoner of the King of Assyria (2 Kings xvii. 4).

Ver. 2. It was lawful to celebrate the Passover in the second month for any who were absent or disabled by defilement at the proper time (Num. ix. 9-12). Both of these causes interfered at this time to prevent many from keeping it in the first month.

Ver. 3. Other reasons are here assigned.

Ver. 5. *Established a decree*, made an order. *From Beersheba to Dan*, as far as the name of Israel now extended. *Of a long time*, or as some think, in full numbers.

Ver. 6. *And Israel*, the name by which the nation was usually called. *That are escaped*. The eastern and northern parts of the kingdom had been carried in great part to Asshur (2 Kings xv. 29), and the rest were now tributary to its kings (2 Kings xvii. 1-4).

Ver. 8. Hardening the neck (Deut. x. 16) is the gesture of disobedience, as giving the hand (1 Chron. xxiv. 24) is that of submission.

Ver. 9. *Your children* shall be an object of compassion to their captors. Returning favour follows true repentance towards God.

Ver. 10. Zebulun was the extreme point of Israel, as the northern part had been subdued and nearly depopulated by Asshur.

Ver. 11. The message had the usual effect of exciting the derision of some, and the repentance of others.

Ver. 12. The hand of God either sanctifies and unites, as here, or corrects and punishes, as is abundantly shown in the history of the world.

13-22. **The celebration of the Passover.**

Ver. 14. *Took away the altars* of idolatry erected by Ahaz.

Ver. 15. *Ashamed* (ver. 3). This is an element of that coming to a right mind which is called repentance.

Ver. 16. *Their place* was arranged by custom and convenience. The place of slaying was on the north of the altar (Lev. i. 11). The place of offering was on the south (Josephus, *Wars*, v. 5, 6).

Ver. 17. The worshipper originally killed his own victim. But the uncleanness of many is here given as a reason why this work devolved on the Levites.

Ver. 18. It was contrary to the law for the unclean to eat of the Passover (Num. ix. 6).

Ver. 19. *Every one* at the end of the previous verse really belongs to this.

Ver. 20. *Healed*, delivered them from any moral or physical consequence of the act.

Ver. 21. *Loud instruments*; rather, instruments ascribing might to the Lord.

Ver. 22. *Comfortably unto*, to the heart of all the Levites. *Taught*, or as some think, *had*. *Did eat throughout the feast*; literally, ate the

CHAP. XXX. 23—XXXI. 4.—*Hezekiah's Reform.*

feast seven days. This refers to the peace-offerings, which were of the essence of the feast, and were eaten in solemn communion by the people. *Making confession*, giving thanks. This is the crowning part of confession.

23-27. The second seven days. *Took counsel*, resolved.

Ver. 24. *Gave*, as a heave-offering.

Ver. 25. There is a universal gladness. *The strangers*, proselytes from Israel and in Judah. These are of the non-Israelites who dwelt among them. The Israelites are mentioned before.

Ver. 26. The Passover was annually celebrated by a few. But such a national celebration had not occurred since the time of Solomon at the feast of Tabernacles (vii. 9).

Ver. 27. The priests may be called Levites, in contrast with those of an impure worship. The priests were entitled to bless. The Sept. has 'the priests and the Levites.'

1. *Why did Hezekiah write especially to Ephraim and Manasseh?*
2. *Was the celebration of the Passover in the second month lawful?*
3. *What rendering may be substituted in ver. 5 for 'of a long time'?*
4. *How is the phrase 'that are escaped' to be explained?*
5. *Where was the place of slaying, and where of offering?*
6. *Why did not the heads of houses slay the paschal lambs?*
7. *What is to be understood by eating throughout the feast seven days?*
8. *What is meant by making confession?*
9. *Who were the strangers?*
10. *What feast was kept in an extraordinary manner by Solomon?*

## CHAPTER XXXI.

## HEZEKIAH'S REFORM.

KING HEZEKIAH appoints the courses and the contributions, vers. 1-10; and arranges the chambers and the officers, vers. 11-21. This has no parallel in Kings.

1-10. *Appointment of the courses and contributions.* *All Israel that were present* at the Passover in conjunction with Hezekiah (2 Kings xviii. 4). *The images*, statues of Baal; *groves*, stocks representing Asherah or Ashtoreth (xiv. 3). *In Ephraim also and Manasseh.* Hosea was probably still a prisoner (2 Kings xvii. 4). *Utterly destroyed them all*, had made an end. A clean sweep of the idols out of the whole northern kingdom need not be supposed.

Ver. 2. On the courses, compare 1 Chron. xxiv.-xxvi. *The tents*; rather, the camp of the Lord, with reference to the order observed, and also to the state of things in the wilderness.

Ver. 3. *The king's portion.* He is not to be exempt from the expense of the public service. The national offerings are prescribed in Num. xxviii. and xxix. The various feasts are mentioned in Lev. xxiii.

Ver. 4. Having set the example, he calls upon the people to do their part as prescribed in Ex. xxiii. 19 and Num. xviii. 21.

Ver. 5. *The commandment* is the proclamation of the king. It meets with a ready compliance. *Honey* is here perhaps a vegetable product obtained from the date or grape.

Ver. 6. *The tithe of holy things* is equivalent to the heave-offerings of the holy things (Num. xviii. 8) assigned to Aaron.

Ver. 7. The feast of Weeks, about the sixth of the third month, was the close of the grain harvest. After this the tithe would begin to be paid in kind. Hence the heaps. In the seventh month was the feast of ingathering, when the vintage was over.

Ver. 10. It is uncertain whether this be the Azariah who was priest in the days of Uzziah (xxvi. 17). Though of the family of Zadok, he is not in the line of Jozadak.

11-21. *The stores and officers for the heaps* contributed. The chambers belonged to the original structure as built by Solomon (1 Kings vi. 5); but they would need repair.

Ver. 12. *Faithfully*, as in xix. 9. The chief collector was Conaniah, and his second (1 Chron. v. 12) was Shimei.

Ver. 13. Ten officers are placed under them, the names of two of whom, Jehiel and Nahath, appear in xxix. 12, 14. Over all are the king and the high priest.

Ver. 14. The name of this chief of the porters comes down from Kore, grandson of Korah (1 Chron. ix. 19).

Ver. 15. Under him are placed six assistants. The priests had thirteen cities assigned to them (Josh. xxi. 19). *In their set office, in trust or faithfulness*, as in ver. 12.

Ver. 16. *Beside their genealogy*, or family register of males, from three years up to twenty, for all who attend in the house of the Lord. These are partakers of the provision made for those in actual attendance, and therefore need no provision in the cities of the priests.

Ver. 17. The first register leads to that of those who were in actual attendance at the temple, the priests and the Levites from twenty years up.

Ver. 18. This is followed by the register of the little ones (xx. 13), namely, the wives, sons, and daughters of the priests and Levites. Thus the distribution in ver. 15 is to those in the cities in general; excepted from it are those in attendance at the temple with their male children of three years and upward, who have a distribution in Jerusalem; and included in it are the wives and daughters and male children under three years. *In their set office, in their faithfulness*, as before in ver. 12. The distributors were conscientious in the discharge of their duty.

Ver. 19. The only others included in the distribution of the priestly and Levitical cities are the priests and Levites of full age who were not in actual attendance at the temple; and these accordingly are now specified.

Vers. 20, 21. The integrity and benevolence of the king are

CHAP. XXXII. 1-5.—*Hezekiah's Deliverance from Sennacherib, and End.*

attested. *The law* is the written law of Moses as a whole. *The commandment* is any distinct precept.

1. *What were the images? what the groves?*
2. *Where was Hosea probably at this time?*
3. *What are the tents of the Lord?*
4. *In what part of Scripture are the national offerings prescribed?*
5. *What is perhaps here meant by honey?*
6. *When was the feast of Weeks?*
7. *Of what family was Azariah the high priest?*
8. *What is meant by their genealogy?*
9. *What is to be substituted for 'in their set office'?*
10. *Distinguish law and commandment.*

## CHAPTER XXXII.

## HEZEKIAH'S DELIVERANCE FROM SENNACHERIB, AND END.

HEZEKIAH prepares to meet Sennacherib, vers. 1-8; Sennacherib's message and letter, vers. 9-19; his discomfiture and death, vers. 20-23; and the after history of Hezekiah, vers. 24-33. Parallel with this chapter are 2 Kings xviii. 13-xix., and Isa. xxxvi., xxxvii.

1-8. *Preparations to meet Sennacherib.* After these things, in the fourteenth year of Hezekiah (2 Kings xviii. 13). *And the establishment thereof*; rather, this faithfulness or truth on the part of Hezekiah. *Sennacherib*, Sanherib (Sinahi-irib in the Assyrian monuments), son and successor of Sargon. *Win them, make a breach in them.*

Ver. 2. *He was purposed*, his face was to fight against Jerusalem. According to 2 Kings xviii. 14-16, Hezekiah at first yielded, came to terms with the invader, agreeing to pay him 300 talents of silver and 30 talents of gold, and made payment at least in part. At this point, however, the negotiation broke off, we are not informed why or how; and Hezekiah took courage and prepared to stand a siege in Jerusalem.

Ver. 3. *To stop the waters from overflowing outside the city*, by conducting them underground into it.

Ver. 4. *The brook*, the Gihon that flowed down the middle of the city (as in the Sept.) into the valley of Hinnom. This they diverted into the city (2 Kings xx. 20). *The kings*, as in xxviii. 16.

Ver. 5. *The wall that was broken.* The wall that was broken by Joash of Israel (xxv. 23) was no doubt rebuilt by Uzziah (xxvi. 9). But since his time it had gone out of repair. *To the towers*; rather, on the towers. He added to the height of the towers, which had been dilapidated during the last two reigns. *Another wall without.* This enclosed the whole or some additional part of the fore city, lying between the upper city and the temple hill (see Josephus, *Wars*, v. 4, 2). *Millo* (1 Chron. xi. 8) was in the city of David, or the southern hill of the eastern ridge (Caspari). It lay at the north-west corner of this elevation. It was a point of vantage for maintaining the connection between the western and eastern hills of the city. *Darts, missiles.*

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 CHAP. XXXII. 6-25.—*Hezekiah's Deliverance from Sennacherib, and End.*


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Ver. 6. *The street*, an area or open space. It is not otherwise defined. But as the other wall may have enclosed the pool of Hezekiah, a space unoccupied by buildings would naturally be found at the gate of this wall.

Ver. 7. *More with us*, as in 2 Kings vi. 16.

Ver. 8. *An arm of flesh*, as in Isa. xxxi. 3.

9-19. *Message and letter of Sennacherib. Himself laid siege*; or rather, simply lay, though he was no doubt engaged in the siege. *All his power*, all his kingdom, his royal state.

Ver. 10. *In the siege*, or in the fortress.

Ver. 11. *Persuade*, urge you to your destruction.

Ver. 12. *Taken away his high places* (2 Kings xviii. 22). Such a misconception of the religious reform of Hezekiah is not unnatural in a heathen.

Ver. 13. *Know ye not* (2 Kings xviii. 33-35). Many of the nations subdued are specified in Kings, and among the rest Samaria. *My fathers*, predecessors.

Ver. 15. *How much less*. The King of Asshur probably measured the power of the national god by the extent of the territory and resources of the nation.

Ver. 16. *His servants*, Tartan, Rabсарis, and Rabshakeh, of whom the last was the spokesman.

Vers. 17-19. His letter (2 Kings xix. 8-14). Rabshakeh returned to his master at Libnah, who, on hearing of the approach of Tirhakah, sent messengers with this letter to Hezekiah. *Letters*, in the plural, referring to the characters in which it was written. The purport of the letter and of the speeches of the bearers is given at more length in Kings.

20-23. *Discomfiture and death of Sennacherib. For this*, on account of the threats and vaunting of the King of Asshur. The action of Isaiah is given more fully in Kings.

Ver. 21. *An angel*, like the destroying angel that passed over Egypt, or that stood over the threshing-floor of Araunah. *All the mighty men*, the common soldiers, as in xvii. 14. In 2 Kings xix. 35 the number of the slain is reported to be 185,000. It is curious that Herodotus (ii. 141) records that the destruction of the host of Sennacherib was effected by a plague of mice that gnawed their quivers and bowstrings and the straps of their shields. *They that came forth*. Adrammelech and Sharezer his sons slew him (2 Kings xix. 37).

Ver. 22. *Guided or guarded*, sustained, as in Gen. xlvii. 17. In the Sept. 'gave them rest' by a slight change in the text.

Ver. 23. *Presents*, precious things, as in xxi. 3.

24-33. *The remaining history of Hezekiah*. His sickness is here noticed in a single verse, but is described at length in 2 Kings xx. 1-11 and in Isa. xxxviii.

Ver. 25. The lifting up of his heart shown in the display of his

CHAP. XXXII. 26—XXXIII. 3.—*Manasseh and Amon.*

treasures to the ambassadors of the King of Babylon is recorded in 2 Kings xx. 12–19 and in Isa. xxxix.

Ver. 26. On hearing the rebuke of Isaiah, he humbled himself and acknowledged the mercy of the Lord.

Ver. 27. The wealth accumulated by Hezekiah. This consisted of the precious metals and stones, works of art, abundance of vegetable and animal produce, and cities for their storage and protection. His means were diminished indeed by the fine paid to Sennacherib. But on the discomfiture of that monarch, he no doubt recovered vastly more than he had lost, and many brought gifts to him; so that in some years, with an economical expenditure, he was much richer than he was before.

Ver. 28. *Stalls*, properly racks or mangers. *Cotes for flocks*, flocks at the racks.

Ver. 30. This is mentioned in ver. 4. He conveyed the water to the west of the city of David, either into the eastern hill to issue at length in Siloam, or into the pool in the fore city which he had enclosed with 'another wall.' This serves to show that the city of David was on the eastern ridge south of the temple mount.

Ver. 31. *Howbeit*; literally, And thus, in consequence of his prosperity. *The wonder* appears to have been the going back of the shadow on the dial of Ahaz, which would attract the attention of a nation given to astrology.

Vers. 32, 33. The close of his reign. *In the vision of Isaiah*, so called from its opening words. *In the chiefest*, the highest, in a place higher than the former sepulchres.

1. *In what year of Hezekiah was the invasion of Sennacherib?*
2. *How did Hezekiah at first meet the invasion?*
3. *Where did the Gihon flow?*
4. *By whom had the wall of Jerusalem been broken down?*
5. *What did Hezekiah enclose by another wall?*
6. *Who were the servants of Sennacherib?*
7. *What is meant by 'letters' in the plural form?*
8. *What Greek author mentions the discomfiture of Sennacherib?*
9. *What was 'the wonder' that was done in the land?*

## CHAPTER XXXIII.

## MANASSEH AND AMON.

IMPIETY of Manasseh, vers. 1–10; his captivity and repentance, vers. 11–17; his end, vers. 18–20; Amon, vers. 21–25. Parallel to this is 2 Kings xxi.

1–10. *Impiety of Manasseh. The abominations of the heathen.* He appears to have surpassed all that went before him in idolatry.

Ver. 3. *Built again*, returned to build. He resumed all the old forms of superstition. *Groves*, stocks representing Ashtoreth (Deut. xvi. 21). *The host of heaven* is added to the rest.

Vers. 4, 5. He intrudes the worship of idols into the temple and its courts.

Ver. 6. He makes his sons (son, 2 Kings xxi. 6) pass through the fire like Ahaz (xxviii. 3). *Observed times*, bewitched with an evil eye; *used enchantments* or charms by means of serpents; *used witchcraft*, muttered spells; *dealt with a familiar spirit*, speaking as if from beneath. He appears to have been deep in all the black arts that were practised in his days.

Ver. 7. *A carved image*, the carving of the image. In 2 Kings xxi. 7 this is called the Asherah, or wooden stock of Ashtoreth. This he set up in the very temple on Zion, where the Lord had put His name.

Ver. 9. *Worse than the heathen*, in the variety, intensity, and presumption of their idolatry.

Ver. 10. The disregard of the expostulation of the prophet of God filled up the measure of their iniquity (2 Kings xxi. 11-16).

11-17. **His captivity and repentance.** This is not in Kings. The King of Asshur is Esarhaddon, 680 B.C.; or his son Assur-bani-pal, 667-647 B.C. *Among the thorns*; rather, with hooks. *Fetters*, chains of brass.

Ver. 12. *Besought the Lord.* The prayer of Manasseh in the Apocrypha is not considered to be genuine.

Ver. 13. Many fables are told in the Targum on Chronicles and elsewhere concerning the manner of his deliverance. *That the Lord He was God*, and that the idols he had served were nothing in the world.

Ver. 14. *Built*, rebuilt or repaired. *A wall without.* This appears to be the wall built by Hezekiah (xxxii. 5), or a continuation of it. *On the west*, enclosing the fore city. *Of Gihon*, which flowed in the valley Tyropœon leading down to Hinnom. *The fish gate.* The wall went north and then west to the fish gate, which was near the north-west corner of the temple area. *Compassed about Ophel*, went round to Ophel. In this case the wall was continued along the north and east borders till it reached Ophel, where Jotham had built much (xxvii. 3). *A very great height.* The whole of this wall had been constructed before. The work of Manasseh was to repair and raise it to a greater height.

Ver. 15. The mount of the house of the Lord is here distinguished from the city, which consisted of the two hills east and west of the valley Tyropœon and the fore city recently enclosed by the new wall.

Ver. 17. The high places were prohibited, that there might be one national altar, and that idolatrous forms of worship might be prevented.

18, 19. **His end.** The prayer of Manasseh and the words of the seer, though recorded in the book of the Kings of Israel, are not given by the sacred writers.

CHAP. XXXIII. 19-XXXIV. 7.—*Josiah begins to reign.*

Ver. 19. *The sayings of the seers*, or of Hozai, as some suppose, a prophet of the time of Manasseh. Ver. 20. *In his own house*. In the garden of his own house, called the garden of Uzza (2 Kings xxi. 18). The reason of this is not known.

21-25. **Amon**. He followed the vices, but not the repentance, of his father.

Ver. 24. *His servants*. He met the fate of Joash and Amaziah.

Ver. 25. *The people of the land*. The executive of the government was suspended at the death of the sovereign.

1. *In what respect did Manasseh surpass other idolatrous kings?*
2. *Whom did he follow in the worship of Moloch?*
3. *What are meant by the words rendered 'observed times,' 'used enchantments,' and 'used witchcraft'?*
4. *What was a familiar spirit?*
5. *By whom was Manasseh taken captive?*
6. *What is meant by the word rendered 'thorns'?*
7. *What did Manasseh learn by his captivity?*
8. *What did 'the wall without' enclose?*
9. *What was Ophel?*
10. *What are the parts of Jerusalem distinguished in this chapter?*
11. *What became of the assassins of Amon?*

## CHAPTER XXXIV.

## JOSIAH BEGINS TO REIGN.

JOSIAH makes a good beginning, vers. 1-7; purges the temple, in which is found the book of the law, vers. 8-21; consults Huldah the prophetess, and causes the law to be publicly read, vers. 22-33. Parallel to this chapter is 2 Kings xxii.-xxiii. 20.

1-7. **The good beginning of Josiah**. He has this peculiarity, that he declined neither to the right hand nor to the left.

Ver. 3. Three stages of Josiah's reform are noted. In the eighth year of his reign he began to show decision in personal religion. In the twelfth year, being now twenty years old, he began to remove the high places, the stocks of Asherah and the carved and molten images. Shortly after this time, in the thirteenth year of his reign, Jeremiah was called to the prophetic office (Jer. i. 2). For the third stage, see ver. 8.

Ver. 4. *The images* are the sun-statues, as in xiv. 3. *Made dust*. This reminds us of a similar proceeding of Moses (Ex. xxxii. 20).

Ver. 5. This is more fully described in 2 Kings xxiii. 13-20. It fulfils the prediction in 1 Kings xiii. 2.

Ver. 6. *The cities of Manasseh*. The Assyrian power was at this time either shaken or occupied with its own internal affairs. *With their mattocks*; rather, in their desolate places. They had been dismantled by the invader. The rendering of Gesenius, 'he proved their houses,' is not supported by the Sept.

Ver. 7. *And when he had broken*; or, And he broke . . . and he



CHAP. XXXIV. 8-22.—*Josiah begins to reign.*

returned to Jerusalem. This verse completes the sentence begun in the verse before.

8-21. *The purging of the temple and finding of the law.* The third stage of Josiah's reform took place when he was twenty-six years old. *When he had purged;* or, when he was purging. *Shaphan*, the scribe (2 Kings xxii. 3). *To repair;* literally, strengthen.

Ver. 9. *And when they came;* rather, And they came. The Levitical doorkeepers were the collectors of the money. *And they returned unto Jerusalem;* rather, and of the inhabitants of Jerusalem, as in the text and the Sept. here and in xxxv. 18.

Ver. 10. *The workmen that had the oversight,* the master-workers or contractors who were appointed to take charge of the work. *And they gave it.* According to the text here, the work-masters gave or employed it to mend and repair the house.

Ver. 11. *For couplings,* beams that bind the house together and support joists. *And to floor;* rather, to joist the buildings of the temple. These some of the kings had destroyed by negligence.

Ver. 12. *Faithfully,* as in xxxi. 12. Two Merarites and two Kohathites were appointed *to set forward,* that is, to superintend the work (1 Chron. xv. 21). Associated with them were the chiefs of song.

Ver. 13. They were also over the bearers of burdens. *Scribes* appear here for the first time as a class among the Levites. They were required for the multiplication of copies of the sacred writings. *Officers* are agents, factors, or managers (Ex. v. 10).

Ver. 14. *A book,* not a book, but the book of the law of the Lord by the hand of Moses. This is the roll containing the five books of Moses.

Ver. 15. Hilkiah speaks of it as a book known to him. Plainly this was the copy kept in the most holy place (Deut. xxxi. 26). Shaphan the scribe was able to read the book (2 Kings xxii. 8). He was in fact the chief of the scribes, whose duty it was to have the book of the law re-written when necessary. If this were the very autograph of Moses or his scribe, it would not be more than 830 years old. Manuscripts exist of nearly twice this age.

Ver. 16. His chief business was to report to the king concerning the work (2 Kings xxii. 9).

Ver. 17. *Gathered,* emptied it out of the chest into a bag (2 Kings xxii. 9).

Ver. 19. *Rent his clothes* in distress of mind, when he found the requirements of the law so different from the conduct of the nation.

Ver. 20. *Ahikam* was the protector of Jeremiah and father of Gedaliah (Jer. xxvi. 24, xl. 5). *Abdon;* in 2 Kings xxii. 12, Achbor, which appears also in the Syr. See also Jer. xxvi. 22, xxxvi. 12.

Ver. 21. *Poured out;* in Kings, kindled.

22-33. *Josiah consults Huldah, and causes the law to be publicly read.*

CHAP. XXXIV. 24-XXXV. 3.—*Josiah's keeping the Passover, and Death.*

*Tikvath*; in the text, Tokhath; in Kings, Tikvah. *Hasrah*; in Kings, Harhas. *In the college*; properly, in the second part, apparently the fore city enclosed by the second wall. The Targ., however, regarded it as the school of the prophets. In the emergency the nearest advice is sought. Jeremiah was probably at Anathoth, his native place.

Ver. 24. *All the curses.* It appears from this that such passages as Lev. xxvi. and Deut. xxviii.—xxxii. had been read to the king.

Ver. 25. *Poured out*; in Kings, and here in the Sept., kindled, which agrees with the following words, and shall not be quenched.

Ver. 27. The God of mercy invariably hears the cry of penitence.

Ver. 28. The calamity came in the reigns of his three sons.

Ver. 29. The king does not rest in the promise made to himself, but does what he can to bring the people to repentance.

Ver. 30. In place of the Levites are mentioned in 2 Kings xxiii. 2, the prophets. The one supplements the other. *And he read*, caused to be read. It belonged to the priests to read the law (Deut. xxxi. 9 f.).

Ver. 32. The king not only renewed the covenant, but made the people stand to it.

Ver. 33. He completes the purgation of the land, and is followed by the people in devotion to the Lord God of their fathers. In 2 Kings xxiii. 4-20 is a full account of the whole of his reforming work.

1. *What is the peculiarity in the conduct of king Josiah?*
2. *What are the stages of his religious progress?*
3. *At what age did he become active in public religious matters?*
4. *When was Jeremiah called to the office of prophet?*
5. *Why did Asshur not prevent Josiah interfering with the northern kingdom?*
6. *Who were the workmen that had the oversight?*
7. *What new class of officials now appears among the Levites?*
8. *If the book found was the original copy of the law, what was its age?*
9. *What is the meaning of the word rendered 'college'?*

## CHAPTER XXXV.

## JOSIAH'S KEEPING OF THE PASSOVER, AND HIS DEATH.

JOSIAH'S great Passover, vers. 1-19; his defeat by Necho, and his death, vers. 20-27. To this chapter corresponds 2 Kings xxiii. 21-30.

1-19. **The great Passover of Josiah.** The Passover was killed on the proper day (Ex. xii. 6).

Ver. 2. *In their charges* (vii. 6), as prescribed in 1 Chron. xxiii. 32.

Ver. 3. *That taught all Israel* (Deut. xxxiii. 10). It was the function of this tribe to teach the people. *Holy*, as in xxiii. 6. *Put the holy ark.* In repairing the house of God, the ark had been removed by the Levites; and the order is now given to restore it to its proper place. The king has been meditating on the book of the law, and

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 CHAP. XXXV. 4-18. — *Josiah's keeping the Passover, and his Death.*


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like David (1 Chron. xxiii. 26) he has learned that the Levites have not to bear the ark, as when they were wandering in the wilderness. When in its place, it is to remain there. And he enjoins them to serve the Lord in their appointed courses.

Ver. 4. David and Solomon had left written regulations for the public service (1 Chron. xxiii.-xxvi.).

Ver. 5. A section of the Levites was to attend to every division of the families of the people.

Ver. 6. The Levites were to kill the paschal lambs for the various divisions of the people. For this purpose they were to sanctify themselves and prepare their brethren, so that everything might be regular in the approaching solemnity.

Vers. 7-9. The king and the princes bestow the animals for the festival. *Josiah gave*, as a heave-offering (Lev. vii. 14). The lambs and kids were for the Passover meal. The bullocks were for burnt-offerings (Num. xxviii. 19) and for peace-offerings.

Ver. 8. The numbers offered by the princes are not mentioned, unless they be included in the following numbers in this and the next verse. Hilkiah is the high priest; Zechariah is his second; Jehiel, probably the chief of the line of Ithamar (Ezra viii. 2).

Ver. 9. The names Conaniah, Shemaiah, and Jozabad here recur (xxxi. 12-15).

Ver. 10. The preparation is complete according to law.

Ver. 11. The priests and Levites performed their respective parts (xxix. 34).

Ver. 12. *Removed the burnt-offering*, the part of the animals slain which was to be wholly burnt on the altar. This the Levites cut off and gave to the priests on behalf of the several worshippers.

Ver. 13. The paschal lamb they roasted according to the law (Ex. xii. 9). The peace-offerings were boiled, and were eaten, not on the night of the Passover, but on the days of Unleavened Bread, especially the first and seventh, which were days of holy convocation (Lev. xxiii. 7, 8). *Divided them speedily*; literally, caused them to run.

Ver. 15. The singers and porters were in their place like the priests. The three masters of song are here mentioned (1 Chron. vi. 33-47). The other Levites prepared for those who were at their posts.

Ver. 16. *The same day*; rather, at that day or time (Gen. ii. 4).

Ver. 18. The Passover in Hezekiah's time was great (xxx. 26); but this was greater. For it was kept on the proper day in the first month, and was not a mere supplementary Passover; it was observed with due regularity, and not by worshippers, some of whom were unclean; and if we allow thirteen persons for each lamb or kid, there were upwards of 500,000 communicants, while, so far as we know, there were only 17,000 sheep presented by Hezekiah and his princes (xxx. 24), which would not supply more than half the number of partakers.

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 CHAP. XXXV. 19-26.—*Josiah's keeping the Passover, and his Death.*


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Ver. 19. This eighteenth year was the culminating point in Josiah's reform.

20-27. Defeat of Josiah by Necho. *After all this* renovation of the house and worship of God. The interval was about thirteen years. *Necho*, the successor of Psammetichus, reigned from 611 to 595 B.C. *Carchemish*, Circesium on the Phrat. Josiah opposed the march of Necho through his dominions. This was in itself a legitimate proceeding. The King of Asshur (2 Kings xxiii. 29), against whom Necho was marching, was Cyaxares, who, in conjunction with Nabopolassar, took Nineveh in 625 B.C.

Ver. 21. Necho was a politic sovereign, and did not wish to be embarrassed by Josiah. He declares that he comes not against Josiah, but against the house with which he is at war, and that God had bidden him to make haste, or bidden to hasten him. Hence he warns Josiah to retire from God, lest He should destroy him. This was partly a delusion on the part of Necho. On his way back, he made Judah tributary for a time; and it was not an oracle of God, but his own ambition, that sent him against the already fallen Empire of Assyria. Yet he appears to have spoken a true warning to Josiah.

Ver. 22. *Disguised himself*; rather, was eager. The Sept. has 'strengthened himself,' which implies a different reading. *Megiddo* is the present Lejun in the valley of Kishon.

Ver. 24. Shot by an arrow, he commanded his servants to have him away; whereupon they put him in a chariot fit for flight, and carried him to Jerusalem.

Ver. 25. The lament of Jeremiah for Josiah is no longer extant. We learn from this that he composed more lamentations than the five that are found in the Canon. *To this day*, or unto the day in which lamentations were wont to be made. *The ordinance* indicates a certain day, on which it was a standing custom to lament, among others, good King Josiah.

Ver. 26. *His goodness*, acts of kindness or goodwill, according to the written law, on which he was no doubt wont to meditate.

1. *Whose part was it to teach the people?*
2. *Why was the ark out of its place?*
3. *What animals were used for the paschal meal?*
4. *For what were the bullocks provided?*
5. *What is meant by removing the burnt-offering?*
6. *How many were the days of Unleavened Bread?*
7. *How did the Passover of Josiah excel that of Ezekiah?*
8. *How many persons might partake of one lamb?*
9. *How long was the defeat of Josiah by Necho after the great Passover?*
10. *What rendering should be preferred to 'disguised himself that he might fight'?*
11. *Where was Megiddo?*
12. *When did Josiah die?*

## CHAPTER XXXVI.

## THE REMAINING KINGS OF JUDAH.

THIS chapter contains the reigns of Jehoahaz, vers. 1-4; Jehoiakim, vers. 5-8; Jehoiachin, vers. 9, 10; and Zedekiah, vers. 11-21; and the conclusion, vers. 22, 23. Parallel is 2 Kings xxiii. 31-xxv.

1-4. **Jehoahaz.** He is called Shallum in Jer. xxii. 11, and was in point of age the third son of Josiah on record (1 Chron. iii. 15).

Ver. 2. In the course of three months Necho appears to have returned from Carchemish and reached Riblah (2 Kings xxiii. 33), when Jehoahaz came into his hands.

Ver. 3. *Put him down*, deposed him from the sovereignty. *At Jerusalem.* Necho appears either not to have visited Jerusalem or to have entered it unopposed. *Condemned*, fined or amerced. On the talent, compare 1 Chron. xxix. 4.

Ver. 4. The change of Eliakim into Jehoiakim ('God sets up' into Jehovah sets up') indicates a deference to the feelings of the sovereign, or rather of the people over whom he was appointed, which is in keeping with the politic character of Necho. We hear no more of Jehoahaz.

5-8. **Jehoiakim.** He was two years older than Jehoahaz, and of a different mother (2 Kings xxiii. 31-36).

Ver. 6. Nebuchadnezzar, Nabokodrosor, agreeing nearly with Nebuchadrezzar (Jer. xlix. 28) and with the Assyrian monuments (Nebukuduri-ursur, 'Nebo, protector from misfortune'), was the son of Nabopolassar, the conqueror of Nineveh, 625 B.C. He was sent by his father against the Egyptians, defeated them at Carchemish, and on his march to the borders of Egypt, took Jerusalem. He bound Jehoiakim in chains to carry him to Babylon; but on his submission, reinstated him in the sovereignty, in which he was not a faithful vassal (2 Kings xxiv. 1).

Ver. 7. These vessels are also mentioned in Dan. i. 2 and Ezra i. 7.

Ver. 8. *His abominations* include the forms of idolatry which he practised. *What was found in him* comprises his treachery, cruelty, and impiety, in which he followed his predecessor Manasseh (2 Kings xxiv. 3, 4). The Chronist does not mention his death, or whether he was buried or not (2 Kings xxiv. 6).

9, 10. **Jehoiachin.** *Eight years.* As Nebuchadnezzar carried away this king's wives (2 Kings xxiv. 15), it is plain that eight is here a slip of the transcriber for eighteen, the number found in 2 Kings xxiv. 8; and even here in the Sept. Jehoiachin is otherwise Jechoniah (1 Chron. iii. 16), and even Coniah (Jer. xxii. 24). His reign of three months and ten days can scarcely be called a reign at all, as he merely claimed the crown until he was taken away by Nebuchadnezzar.

Ver. 10. *When the year was expired*; literally, at the return of the year, in the spring (2 Chron. xxiv. 23). The Jewish ecclesiastical

CHAP. XXXVI. 11-23.—*The remaining Kings of Judah.*

year began with the new moon that was full first after the vernal equinox. He remained in bondage till the end of Nebuchadnezzar's reign, when Evil-merodach showed him some kindness (2 Kings xxv. 27-30). *His brother* is to be taken here in the wide sense of a kinsman, as he was his uncle.

11-21. **Zedekiah.** He was therefore ten years old when Jehoiakim began to reign, and consequently thirteen years younger than Jehoahaz, who was of the same mother.

Ver. 12. The history of Zedekiah (otherwise Mattaniah) is interwoven with the prophetic writings of Jeremiah (Jer. xxi.-li.).

Ver. 13. The violation of this oath is censured in Ezek. xvii. 13.

Ver. 14. Idolatry is added to his other sins. *The chiefs of the priests* are the heads of the twenty-four courses (1 Chron. xxiv.), who with the high priest make the twenty-five men of Ezek. viii. 18.

Ver. 15. *His messengers*, Isaiah, Jeremiah, Ezekiel, and many other prophets named and unnamed in the history of His people.

Ver. 16. The recapitulations of the Chronist often refer to these mockings and insults.

Ver. 17. *Who slew*; literally, and slew. The reference is to God, who caused all their disasters to fall upon them for their sins. *The sword* is the sword of the Chaldeans, the agents of his judgments. *Him that stooped for age*, hoary.

Ver. 18. This is a more sweeping pillage than that in the days of Jehoiakim.

Ver. 19. The catastrophe described in 2 Kings xxv. 1-10 and Jer xxxix. 1-8, is here summed up in a single verse.

Ver. 20. The exile continued till the accession of the Persian king.

Ver. 21. *The word of the Lord* in Jer. xxv. 11 and xxix. 10. *Enjoyed her Sabbaths* (Lev. xxvi. 34, 35). The seventy years are to be counted from the first taking of Jerusalem by Nebuchadnezzar in the fourth year of Jehoiakim, 606 B.C.

22, 23. **The conclusion.** This is peculiar to Chronicles. An interval of fifty years is passed over in silence. *In the first year* of Cyrus as sovereign of the second monarchy of Daniel. The Hebrew Koresh is on the monuments Kurus or Kuru, cognate with the Indian princely title Kuru. Its reference to the sun is doubtful. *The Lord stirred up the spirit.* The mode of doing this is not here indicated. But the prophecy of Isa. xlv. 28 and xlv. 1 may have been shown to him by Daniel, who must himself have exercised a powerful influence on this monarch's mind.

Ver. 23. *The Lord God of heaven* is acknowledged freely by Cyrus as the Supreme God by His Hebrew name. This intimates an acquaintance through Daniel and otherwise with the handwriting on the wall of Belshazzar's palace, as well as with the prophecies of Isaiah, Jeremiah, and Daniel, from which it appears that he was the predestined agent of God for the overthrow of the Babylonish Empire

CHAP. XXXVI. 23.—*The remaining Kings of Judah.*

and the restoration of the Jewish nation. But it does not imply that he was an intelligent and thoroughgoing adherent of the true God. It carries him, however, so far that he considers himself charged with the building of a house to God in Jerusalem, and accordingly permits and invites his exiled people to return free. Such is the finale of Chronicles. It thereby shows itself to be an introduction to the history of the returning exiles of Judah and Israel, which is contained in Ezra and Nehemiah, and an exposition of the peculiar principles by which the restored people had to be governed.

1. *What other name had Jehoahaz?*
2. *What was the former name of Jehoiakim?*
3. *Give various forms of the names of Nebuchadnezzar.*
4. *When and by whom was Nineveh conquered?*
5. *What are the various names of Jehoiachin?*
6. *What was his age when he became king?*
7. *Who succeeded Nebuchadnezzar?*
8. *What was the other name of Zedekiah?*
9. *What may be put for 'him that stooped for age'?*
10. *What prophecies may have been shewn to Cyrus?*
11. *What do the concluding verses intimate concerning the books of Chronicles?*

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